

# THE GREEN BUDDHIST VIEW TO SOLVE THE MODERN DAY'S PROBLEM

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## ABSTRACT

*Environment is the aggregate of surrounding things. The surrounding things like air, water, minerals, organism etc.; includes social and cultural forces that shape a life of person or entire population. Good environment is essential for a balanced life. Lack of environmental protection due to different types of pollution threatens the life of the people. Environmental protection generally relates to the protection of physical surroundings i.e. forest, trees, plants, wetlands, animals etc. But overall environmental protection also needs to include the social, psychological and the moral values. Buddha a great teacher can be said as the pioneer in protection of the physical as well as mental environment. According to Buddha actual up grading the life of people is possible only by protecting physical and mental environment of the people. Buddha has given importance of proper environment to get success in physical as well as spiritual development. According to him the overall development of a people start from the environment he is living in. According to Buddha good environment include less polluted place, with protection of nature, having necessary opportunity of good education, medical cure, employment facilities and opportunity of spiritual practice. It is obvious that one can live and get success easily physically as well as spiritually, if he is an inhabitant of good environment. Generally accumulated kamma is the decisive force in shaping the life style of a person. But good environment also plays vital role in making good or bad life. This is the main motto of this paper, "The Green Buddhist view to solve the modern*

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*day's problem". Purpose of this paper is to show how Green Buddhist view in Pali & Sanskrit literature from the perspectives of green applied Buddhism may be viewed as the new horizon of knowledge which has unveiled recent unprecedented developments in bio – medical, scientific and technological researches. Findings of this paper are the peripheral atmosphere is gravely polluted because the interior atmosphere in the mind is seriously damaged. The bottomless gluttony has pushed mankind to satisfy too much and unnecessary demands, and take them into never-ending competitions, leading to self-destruction and environmental damage. Contrasting to the distasteful and voracious mind is the spirit of simple living and contentment by those who practice the Buddha's teaching & the effects of the Green Buddhist teachings on the environment. In conclusion we can say that the environment has become a prominent issue times. Though environmental issues were not as major in Buddha's time as they have become today, Buddhism has an understandable ethic when it comes to the environment. Living in harmony with the environment is a key part of Buddhism. And how the green philosophical view is changing the people's mind from gluttony to the purified mind & we all know that mental health is the main key for good physical health. If people's mind will remain satisfied then definitely their families & society will live in peaceful atmosphere.*

## 1. INTRODUCTION

The Buddhist account is filled with examples of the substance of the environment. The most noteworthy events occur in the landscape and are related with trees: Buddha's delivery at *Lumbini* as his mother grasped the branch of an *sāla* tree, his early knowledge of states of meditative absorption under the rose apple tree, his enlightenment under the *Bodhi*-tree, and his *Parinivāna* or death between twin *sāla* trees.

The connection between the environment and enlightenment is not special to Buddhist cultures. Today, we recognize the environment as a resource of motivation. Many artists and scientists alike have portrayed how in the environment they had a sense of lucidity or inspiration. These experiences are usually linked with the wildest and most secluded places on earth. It is therefore not hard to realize the Buddhist view that the environment can be valuable in the search of enlightenment.

The gigantic blue firmament and the great oceans, or the grand mountains and valleys, help a human understand their position in the world. A human can understand their part in the world as a whole and the importance of all living things in a shared planet.

In recent decades Buddhists have been turning their attention to environmental problems. This nascent “Green Buddhism” has found expression in activism and several edited volumes and monographs. To date, however, no one has formulated a systematic Buddhist environmental ethic, but we can find a vast number of Buddhist *suttas* and ethics where we can notice the Buddha’s love for cleanliness of environment or nature (Ives, 2013, p.541).

## 2. THE FIVE PRECEPTS

According to the Buddha’s knowledge, all life is valuable. All living beings have Buddha nature within them and all may reach enlightenment in this one lifetime. That does not mean that vegetation necessarily have the capability to become enlightened, but none the less we should take care of all forms of life with due regard and high opinion.

