

Buddhist Ethics and Globalization on the Basis of Bodhicaryavatara

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1. Introduction:

The ethics is needed in all sorts of business in our everyday life and for the enlightenment as well. “The theoretical part of teachings of the Buddha is not sufficient as a patient cannot be cured merely by reading the text of medical science.”¹ Further, even in performing the virtuous actions one must have right vision and proper understanding to judge his actions. The performance of an action must not be only self-centered rather for the welfare of all beings, for satisfying their physical and spiritual needs and ethical elevation as well. Thus, a Bodhisattva practices the six perfections (generosity, ethics etc.) to develop the selfless view through wisdom and right view. He performs his deeds as per guidelines of the ethical code of conduct for all sentient beings, without any expectation. However, he keeps in mind that his act and behavior must not hurt the sentiments of others whether it is home, work place or society. Thus, the observance of ethical behaviour of Bodhisattva is capable in creating the harmony.

In the present age of globalization, the main objective of a human being is to satisfy his physical needs and in doing so he does not care about the sentiments of others. He wants to earn money more and more by any means for his physical & sensual enjoyments. He does not care about ethical or unethical behavior in his work performance. This is the reason that the world is facing challenges of economic crisis, a warming planet, ethnic violence, various kinds of health problems, poverty and so on. In this situation, if we apply the core concept of Buddhism, especially of Mahayana Buddhism, and as exemplified in *Bc*, i. e. ethical code of conduct, in our day today affairs, most of the challenges can be resolved. Thus, there is a need of creating harmony at our workplace and society.

2. Ethics:

The English term ‘ethics’ denotes the moral principles, which govern a person’s behaviour. It is also indicative of the conduct of an individual that how he performs the work. In ancient Indian literature, the terms such as; *acara*, *dharma*, *niti* and *sila*, are indicative of the foundation of the edifice of moral discipline. But, in Buddhism, the appropriate or closet term for ethics is “*sila*”. The ethics in form of conduct in India has been considered as a supreme law, among other laws of society. It is not limited only to human beings but its extension is to all sentient beings: “work for the welfare of all and pleasure for all. But, the basic concept of the moral theory is based on the law of causation. The good actions always produce positive results and sinful acts produce negative results. But, even if we behave as ethically as possible, we still face lot of negative effects due to accumulated *karmas*. However, we need to act as ethically as possible keeping in the mind that the good actions always produces positive results either in the present life otherwise in future (next birth). The virtuous actions make

present and future (next birth) with less suffering but with more pleasure for all. In the contrast of this, the same attitude and behavior, if arises by human self-indulgence, delusion and attachment, come under the purview of non-virtuous actions, and it may line up to unethical action.

3. Concept of Globalization:

The origin of the concept of 'Globalization' is subject to debate. Many people think that this term has frequently come in common usage in late 20th century. "The concept of globalization emerged in the period between the latter half of the 19th century and the initial years of the 20th century (1850 - 1914)." ² Nowadays, the term "globalization" is being used and often discussed everywhere. However, as a concept, the term has a long history of usages in various contexts. In the ancient world people were aware of the colossal profits of business. It was possible through ships crossing the Mediterranean. The main example is the Silk route between China and the Roman Empire. They had large interaction on the enrichment of cultures, wealth and prosperity. In ancient Indian literature, the concept of this term is actuated in the thought: "*vasudhaiva kutumbakam* (entire earth is a single family)". and is indicative to work for the welfare for entire earth; "*sarvajana-hitaya* and *sarvajana-sukhaya*. We find the same concept in early Buddhism: *bahujana-hitaya bahujana-sukhaya* (work for the welfare of many and for the pleasure of many).

Nowadays, the term Globalization is indicative of rapidly increasing global interrelation of culture, people, knowledge, technology and economic activity. But, basically it draws attention to the world economic systems through removal of barriers to international market by way of removal of custom duty on import and export of goods. However, the impact of globalization is so deep as to affect all aspects of our lives. In the present scenario, there are two opposite views - negative and positive, pertaining to the term globalization.

1. The first view is negative effects that are due to impact of globalization such as the fully developed and powerful countries will govern over small and poor countries, big business organization will engulf the benefits of smaller ones. There are two main challenges² an economic imbalances, and health related problems. All other problems are related with these two in one ways or another.

2. On the other hand, most of the people think that the relationships among human beings and among nations are very much essential. Thus, the interactive associations among nations and religions each other will develop positive situations for nations to help and cooperate in all important facets. This concept is based on this argument that all must be capable of satisfying their material or physical needs smoothly. The entire world must be taken as a single unit. This is based on mutual cooperation which is the positive side of the globalization.

