

SYSTEMATIC REVIEW ON BUDDHIST PHILOSOPHY IN MODERN SOCIETY

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ABSTRACT

The Buddha taught that the only way to get rid of desire and suffering was to give up attachment. The third Noble Truth says that each person can achieve freedom. The Buddha himself demonstrated this in real life. To achieve nirvana, one must extinguish three fires: hate, greed, and delusion. No, when someone reaches bliss, they don't go straight to heaven. Most people think of nirvana as a mental state they can reach. It is a deep spiritual state of happiness with no negative feelings or fears. The Eightfold Path, also called the Middle Way, is a set of rules that stay away from both extreme indulgence and harsh asceticism. The Buddha found that neither of these helped him in his search for awakening. So, in this article systematic review on Buddhist philosophy in modern society has been discussed.

Keywords: Buddhist, Philosophy, Modern Society.

1. INTRODUCTION

Indian philosophy is the intellectual work of all Indian thinkers, whether they are Hindu, non-Hindu, religious, or atheist. We divide the schools or systems of Indian thought into two main groups: orthodox (astika) and heterodox (nastika). This is how traditionally Hindu thinkers have categorized them. They are Mimamsa, Vedanta, Sankhya, Yoga, Nyaya, and Vaisesika, which are the six main philosophy systems that were talked about. People consider these traditional (astika) because they follow the Vedas, not because they believe in God. The other group consists of diverse (nastika) systems. The Carvakas, the Buddhas, and the Jainas comprise the three main materialist schools. Their name comes from the word "heterodox," which means they don't follow the Vedas. There are morals and ethics that are separate from religion, like in utilitarianism or humanism. There are also morals and ethics that are part of a faith system. The second thing takes place in Buddhism. Buddhist thought grows thanks to the Buddha's moral teachings. The core lessons of Buddhism are moral, and every major branch or school emphasizes the importance of adhering to moral rules. The Buddha's ethical precepts, ideals, and virtues define Buddhism. The history of thought says that early

Buddhism had one of the most original ways of thinking about things. This way of thinking is very similar to the advanced science ideas of the 1800s in terms of its main ideas and essence. The truth that Buddha teaches is different from what the Upanishads and Vedas taught. Buddha thinks that everything changes (anitya). There is no longer a self (anatman). Everything is in pain (duḥkha). The self is a mind-body complex that changes over time (samudaya). There is no such thing as God or the Absolute who made the world. It exists on its own. It doesn't start or end. It can't last and has no soul. There aren't things that last forever. There are only traits or events that change over time (dhamma). The rule of becoming, or dependent origination, forces them to change. These changes occur due to their underlying reasons and conditions. The moral law is more important than the law of causes. It's how karma works. Sanskrit refers to the law of justice as dharma, while Pali refers to it as dhamma. Life is full of pain, and it is caused by wanting or having the will to live. There is no will to live because of stupidity (avidya). It is ignorance to think that something that is temporary is lasting. It's a false sense of individuality. It is where life and death begin and end. It is not possible for logical knowledge to kill ignorance. Buddha doesn't believe in metaphysics, which is also known as moral pragmatism. His teachings are meant to end all pain and help people reach nirvana here on earth. The state of Nirvāṇa is complete peace and calmness. True awareness (bodhi) is it. There are eight steps to reaching nirvāṇa. They are positive behavior (sila), focus (samadhi), and understanding (prajna). It is necessary to get rid of the false belief in individualism or egoism. Will-to-live, or desire, goes away when egoism is gone. Reaching Nirvana ends the cycle of birth and death. When we think, say, or do something, we should not hurt others. This is the most important thing in moral life. It teaches everyone to be friendly and good, to feel sorry for those who are hurt, to be grateful for those who are good, and to not care about those who are bad. The emphasis is on the purity of one's inner life. Acts that are pure in public are not enough. It is wrong for a faith to involve animal sacrifice, rituals, ceremonies, and strict rules. Differentiating people by their inherited race is wrong. Buddha does not teach being or not being, but becoming. Self-indulgence and self-mortification are not what he teaches. Instead, he teaches the middle road between right thought, right speech, and right behavior. His job is to teach the faith of Ahimsa. He tells his followers not to trust authority but to use their own minds. He tells them to be a light for themselves (atmadipa) and a safe place for themselves. He unstoppably spins the wheel of law (dharmacakra). He builds the base for the kingdom of justice. That which people experience now—a strong set of cultural, political, economic, and physical relationships—is very different from everything that individuals have experienced in the past. This is what we can call "modernity." And Buddhism is the only faith that really claims to be modern. Before I explain this, let's quickly go over the word "modernity." It comes from the Latin word "modernus," which comes from the adverb "modo," which has meant "now" since the fifth century. During the Middle Ages in Europe, being a modernus entailed distinguishing oneself from the antique. In this light, we can see that modernity means consciously moving away from a time when ignorance was the norm. To be more specific, modernity has meant switching from an organic to a mechanical view of the universe and society, from hierarchy to equality, from the group to the individual, and from seeing reality as a place where everything connects to everything else to seeing reality as a place where things are more precise and distinct.