The First Precept states that we should refrain from damaging living things. Many Buddhist are vegetarians for the reason that of this First Precept as to eat meat contributes to the obliteration of a living being. It also takes more vigour to produce meat than to produce grain, fruit and vegetables. Grazing cattle also take up major land and often lead to the demolition of forests to make available farmers these lands. Cattle are also a source of methane, one of the greenhouse gases.

The hurting of other living things can be done straight or not directly. A direct instance is the killing of animals, whether in crop growing or hunting situations. An indirect example would be the demolition of habitats which eventually lead to the death of living creatures. For example the cutting down of a rainforest for farming, demolishes a natural habitat for a number of animals and plant life. This leads to soil erosions and then floods and then food crisis. So to put this rule into practice people also require a high degree of consciousness of the consequences of our activities.

Often, the behaviour that we execute in relative to the environment also disregards the second precept, which states that we should only obtain what we need. People in general take more from the environment than they need. Not only in taking food but in energy wealth like oil, coal etc or for ornamentation like gold and diamonds.

Greediness is a very large crisis in contemporary society. Every person wants to be capable to live, to earn an income and to be able to afford for their family. But most human beings think that they have to persist amassing material things, whether money, general material objects, or food for a massive amount of reasons. We habitually live to eat, instead of eating to live, as evident in the obesity crisis we now face. Advertising and product merchandising endorses and encourages this activities.

If we ask ourselves; how many of us have, while itinerant through a field of flowers or past a neighbour's yard, plucked some up, as if they belonged to us and without a thinking that others will be destitute of the pleasure of appreciating them.

But do we actually, utterly and totally truly have to mine all the gold, platinum, sapphires, pearls, titanium, or all diamonds and rubies, and emeralds have to be surfaced in order for the human to show their affluence or fondness.

Buddhism doesn't say that we can't use the capital of the environment but it does advocate a conscious and conventional approach. We must use the wealth accessible to free ourselves from the authority of nature's destructiveness: storms, floods, and famines. As *Saṅgharakkhita* has said, 'Right use of nature is part of the spiritual life.' However if we pursue the first two precepts we would be aware of not damaging living things and only using from the surroundings what was completely essential instead of being lenient. (Buddhism and Environmental Ethics).

### 3. THE NOBLE EIGHTFOLD PATH

The Buddha described the sort of life that he wanted his followers to lead by listing eight categories cooperatively known as the "Noble Eightfold Path." These categories are: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

The first two endorse astuteness in the Buddhist sense—an ability to see honestly into the nature of things. The next three are moral, and the last three aim at attentiveness—that is, the improvement of meditative skilfulness. The Eightfold Path is also called the Middle Way, because it is intended to give confidence a life of moderation.

By just looking at the feature of right livelihood we can see that some professions are measured improper or 'not right'. These professions usually rotate around the trade of flesh, chemicals, and weapons, all or which contribute to the corrosion of our living or natural environment. (Buddhism and Environmental Ethics).

#### 4. KAMMA AND REINCARNATION

As Buddhist considers in the cycle of rebirth they have a superior relationship to other beings than people from other religions. The concept of *kamma* and reincarnation make Buddhist conscious that a living creature may have been somebody they cared for in a previous life and are therefore reverential of all living creatures. While they don't consider they will be penalized by a God for their misconducts. They do trust that they will be penalizing by *kamma* in the next life. Therefore any work in this life which results in the damaging of another living thing will be punished in the next life. (Buddhism and Environmental Ethics).