However, in fulfillment of all these the good attitude and behavior towards others must be maintained with each other. Therefore, unhealthy aspects of cultures must be avoided. In short, ethical problems must be sorted out. The Santideva acknowledged the vast suffering which pervaded his world. His observation is applicable to all ages. He suggests the concept of the model path of the Bodhisattva to the world, if followed

accordingly most of the problems may be reduced to a large extent.³ The ethical theory, ethical code of conduct, presented in the form of this model is mainly based on the quality of selfless attitude, which is fully capable of controlling the problems arising due to present global system if taken into consideration in all kinds of affairs.

4. Buddhist Ethics:

The ethics is regarded as the foundation of Buddhist Philosophy. In early Buddhism, we find three main rational teachings of the Buddha; *sila* (Conduct), *Samadhi* (Meditation) and *pannya* (Wisdom). These three are considered as the base of entire teaching of the Buddha as these constitute the way leading to the end of suffering. It is said that these are essential for every enlightened person of all times. But, *sila* is the base of all, as without establishment of *sila* the concentration of mind is not possible: “The person who is firm in *sila*, if he cultivates his insight and the understanding, then that intelligent monk will remove all his doubts and confusion, a situation of panic.”⁴ This is the reason that the teachings of the Buddha have influenced the people from various society, traditions, nations and cultures since its origin.

In Mahayana Buddhism, the ethics is a state of mind which stops oneself from engaging in any such affairs which may cause harmful to other beings. That is why in Mahayana tradition, “the understanding about concept of Sunyata strengthens the thought that “there are no independent, separately existing factors of existence. The realization of no-self, emptiness, and interdependence leads to an ethics of consideration for all beings and all things.”⁵ What a noble expression! “The abandonment of all is *Nirvana*, and my mind (*manas*) seeks *Nirvana*. If all is to be sacrificed by me, it is best that it be given to beings.”⁶ Thus, the main objective of the Bodhisattva is to remove the sufferings of other beings and bring more pleasure for them. Therefore, whatever he performs that is for the welfare of all beings, for their alleviation of suffering and for their happiness. This is the basic difference between Hinayana and Mahayana, the former gives importance to self-realization and later freedom for all. However, in both traditions the ethics is the base of the accomplishment of the main objective.

The ethics also denotes moral conduct, which provides strength to concentrate the mind so it is considered as the foundation for the attainment of the goal. One cannot follow up the teaching of discipline without controlling the unstable mind. Therefore, the person, who inclines to pursue further, observance of the teachings, must protect his mind very carefully.⁷ The uncontrolled mind brings intolerable pain like in the *avici* (wave-less) hell.⁸ All fears and immeasurable sufferings originate only from the mind⁹ so if mind is controlled then all fears and pains may vanish and the complete pleasure can be obtained.¹⁰ Thus, mind has very significant role in all kinds of performances. Santideva asserts “If we control the mind then all evildoers become controlled. By restraining the mind alone, they all become restrained. Profounder of the Truth (The Buddha) said that all fears and immeasurable sufferings arise from the mind only.¹¹” This is the reason that in Buddhism the consequences of an action are based on the intention rather than action itself. It is important to control the mind as if mind is

controlled then all unlawful actions will be controlled. That is why in Buddhism the wisdom is considered as a career.

5. Wisdom is a Career:

The most important aspect of life proper understands the universe. The main objective is removal of sufferings and making the life pleasurable of self or others. The pain is pain whether it belongs to me or other beings. Thus, there is a need of proper understanding of the cycle of the life. Therefore, here, wisdom is regarded as a career. This is exemplified through the moral conduct of the model path of the enlightened being. The ethical principles move round this model path, which leads to the respective goal. Thus, the concept of ethics presents the gist of Mahayana concept, through the focusing on moral nature of the model of enlightened being. A minute examination of the contents of the text *Bc* reveals that the Bodhisattva is a universal saviour of all beings. An individual must take various virtuous steps to become the enlightened being. The generation of aspiration aspect of the *bodhicitta*, compassionate mind, and the virtuous actions to become an enlightened being is quite necessary for the achievement of the main objective whether it is Buddhahood or worldly happiness. However, it is not possible without gaining perfection in performing of six virtuous deeds or actions. Thus, the complete perfection in performance of six actions is essential criterion for the accomplishment of the goal. The completion of perfection in performances is not possible without proper understanding. That is why, here, wisdom has been considered as a career. All beings, human, animal, plant, etc., have same feelings of pain and pleasure so we must think about their alleviation of pain and pleasure including ourselves. Thus, the wisdom is explained in context of compassionate mind and selfless attitude. There is a need of skillful mind. It means there must be right vision to determine what is good and what is bad. Thus, while performing the actions, perfect understanding is necessary. But, the perfection comes through practice consistently. The practice makes a man perfect. The perfection of ethics, in *Bc*, is explained in the chapter; Guarding Total Awareness. The main thing which is most important in our performances is the mindfulness and complete awareness. Without these two one cannot concentrate on the goal.