2. SYSTEMATIC REVIEW OF LITERATURE

Patil, P.G. (2023). Many years after he wrote his work, Vasubandhu would have been thrilled to learn that philosophers still choose to read and think about his words, ideas, and reasons. If at all, he might have been interested in the following questions: How, with what kind of backing, and for what reason could his Vimsikavrtti become part of the curriculum in Euro-American fashion philosophy departments today? In order to answer these questions, this essay takes a step back from Vasubandhu and his text to look at the bigger question of whether and how to include Buddhist philosophers and philosophical works from ancient India in our modern philosophy classes. It answers this question by looking at the different ways modern scholars have tried to understand Buddhist philosophy and by contrasting the ways modern philosophers think with the ways traditional Buddhist scholastic works think about Buddhism.

Sarma, S. (2023). This paper discusses the ethics of Buddhism. These ethics have philosophical roots and are related to current society. Ethics in Buddhism is an important part of training the mind and getting rid of pain. Buddhist teachings tell us to always think about whether the things we think, do, and say hurt other people and ourselves. We can make enormous progress toward awakening by ignoring the things that hurt others. This class is mostly about ideas about the environment, the basics of making moral decisions, and how these can be used to solve modern moral problems. It is thought that moral theories like consequentialism, deontology, and set ideals are more important. It is one of the biggest religions in the world. Buddhists believe that life is challenging and that the only way to reach enlightenment, or nirvana, is through beneficial behavior, religious and physical work, and positive thoughts.

Mishra, N. (2022). As Gautama Buddha, Buddha Sakyamuni, or Siddhartha Gautama, Lord Buddha is well known for his history. He was born in Lumbini, which is in Nepal near the border with India. He was the most important religious leader in history and a man of Asian minds. Many important things he did in philosophy, metaphysics, and epistemology brought Indian history and spiritual ways to the attention of more people. In ethics, he talks about the three different ways to understand karmas: mentally, verbally, and physically. Buddha talks about the criticism of souls and the real reasons for return in metaphysics. He says that "Nirvaṇa" is the name of the highest stage of a free soul. In Buddhist thought, the word "Nirvaṇa" means "the stage of pure bliss." Buddha talks about the different stages of life, which really moved him. This short paper talks about Buddha's life, the moral lessons he taught people, and the wise things Srila Prabhupada said about Buddhist philosophy and other topics.

Prabhu, P. & Manivannan, K. (2022). The Buddhist philosophy of ethics and its ideas are essential to Indian philosophical systems. Since Buddhism is about nonviolence and materialism, Buddha spoke out against the Brahmanic practice of killing animals during religious rituals. Buddhism doesn't believe in God; instead, it teaches that life has a single, important reason. The Buddha's philosophy is based on four theories: the theory of birth, the theory of karma, the theory of change, and the theory

that the soul does not exist. Only Buddhist moral ideals can distinguish Indian wisdom from other forms.

Ghimire, B.K., Pandey, B. D., Shukla, D. R. (2022). Gautama Buddha, a spiritual master, taught what Buddhism is all about. He was born between 600 and 400 B.C., living a luxurious life as a prince. His dad was sure that his son would grow up to be a strong king. They kept the prince away from all religious knowledge and taught him nothing about getting old, getting sick, or dying. He finally reached enlightenment and changed his name to Buddha, whose name means "the stirred one" or "the edified one." The eight-fold path that Buddhists follow to reach "Nirvana" from suffering is "right will," "right faith," "right resolution," "right speech," "right action," "right living," "right thought," "right concentration," and "right effort." Buddhist education made learning accessible to everyone. A lot of people moved to the Buddhist way of teaching. In the Buddhist system, pabbaja was a rite that Buddhist monasteries used to accept new members. Students who wanted to become nuns or monks were the only ones who could go to college. They emphasized both academic and practical points of view. People view Buddhist thought as the most comprehensive and optimal approach to learning. The Buddha told us that the main point of our practice or cultivation was to reach this highest level of wisdom. He also imparted to us that everyone possesses this level of ultimate knowledge, as it is innate and untranslatable. Unfortunately, most of us can't reach this capacity because of common misunderstandings. Getting past this misunderstanding will help us understand this core part of ourselves. This means that Buddhism is a way of teaching about how we are by nature. It also teaches absolute equality, which Buddha found out when he understood that all living things have this nature and wisdom built in. Because of this, there is no natural difference between humans. We are all different now because we have lost who we really are and become lost. The level of fantasy has nothing to do with what the person is really like. The teachings of the Buddha help us understand this perfect, natural, and ultimate knowledge. Then we can use knowledge to turn our pain into joy and solve all of our problems.