#### 5. DEFINITION OF GREEN BUDDHISM

In this global, trans-religious trend, Buddhist philosophy appears predominantly acquiescent to environmental ethics. Many remarkable Buddhist leaders articulate ecological concerns with decent accountability and a centre idea that can be translated from Sanskrit as "inter-dependent arising." This notion is an elemental in Buddhist philosophy. Collective crosswise all schools of Buddhism, it states that phenomena come up jointly in a reciprocally inter-reliant network of cause and effect. This concept underlies Buddhist thinking about mutual relationships of cause and effect, and the vital interdependence of all life. Apparently it pre-disposes some Buddhists to recognizing the importance of ecological restraint, or non-harming. It has had a great influence on 'Deep ecology'. Green Buddhism presents a representation of holism, *eco-kamma* and co-

dependent arising that provides a different to the disintegration of the replica of western free enterprise that is based on uniqueness, eco-exploitation, homo-centrism, dualism and linear causality (Sherwood, 2004).

*Buddhadhamma* is not only a way of eventual emancipation. It is also a way to create agreement between ordinary human people and any beings pervading the surroundings. All life is interconnected and inter-reliant. Environment, or we could say our natural surroundings, is alive and at least partially cognizant. It neither is holy and ideal nor sin and to be occupied. The deep reality of nature is not dividing from our fully liberal nature (Buddha-nature). (Sherwood, 2004).

## 6. APPLIED BUDDHISM

Buddhism which is based on Buddha's living and wisdom obtainable in the *Pali* text represents two aspects, i.e., 'Theoretical' and 'Applied', and shines like only dazzling star in the holy firmament. But in the circumstance of the current thought it has been brighter owing to its applied and practical aspect for the betterment of humankind. Applied Buddhism is not anything but the appliance of Buddha's utterances as collected in the *Pali* literature for the wellbeing of the human being. Therefore the application of the *Pali* literature from the perspectives of applied or practical Buddhism may be viewed as the new prospect of acquaintance which has unveiled recent unparalleled developments in bio-medical, scientific and technological researches (Barua, D.K, 2005, pp. 1-12).

"Applied Buddhism" is the appliance of Buddhist tradition in our everyday life. It is a wide umbrella, beneath which all the necessary aspects of life such as corporal, cerebral, communal and religious comfort as well as truth-seeking, bioethical, economic and contemporary scientific aspects could be included. This includes the Buddhist ideas proficient by the three main schools of Buddhist belief in recent age, i.e. the *Theravāda*, *Mahāyāna* and *Tantrayāna* customs (Barua A, Barua D and Basilio, 2009, pp. 4-7).

## 7. GREEN BUDDHISM AND ITS RELATION WITH APPLIED BUDDHISM

At the very setting up the well-known term 'Buddhism' should

be clarified. 'Buddhism', as such, signifies the 'ism' that is based on Buddha's life and teachings or that is anxious with the gospel of Buddha as recorded in the literature available in *Pali*, *Sanskrit*, *Buddhist Sanskrit* and *Prākṛt*, wherein has been described a very obscure, compound, erudite and towering philosophy of life or that preserves a kind of rites and rituals founded on the tenets of Buddha and the way of life preached by him (Guruge. 1978, pp.76-77).

The word 'Applied', though it appears to be inquisitive at the first case in point in relation to 'Buddhism' is not quite unfortunate since with the rapidly developing educational, financial, political and social environment during the second half of the twentieth century and at the origination of the twenty-first century human life has totally been changed. Under these conditions, the Buddhist scholars of all over the world are being compelled to reinterpret Buddhism, without delimiting its mandatory monastic and scriptural implication, in the light of the recent researches in the disciplines of stem cell and cloning, ecology, and environment, peace and non-violence, human rights and moral values, welfare economics and the like. Hence Buddhism with its pristine purity is to be searched out and interpreted, though not easily in some cases, with references to all such modern topics in sacred sayings of Buddha according to needs of the present day. These new interpretations of as well as searches in Buddha's gospel may simply be termed as Applied Buddhism', i.e. the applications of Buddhism in the modern way of life or the practical aspects of Buddhism. Ever since there are subjects like Applied Physics, Applied Chemistry and Applied Mathematics in relation respectively to (pure) Physics, Chemistry and Mathematics, by using the term 'Applied Buddhism' as some Buddhist scholars have already used the terms 'Engaged Buddhism'. 'Green Buddhism' to signify one or more modern aspects of Buddhism which, on several occasions, has been defined as 'a way of life' that may transform retaining the higher qualities or essence of life due to the changed circumstances, places and time (Barua, D.K, 2005, pp. 1-12).