6. Mindfulness and Complete Awareness:

The mind may trick anyone easily. Everything, including moral discipline, comes from the mind. There are no laws to follow; all acts depend on good or bad intention. If intention is good then everything is good. Thus, in the ethical theory, moral discipline depends on mind. If the mind is inactive and not concentrated on the point then all prayers and austerities go in vein, even the merits earned through hard practice for long time are lost.¹² Therefore, Santideva prays with folded hands to those who are inclined to protect the mind to protect both the mindfulness and total awareness.¹³ The uncontrolled mind, without mindfulness and complete awareness, cannot be capable of performing good action. The mindfulness is not only concerned with meditation, but it is a mental state of mind, which brings faithfulness, awareness and concentration. If practice is done without total awareness then hearing, understanding, and concentration escape from memory. Due to lack of complete awareness, even extremely learned, faithful and effortful person indulges in sinful acts.¹⁴ The person, even having

accumulated merits, due to lack of awareness comes to an evil state.¹⁵ The passions destroy one's happy state of life, so concentrate the mind. But, it is not an easy task as mind is tricky. Therefore, one must always maintain the mindfulness remembering the painful consequences of hell. Thus, the importance of mindfulness and complete awareness is indispensable. Anything is good if it is an aid to the attainment of noble qualities of character. Anything is bad if it is an end in itself. "The crane, the cat, and the thief, walk keeping mum without concern and attain their desired result. In the same way the ascetic must walk."¹⁶ For fulfillment of the aim, the generation of the aspirational aspect of the wisdom-mind and virtuous performance are essential criteria. Santideva explores the generation of the aspirational aspect of the *Bodhicitta* and gives stress to perform virtuous actions. However, only through these two, one cannot achieve his main objective for that one has to engage in the practice of six good deeds or actions consistently. These are called a *Sadparamitas* (six perfections) viz *dana* (generosity), *sila* (ethics), *ksanti* (patience), *virya* (effort), *dhyana* (concentration) and *prajnya* (wisdom). A Bodhisattva, who practices six perfections, aims at becoming perfect in performing the virtuous actions. He performs the action for the benefit of all sentient beings; to remove their sufferings and bring happiness in their lives.

7. Buddhist Ethics and the Theory of Action:

In Buddhism, both Ethics and action are intrinsically intertwined with each other. Therefore, the way of performing an action is more important rather than an action itself. Here, action means performance of actions or deeds with good or bad intention. Thus, action means the action and the result of that action as well. In any case the ethical conduct is essential. In this way, we find two forms of ethics based on the theory of action; virtue ethics, and ethics in-general. Virtue ethics means strict ethical norms followed by monks or nuns of the monastery. On the other hand, the ethics in general means the attitude of behaviour of an individual while he performs his works. This comes under the purview of the duty of a human being. The main quality of a human being is rationality, so he must have proper understanding with other fellow beings and treat them humanely. Therefore, one must act and behave keeping in the mind the sentiments of the other people (*loka-citta-raksartham*). An individual must perform his duty towards others honestly whether it is at home or at profession. "As a principle, in the moral world the doctrine of *Karman* becomes the law of immortality of deeds."¹⁷ This is so, as even after the performance of action only action remains in future with a person until it gives its result. The general dictum of the doctrine is that positive action gives positive result and negative action gives negative result. Therefore, we must always perform good deeds to make our life with less sufferings and more pleasure. Thus, it is said in the Bc that the human-body must be protected as it is the means of performing the actions; otherwise it is worth for feeding vultures and jackals.¹⁸ However, the concept of Bodhisattva deeds is much nobler than general law of *Karman*. For gaining perfection in performance of any action the observance of ethical code of conduct is quite necessary. This is the reason that Bodhisattva always performs good deeds for the self and the welfare of others. These kinds of thought have highest values to any culture or society of all times. The basic teaching which we learn from these is that we must not engage in non-virtuous actions, and always think positive for others. This is the reason that a follower of Buddhism does not wish to attain Nirvana till the removal of sufferings of others. He prays, "Whatever merit I

have earned that must be the cause of removing sufferings of all sentient beings”¹⁹ In the Bodhisattva's concept of *dana* (giving) includes not only giving of physical possessions but also the renunciations of the hard earned merits from the performance of virtuous deeds. A Bodhisattva is ready to give up his entire possessions physical and spiritual as well, for the sake of the benefit of others without having any expectations from this kind of act.