Briggs, P. (2022). The point of this study was to find the parts of Buddhist thought that might be beneficial for mental health. COVID-19 has had a big effect on the mental health of healthcare workers and the general public, showing how important it is to get treatments and learn techniques to improve mental health. We discussed the importance of mindfulness, impermanence, and non-self in Buddhist philosophy and their connection to mental health. Experts in the field reviewed studies to demonstrate the beneficial effects of these ideas. There is a lot of proof that mindfulness, impermanence, and non-self can help people feel better mentally. But there were also risks, such as losing touch with reality and feeling more anxious in some mindfulness practitioners. The findings of this study have transformed our discourse on mental health and challenged our established notions about pain. These new ideas have given people more tools to help their mental health. This study questions the idea that philosophy and medicine should be talked about separately and tries to find more things that they have in common.

Kumar, S. (2021). Buddhism is basically about making everyone content and peaceful, and it has given us ways to deal with many of the problems we face every day that are challenging to understand and solve. Buddhism is based on the idea that suffering can be lessened by understanding noble truths that explain why it exists and using balanced techniques to cure and fix it. We use management theories as methods to implement the best practices in our modern institutions.

Heim, M. (2019). The study of emotions in Buddhist philosophy is still very new. This is a bit of a surprise, since Buddhist texts have 2,500 years of very detailed analyses and reflections on experience.¹ It's possible that the word "emotion" has confused scholars, since it doesn't easily fit into Buddhist categories. "Emotion" is not a word that can be used in any Buddhist language. Of course, "emotion" doesn't exactly fit into premodern Western ideas of experience either. Even in European contexts, its history is brief; its current usage dates back to the early 1800s.

Karunaratne, A.H.G.K. (2019). The goal of this paper is to look into Buddhist theory in order to find the Buddha's meaningful words about business, finances, and risk management that modern managers can use to make beneficial decisions. With the help of the literature review on Buddhism, it was clear that the theory of Buddhism has some useful tips for business managers that can be used in managing finances, risks, and the business itself. Buddhism suggests that when setting goals and aims, organizations should remember that "happiness is the foremost wealth" instead of "maximizing the shareholders' wealth." Buddhism also talks about a bigger range of organizational stakeholders, such as both active and passive stakeholders, and encourages everyone to look out for the interests of everyone else. Buddhist financial management tells people not to depend on debt capital and the negative things that can happen when you borrow money. Also, Buddhist business policy doesn't encourage people to put money into industries like weapons that might have negative effects on society and the environment. These days, financial management tells people how to make the most money for their shares, but it doesn't say what happens to that money when a crazy shareholder takes it. Instead, Buddhism tells people to be self-controlled when they give in to their wants. It also says to be grounded and content with the bare necessities instead of trying to get the most money and happiness.

Dibeltulo Concu, M. (2017). Philosophy has been an important part of studying Buddhism for a long time. It describes the moral and logical core of the Buddha's teachings, which are typical of their Indian roots. In this paper, I argue that the relationship between Buddhism and philosophy was rethought in the language of science after Buddhism was studied using Sanskrit sources. The Religion of Fo and the cult of voidness described this relationship before the middle of the nineteenth century. To be more specific, I think that Eugène Burnouf's logical reading of the Divyavadana and his idea of a "simple sutra" were crucial in shaping Buddhism as a philosophy in the late 1800s and early 1900s. Burnouf got the idea for a "simple moral philosophy" from reading the Divyavadana and Mahaparinibba Sutta stories about the last days of the Buddha. These stories depict magic and death through the theme of the master denying his desire to live. Burnouf's philosophical reading is based on the idea that the Buddha's parinirvāṇa leans up the roots of magical power (catvara ṛddhipada) that come from knowing about this world and other worlds in his discourses. In the end, I pose Burnouf's

question about the Buddha's moral philosophy in the context of the historically self-aware question about the Buddha's magical ability to put off death, which goes back to the early debates in Buddhist interpretive traditions.