## 8. BUDDHISM AND ENVIRONMENT PROTECTION

Buddhism is a religion that places great importance on ecological protection. The Buddha told us in the *suttas* and precepts that we

should take affectionate care of animals, and that we should not damage the grass and trees, but consider them as the home where sentient beings lead their lives

Regrettably, the flattering improvement and the too much use of chemicals in the world have led to the speedy consumption of natural assets, the speedy corrosion of the natural environment, and the extermination of a variety of species. The combined result speeds the earth towards doomsday.

In the modern world, everybody knows that we should protect our living environment, reduce the amount of garbage we produce, classify our refuse, and recycle as much as possible. Nevertheless, we are still consuming extensive amounts of energy resources every day, and producing incredible amounts of refuse and pollution. In the former agricultural and pastoral ages, garbage could become the fertilizer and soil, returning to nature; in contrast, the natural assets consumed by the modern industrial and commercial sector are non-renewable. Contemporary civilization produces a huge amount of pollution, and this act is as horrible as generating an incredible quantity of cancer cells in the body of Nature.

The extravagant expenditure of natural resources and obliteration of ecosystem are caused by humankind's psychological craving for convenience and wealth. If we can practice the Buddha's teaching of "leading a contented life with few desires" and "being satisfied and therefore always happy", and if we are willing to use our astuteness to deal with problems and engage diligently in industrious work, then, without having to contend with one another or fight with nature, we can lead very happy lives. Therefore, we should follow these sentences to encourage one another: Our needs are little; our wants are great. Pursue only what we really need; what we want is unimportant.

If, for the sake of fulfilling our requirements, humankind consumes natural resources and devastates the green ecological environment, then we continually borrow to pay off what we already owe. By borrowing to cover old debts, one's debts will grow increasingly heavy; by cutting out one's flesh to mollify one's hunger, one is slowly committing suicide.

The environmental protection movement should be all-

encompassing. In addition to cherishing natural resources, protecting the ecological environment, and way of life choices such as plummeting the amount of garbage, recycling, living a pure, simple, and, thrifty life, and minimizing the pollution we produce, we should further learn to value lives and others, always reminding ourselves of this thought: apart from ourselves, there are innumerable other people; apart from our one generation, there are our innumerable genealogy in future generations.

For that reason, we should promote four major principles of environmental protection:

- i. The cherishing of natural resources and the protection of the ecological environment;
- ii. Maintaining cleanliness in family life and using daily necessities simply and frugally;
- iii. Improving interpersonal politeness and social etiquette; and,
- iv. Instead of considering everything from the standpoint of one person, one race, one time-period, and one place, we should consider it from the standpoint that all humankind of all time and space should be protected in their existence, possess the right to live, and feel the dignity of life.

In short, the above-mentioned four kinds of environmentalism can be restated as natural environmentalism, lifestyle environmentalism, social etiquette environmentalism, and spiritual environmentalism. The environmental tasks of general people are mainly limited to the material aspects, namely, the first and second items. The environmental tasks we carry out have to go deeper from the material level to the spiritual level of society and thinking. Environmental protection necessity is combined with our particular religious beliefs and philosophical thinking into a serious mission, so that environmentalism will not become mere slogans. So, strictly speaking, the distillation of humankind's mind and heart is more important than the purification of the environment. If our mind is free from evil intentions and is not polluted by the surroundings, our living environment will also not be spoilt and polluted by us. However, for ordinary people, it is advisable to set out by cultivating

the habit of protecting the material environment, and go deeper step by step until at last they can cultivate environmentalism on the spiritual level (Singh, 2019).