Therefore, if there is a need to comply such action, which is beyond the ethical code of conduct, prescribed by ethical principles, Bodhisattva can perform that action for the welfare of the universe because of his perfect mind, he is fully competent to understand the situations and circumstances. However, among all these the perfection of ethics is the base of all perfections. For example, while practicing perfection of generosity; one must have selfless attitude. That is why, although all six perfections are important but the ethics has been regarded as a bridge to protect the overflow of the water of virtue. In the words of Santideva, “The perfections of generosity and so forth are progressively more and more fruitful. But one should not forsake a better one for the sake of a lesser, unless it is in accordance with the bridge of the Bodhisattva way of life.”²⁰ But, in any case the ethical conduct must not be overlooked. In this way, the ethics is needed in every affair.

8. Perfection of Ethics:

There are two aspects of ethics; not to harm others, and refrain ourselves from doing negative actions which are harmful to others. There are mainly three kinds of negative actions; bodily, verbal and mental. These are further classified into three categories: 1. Three bodily negative actions: killing, stealing and sexual misconduct, 2. Four verbal actions: telling lies, divisive speech, harsh speech and frivolous speech, and 3. Three mental actions: covetousness, harmful intent and wrong views. However, the ethical or unethical behaviour depends on good or bad intention of the person. As everything is a product of mind so the purification of mind is necessary rather than bodily or verbal action. But, for all this, there is a need for proper understanding and complete vision to judge the appropriate situation, condition and time for right action. The uniqueness of the Buddhist ethics, as explained in *Bc*, is that there is no strict code of conduct for a Bodhisattva who has perfect mind, proper understanding and knowledge. This perfection comes through long experiences. However, for a common man, who does not have compassionate mind, this exception does not apply. He has to follow the strict rules prescribed by the law. All these depend on circumstances, place and time. One must always think about the welfare of others. The person having compassionate mind and the one who is always inclined to do good for others, can act beyond the code of conduct of the model path if circumstances compel him to do so for the welfare of others. “Realizing this, one should always strive for the benefit of others. For the compassionate one, who foresees benefit to others, even that action which is prohibited has been permitted.”²¹ One must share all his earned possessions, with those who are downtrodden or in miserable state, helpless or unprotected, taking himself only moderate amount of food. Further, one must give up all robes, except keeping three robes.²²

9. Ethics - in General:

Emphasizing on virtuous ethics, by a Bodhisattva, it is said that as far as teaching of *Dharma* is concerned one should not preach the doctrine to him “who does not have faith in *Dharma*, to a healthy person, who wears a turban, with an umbrella, a stick, or other weapon, whose head is covered, to vulgar and not to a female in the absence of male. It is also stated that one must not distinguish between Hinayana and Mahayana, both should be given equal importance”²³ Further, “the follower of Mahayana should not be compelled for teaching the principles of Hinayana. In the same way abandoning good conduct, one should not be advised to earn merit merely with scriptures and spells. The tooth-brush must not be kept uncovered and the spitting is prohibited, urine and the like are forbidden in usable water and on good earth.”²⁴ These are general norms which are applicable for all. It is useful for efficient living, professional affairs and corporate management as well. It makes us better humans; and when the better human is a corporate manager it gives anew orientation to his management.