Raju, L.P. & Gowda, G. (2014). There are three parts to this story. In the first part, we learn about the Buddhist philosophy of "The welfare of many and the happiness of many." In the second part, Buddhists discuss violence origins and peacebuilding. The last part talks about the important things that Buddhist philosophy has done to make the world a better place. Bodhisattvas practice Kshanti, often translated as "patience." But it includes more than just patience and forbearance. It includes things like gentleness, obedience, and even humility, along with love, tolerance, and openness. In other words, Kshanti does not harbor anger or desire for retribution. Currently, every country in the world is facing significant challenges, particularly in maintaining public safety and maintaining peace. Buddha teaches the six rules for getting along with others in any group. Buddhist philosophy teaches everyone how to live a joyful life without hurting anyone or getting in the way of others' happiness. This is what this article is mostly about. We use secondary sources like the works of the greatest Buddhist philosophers, magazines, and e-books to write this piece. The methods we use are descriptive and analytical.

Marlatt, G.A. (2002). This essay's goal is to outline how Buddhist theory can be used to help people who have problems with alcohol, smoking, and illegal drugs, as well as people who are addicted to other behaviours, like gambling and overeating. First, I talk about why I'm interested in meditation and Buddhist psychology. Then, I give a short outline of the study I've already done on how meditation affects heavy drinkers' alcohol use. Within the second part, I talk about some basic ideas in Buddhist thought that help us understand what addiction is, how it happens, and how to prevent it. In the final and third part, I discuss four concepts from Buddhist psychology that have direct relevance to the cognitive-behavioral treatment of addiction. These ideas are compassion and the Eightfold Noble Path, mindfulness meditation, and the Middle Way theory. Based on my research and work with clients who want help with stopping addictive behaviours, I describe clinical interventions and give case studies for each of these four concepts.

3. CONCLUSION

Today, Buddhist experts from a number of Asian and Western countries talk about a range of moral issues from a Buddhist point of view. These include feminism, the effects of selfishness on society, medical and environmental ethics, and the rights of racial and ethnic minorities. A lot of modern Buddhists don't believe that traditional principles can solve problems. Instead, they use vague Western principles that are worse for society and the world. On the other hand, early Buddhism can help us deal with the most important problems of modern life. People claim that the five precepts, the four noble truths, and the noble eight-fold way hold the answers to all life's problems. There are moral laws that contain ethical rules that help everyone focus on what they understand. These rules also act as guards to keep people from creating karma that will make everyone's lives more unhappy. Being aware of the connection between your deliberate acts (mental, physical, and spoken) and their

results is what Buddhist ethics are based on. So, from a Buddhist point of view, morality is all about making the mind pure. When your mind is clean, your deeds are also clean. As a result, not only do mental states that are harmful or don't fit with the natural world go away, but new mental states directly lead to more enlightened actions in the natural world and more enlightened impact on others about the natural world. The mind plans both beneficial and adverse acts. If you notice unhealthy ones right away, they're easier to manage. Karma is intentional action, so Buddhist ideals are based on it. Buddhist teachings can help make things clearer and more obvious, and they can also inspire everyone to try to make daily events clearer and shorter chains of events. In Buddhist societies, the rule against sexual misconduct meant that monks had to be celibate and lay disciples had to follow the cultural practices of marriage. Everyone should be aware of the moral principle against sexual misbehaviour, which draws attention to the negative effects of sexual energy flowing outward on Buddhist practice. It also recognizes the disruptive effects that inappropriate sexual activity can have on society and basic social values. These days, both in real life and online, people often deceive and injure others. Examining from the perspective of the precept, it becomes evident what requires correction. Most people often overlook an important Buddhist concept: attempting to escape pain and misery only exacerbates the situation, as it fails to address the underlying causes of the problems. It can't get better with drugs instead of thinking about yourself, feeling sorry for your actions, and changing the mental and physical habits that cause you pain. It's clear, then, that really following the rules can be a powerful way to fix all the dangerous holes in society. The Buddha sets moral standards for both his monastic community and his lay disciples. He does this by combining Buddhist virtues with the laws of karma in certain scenarios. People who follow his moral rules don't do unlawful things and keep their minds and bodies pure. In the places where Buddhism has grown, Buddhist cultures have kept Buddhist ethics alive. The moral frameworks and insights of Buddhists include shared ideals that can help everyone work together to fix society's moral problems, ease people's suffering, and restore nature.

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