## 9. PRINCIPLE CAUSES AND SOLUTIONS OF ENVIRONMENTAL POLLUTION

Significant expression would also reveal that the material benefits of exploiting the environment accumulate mainly to small commercial and financial elite: the corporate executives and stockholders that run the corporations, and the bankers and financiers who finance their enterprises. The great majority of people are treated as dispensable, mere consumers whose role is to buy the products turned out by the production plants, or labourers to be paid as little as possible, deprived of work benefits, and discarded when opportunities open up elsewhere. A Buddhist social order would be one in which all people recognize their interdependence and the need for each to care for all. But corporate capitalism has created a brutal individualism where each is devoted exclusively to their private interests or the benefit of their tiny clique.

The consumption of these fuels releases vast amounts of greenhouse gases into the atmosphere and water, causing global warming. A hotter climate is already triggering freakish weather events as well as prolonged droughts, heat waves, more severe storms, and rising sea levels. Such a climate will reduce the yield of crops, thus creating food shortages, driving up food prices, and causing hunger and even starvation for people around the world, particularly in the underdeveloped world. Hunger and destructive weather patterns will precipitate social chaos, destabilizing states and leading to mass migrations and regional wars.

The other toxic substances released by the burning of fossil fuels and overuse of synthetic chemicals are causing a multitude of illnesses on a scale we never witnessed in the past. Cancers, blood poisoning, asthma and other lung conditions, and autism are devastating people all around the world, especially those living close to power plants, chemical dumps, coal mines, and gas fields. The exploitation of the natural environment turns beautiful forests, fields, rivers, and lakes into industrial nightmares, dead zones full of

machines and extraction plants. They dispel toxic waste into the air and water, harming people around the world as well as other species, also causing the extinction of countless species. It may be true that we all enjoy the benefits that an abundance of carbon-based energy makes available, but at present we have at our disposal methods of generating clean energy that will not make the extreme demands on the natural environment that fossil fuels make. It would be in accord with wisdom to turn rapidly away from fossil fuels toward clean energy.

This type of principled indication is assisted by two intrinsic worthstrongly emphasized in Buddhist contemplation: mindfulness and comprehensible intellectual capacity i.e. *sati-sampajañña* (Sumedho, 2005). Mindfulness enables us to concentrate closely to the workings of our own minds, thus giving us insight into our motives. Clear comprehension extends our reflection beyond our immediate experience, providing insight into the long-term consequences of our actions both for ourselves and others. Since the ultimate aim of Buddhism is the eradication of ravenousness, detestation, and mirage, we can use this ideal as a gauge for evaluating our motives and actions relative to the environment. We would then see that many of the policies and practices that underlie the corporate exploitation of the natural world are driven by short-sighted ravenousness. Applying Buddhist principles to this situation, through caution—or “enlightened self-interest”—we should stay away from exploitation of the environment because such activity is harmful to ourselves. Out of loving-kindness and compassion i.e. *mettā and karuṇā* (O’Brien), we avoid actions that conduce to harm and suffering for others.

At an even deeper level, such activities are rooted in the delusion that acquiring control over the environment and converting its natural opulence into commercial commodities will somehow confer on us deep satisfaction and freedom from suffering. In the light of wisdom, however, we would recognize that technological mastery, however powerful, does not bring us the advantages we aspire to. To the contrary, it endangers human beings and other species around the world and also undermines the prospects for a safe world viable for future generations.

In several of the guiding principle the Buddha laid down for the monks we can detect the seeds of an environmental ethics. From the point of view of corporate culture, this seems the height of folly; for the corporate world sees profusion of material goods, quick expenditure, and hedonism as the key to happiness. Buddhism sees happiness to follow from the restraint of craving and inner cultivation.