10 . Attitude and Behavior:

Ethics is the based on human conduct and behaviour. The human body is karmic body based on the law of causation. If we do well for others then our future life will be more pleasurable. Therefore, our behaviour towards others must be good and positive otherwise our life will be painful. We will lack pleasure, peacefulness of mind and serenity. In the chapter of ‘Guarding of total Awareness’, Santideva asserts what kind of attitude and behavior one must follow and what must be avoided in our daily life. For example, “Do not fill the mouth, or engage in talking, and stuff the cheeks while eating, and do not sit with swinging leg or rub the surface of the arm” In fact, these actions are indicative of bad manners even in our daily lives. Therefore, these errors must be avoided. The rubbing the surface of the arms is the gesture of the threat or challenge. The main thing, which is most important, is that we must always care about the sentiment of others. Therefore, after proper observation and having proper information about whatever is disapproved by other people, such action must be avoided. Further, we must act to protect the sentiments of others. Thus, after proper learning the discipline, one must act for the promoting the welfare of all beings. It means doable and undoable actions must be understood carefully. We must not perform any action which is harmful for the universe.²⁵ There is a vast ethical code of conduct for a Bodhisattva. However, the conduct which purifies the mind must be observed strictly.²⁶ An individual while performing the action must be very careful. If he works either as a leader or under the guidance of a leader, in both situations, he must be quite attentive to gain experience.²⁷ In this way, one always performs excellent because there is nothing in this world by which the sons of the Buddha should not learn. Thus, for them, while performing any action nothing remains without excellence.²⁸

The foremost ethical discipline is abstaining from harmful actions of body, speech, and mind. The second important aspect of ethical principle is cultivating, protecting, and increasing virtue within self and others. Thus, Bodhisattva performs his deeds for the fulfillment of the objective of others. He always cares about problems of other beings. He works for making present and future life of self and others with less sufferings and more pleasure.

11. Buddhist Ethics and Work Performance:

Buddhist ethics may play very important role in our day today affairs, whether it is our home, work place or society. In present scenario, the term ethics is being used frequently in all sorts of affairs. For example, business ethics, corporate ethics, research ethics etc. These kinds of ethics are regarded as applied ethics or professional ethics. The professional ethics is indicative of ethical behaviour and moral issues which occur in professional activities. The business ethics means in all business, the ethical norms must be followed by their employees with each other and with their clients. The attitude and behaviour of HRM with their employees plays very important role in the accomplishment of the goal. In the same way the behaviour of employees with their clients is a very good form of publicity. Therefore, the observance of ethics must be encouraged. In Bc, we find the concept of applied form of ethics²⁹ as it stresses on practical application of ethical norms. The ideas, here, which have been depicted about perfection of ethics stands for the instruction of not to harm or kill any beings - humans, plants, trees or any other organism, and not to indulge in stealing etc. Thus, here the ethics is indicative of human behaviours to act with friends, family members, business people and other professionals' including other sentient beings. A minute examination of this reveals that practice of ethical norms in our spiritual or materialistic life, whether it is in our ordinary life or at our work place, is necessary for creating healthiest relations with other beings. The special characteristic of this aspect is that these norms are flexible according to time, condition and distance. As per norms killing or hurting someone is prohibited. But, to avoid the killing or hurting the creatures is not an easy task. Therefore, it is necessary to create the thought of cessation in mind that not to harm others intentionally. Thus, Santideva asserts that the perfection of ethical discipline is 'to obtain the mind of renunciation (*labdhe virati citte*)'.³⁰ There are immeasurable enemies like the sky so it is not possible to kill them all. All enemies are crushed If the thought of anger, desire etc. is killed.³¹ Thus, the main thing is intention to act; if our intention is good then all things become good. In fact, whatever we do, whether in our personal life or at work place must be thoughtful, in the sense that it is not harmful for others. It means an action, prohibited or commanded by the Bodhisattva's ideal, must be performed for the world-creating; promoting the welfare of the universe.'³²

The practice of Ethics provides an adequate explanation of Bodhisattva's deeds as most suitable; perfect solutions to the present-age challenges, especially in the context of rapidly increasing corruption, which is the most striking challenge of present global system. It also focuses on the doctrine that misunderstanding the real nature of one's own duty leads the way to corruption. In addition, concerning present global scenario, it is important that the present system must be linked with the ethical norms of Bodhisattva to prevent the various kinds of evils prevailing in the every field of the present system. The practice of ethics is one of them, which, if properly understood and applied in our day to day affairs, can control most of challenges and can control the negative impact, provided by the present global system. The basic cause of these challenges is selfish attitude of human behaviour. A human being by nature, due to his selfish attitude, does not think about other sentient beings. The concept of the Bodhisattva shows us a model path. This is to have the selfless attitude. If the practice of ethics, explained by Santideva, is properly understood, and the same is applied after proper observation, then such type of evils can be reduced up to the highest extent. Therefore, there is a need of quality of forming a pleasing combination with the core

points of the perfection of ethics in the governance of the present system, whether it is economic, political, judicial, and cultural and so on. The actions we perform must be combined with ethical norms and real understanding, wisdom and compassion with materialism, and then only our world will become with less suffering and more pleasure.