According to Buddhism, the environment has become so much polluted because of extreme hallucination, greed and hatred of humans. During the Second World War atomic bombs were dropped in Hiroshima and Nagasaki. Killing thousands and thousands of people this bombing destroyed the whole environment not only of Japan but also of the whole world. When these bombs were tested in Mexican deserts the atmosphere experienced pollution of nuclear hazards as at that time of bombing the whole of Japan and neighbouring countries experienced about the dangerous effects of nuclear hazards causing unimaginable sufferings to the human and all living beings. Very recently nuclear power plant disaster has caused ruthless effects in environment. Ultimately in some ways or other this will affect on the species of the world and ecological balance will be lost.

Environment crisis is manmade crisis. So man's mind must be free from pollution. As a result the earth has become sick. If a person is sick he is to be given proper treatment to be free from his sickness. As such environment and ecology are to be given proper treatment to be free from pollution. What are those treatments? The very first treatment is make men free from mind pollution. According to Buddhism because of unawareness everything arises out of ignorance or delusion or *moha*. If anybody is to be freed from ignorance he must have spiritual development through meditation. (Barua, B. P).

## 10. BUDDHISM'S CONTRIBUTION TO SOLVE THE 'GLOBAL WARMING' PROBLEM

Buddhism has design ethic regarding environmental protection in order to protect our lives and individual contentment. Everyone has to tradition the beyond measure empathy toward all sentient beings, protect and love them as our only child.

The Buddha preached the arising situation as a reality which means it applied to everything, anyone, anywhere, any religion has to follow this tenet in order to increase joy and happiness.

According to the fourteenth Dalai Lama, in his preaching about kindness and human being, human beings living on earth have duty to build up happy lives. Then, happiness will come.

Humans are self-possessed of psychological and physical body. There is no dilemma of growing physical body. However, our psyche records all issues, even from the unimportant to the vital issues.

The eventual pleasure is to nurture our empathy so we can endow with gladness to others while we also fully enjoy the happiness. Growing empathy naturally enhances our state of mind in peace. The calm state of mind has the aptitude to deal with complicatedness in life.

For that reason, when we thwart with any problems, it is an atypical occasion to enhance developing our won mentality. Our kindness can be shown through our love. Love is very essential to human survival, and it is an interrelationship of humans in any epoch of life.

On the other hand, not only the human interrelationship, even insects, or any beings such as bacteria have to depend on each other to exist. The existences on earth such as oceans, forests, flowers, leaves are inter-dependently constructed, if not they will be ruined.

Our compassion cannot be increase in one day; we should keep in mind that we always store our "ego" in our mind. Our compassion can only be exposed when our ego is not raised.

Next, we must give up our detestation. It covers our sensible part of our brain. It allows destroying and regretful behaviour. When annoyance arises, we become out of control. Dealing with these circumstances, we have to be patiently sociable and flexible, and that is measured compassion. When countering with unnecessary situations, at first, we have to be cool, being true and without any thoughts of getting even in order to succeed, we have to view the opponent person as our brilliant teacher who is giving us a few stiff tests in our lives. This allows us to practice of being broad-minded by our kindness.

According to the Buddha's teachings, there is no grounds to divide us from each other, even we have diverse religion or nationality, we all co-integrate in the earth, and each one of us is a small universe. Our kindness spreads all over. It's just like a tree that is living in a healthy land being bloom.

In close, on the matter of nurturing our environment and preventing increasing temperature of the Earth, Buddhism shows us a view of inter-dependent conditions. This means there is an interrelation between human beings, and between human and the environment. The co-existence of one tiling and the other, the cause and effect, and the 'Noble Eightfold Path' lead to ceasing of sufferings. In other words, being a real Buddhist is being a good citizen of the world, because we will face the same circumstances as other beings. Therefore, humans have to search for a resolution of reducing population. (Bao and Tieng, 2009).

### 11. BUDDHIST VIEW ON 'GREEN ENVIRONMENT'

The abolition of the three basic evils - gluttony - is vital in Buddhism. For continued existence, man must live in and use the natural world. To guarantee a productive long term co-existence with nature, man complicated relationships of nature and utilize restraint. An over utilization of nature will otherwise lead to suffering.

Man must thus discover a way of livelihood in symbiosis indicated in the *Sigālovada Sutta*, a householder wealth, as a bee collects pollen from the flowers. The bee does neither adversely change the beauty of the flower, nor worsen its fragrance, while collecting the pollen which it turns into sweet honey.

In other words, man has to be taught to gratify his greed - he must learn to live in a harmonious symbiosis with environment. (Buddhist view on Environment, 2010).

### 12. ATTITUDE TOWARDS POLLUTION

Pollution may take a lot of forms. The physical pollution in forms of chemicals, pesticides, waste dumps and open sores in environment have taken on such proportions, which were to no avail of during the time of the Buddha. Nevertheless, there is enough evidence in the *Pali Canon* to give us an insight into the

Buddhist outlook towards the pollution problem. Several *Vinaya* rules disallow monks from polluting in various respects.

Noise is too one of the nuisances of recent society. In Buddhism silence is regarded as serene and noble, as it is favourable to the spiritual progress of those who are pure at heart. Silence invigorates those who are pure at heart and raises their effectiveness for meditation. And on the divergent, silence overawes those who are impure with shameful impulses of ravenousness, abhorrence and hallucination. The Buddha and his disciples revelled in the silent solitary natural habitats tangential by human activity. Buddhism is aware about; the evil of pollution in it's a variety of forms. (Buddhist view on Environment. 2010).

### 13. EFFECTS OF THE GREEN BUDDHIST TEACHINGS ON THE ENVIRONMENT

The five Buddhist teachings of *mettā*, *kamma*, *anatta* and *aniccā* have a blow on the atmosphere.

*Mettā* teaches Buddhists to increase love and compassion around the world. This means that this love and compassion should also be extensive towards the environment. Therefore Buddhists will try to help to keep the environment in good physical shape, i.e. unpolluted and safe. (The Effect of the Buddhist Teachings on the Environment)

The law of *kamma* states that deeds have penalty. This means that if a Buddhist treats the environment roughly, then they will achieve negative *kamma*. If they maintain to treat the environment in this way then they will gather a lot of negative *kamma*. This may cause them to enter a lower sphere on the cycle of *saṃsāra*, once they are reborn. Therefore the teaching of karma prevents Buddhists from harming the environment.

*Anatta* is also one of the three marks of survival. It teaches Buddhists that there is no eternal self identity. Nothing about you stays the same. This means that if someone else harms the environment, their actions will ultimately affect you.

*Aniccā* is one of the three marks of survival. It states that everything is changing. Nothing lasts eternally, i.e. the world is

transient. This means that the environment is constantly changing and will never last forever. Ultimately it will be destroyed. (The Effect of the Buddhist Teachings on the Environment)

#### 14. CONCLUSION

The environment has become a prominent issue times. Though environmental issues were not as major in Buddha's time as they have become today, Buddhism has an understandable ethic when it comes to the environment. Living in harmony with the environment is a key part of Buddhism. It has clear that by harming environment we are in fact harming ourselves. There are lots of examples to demonstrate this in the current medium like global warming, acid rain, the greenhouse effect, the ozone hole, radioactive contamination, to name but a few. The world we live in is money-orientated and profit driven. We approach the environment from the point of view of resource management. The commercialisation of our society means that enormous amounts of toxic substances are pumped into our skies, rivers, and oceans, and spread across the land where they become someone else's trouble. We view the green environment as ours to use, or abuse, and separate ourselves from it in a dominant way.

The Buddhist position, on the other hand, emphasises a harmonious communication between us and nature, neither passive nor attempting to rule, and quite naturally leads Buddhists to consider the possibility of vegetarianism. (Buddhism and Environmental Ethics)

In conclusion I will say that five precepts or *paññsila* Buddhist knowledge all have a helpful effect on the environment. They help to prevent the world from harming the environment and therefore, making it both better and safer for us, humans, to live in. (The Effect of the Buddhist Teachings on the Environment)

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