Due to impact of the performance of ethical deeds one may get respect in the society. And by way of practicing pure observance of ethics, virtuous actions, one will be protected from indulging in evil actions. The real lesson, which we learn from the teaching of the perfection of ethics, is that our main objective must be in the confinement to protecting others from the engagement in evil actions. In addition, we must set an example for others as they can also be protected from the effects of harmful actions. However, the main thing, on which it gives much stress, is to have selfless attitude. We must work for the welfare of all sentient beings without any expectation. In all actions the observance of pure ethics is needed. Here, ethics means stopping oneself from doing harm upon other being. This is the reason that Bodhisattva is ready to give all his possessions, material and spiritual, for the sake of others when needed. Therefore, for gaining perfection in ethics serious thought is necessary. For example, while you are engaged in the practice of giving, your attitude and behaviour towards other being must be positive. The initial point of ethics is fulfillment of needs, material and spiritual, of others through giving to needful persons. The perfection of ethics is needed even for the practice of generosity. One must be skillful in giving to others. Thus, giving or generosity must be strengthened by the strict discipline of ethics.

12. Respect for Others:

The pure observance of ethics creates feelings to respect within human community. This kind of feeling plays very important role in our daily life whether it is our home, society or workplace. Therefore, respect for other beings is very important concept under the Buddhist ethical theory. It is a quite natural phenomenon that if you respect others they will also treat you in the same way. But, the Buddhist ethics present much nobler idea. A Bodhisattva acts friendly even towards his enemies. It presents very essence of morality and the foundation of all other moral duties and obligations. The main characteristic of Buddhist ethics is that it inspires to respect not only human beings but all sentient beings, living or non-living organism.

13. Bodily Actions and Ethics:

Whatever we work should not be destructive for others. Our attitude and behaviour while we act should not create panic in the lives of others. We must cultivate compassion and learning methods to protect the lives of people, animals, plants, and other organism. Thus, neither one must think to kill, nor let others to; and not to support or overlook any act of killing in the world. Therefore, we should not indulge in exploitation, social injustice, stealing, and oppression. Thus, we should gain perfection in cultivating love and kindness; and learn ways to work for the well-being of all sentient beings. We should always be ready to give up our entire possessions when needed. Thus, we should devote our time, energy, and belongings for the sake of others when needed. We are committed to reduce pain and bring pleasure for others.

14. Verbal Actions and Ethics:

One should always keep in mind while he speaks to someone that words can bring pain or pleasure to others. Therefore, he should gain perfection to speak loving words and deep listening. There are four kinds of right speech *viz* abstaining from false speech, abstaining from slanderous speech, abstaining from rude speech, and abstaining from unnecessary useless talk. One must speak in a soft and pleasant voice sincere, lucid words, but must have clear meaning and agreeable, pleasant to listen, and based on compassion.³³ After clearly understanding the proper and improper nature of speech, one must refrain from false speech and avoid lying and deceiving speech. At our work place, we face various kinds of problems due to unethical attitude and behavior of employees. The core concept of the Buddhist ethics must be applied in work performance, which may be beneficial for all. This precept covers slander and speech which creates great obstacles in gaining the objective in all affairs. The words, if properly used, can inspire self-confidence; bring cheerful environment and aspiration at work. Therefore, one must not spread the wrong message, or criticize others or condemn things unnecessarily. Further, we must avoid speaking those words which may create misunderstanding between family members, friends, and colleagues at work place or within societies.

Conclusion:

The Bodhisattva, who has proper understanding and right vision, is capable to solve the problems because of his altruistic nature. He can understand the real nature of the problems of the globalized world. The interactions among human beings and also between human beings and other beings are quite essential. In fact, by amalgamation of culture, idea, thought, knowledge, economy etc. of various countries into the global environment, comprehensive and expansive interactions with various countries and many people are possible. In this way we will be able to understand the urges of others, their culture, civilization, and their needs where they are lacking. Thus, understanding the needs of the people we can extend the support for their alleviation of pain by way of satisfying their needs.

The teachings of “Perfection of ethics”, guide us proper path to face the problems provided by present system. Perfection means to become perfect in performance of the actions. Santideva suggests practical application of the core concept of Buddhist ethics² “merely talking about teachings is not sufficient so I will act bodily; *kayenaiva pathisyami vakpathena tu kim bhavet ?*”³⁴. Thus, it is most suitable and perfect solution to the present age challenges. If we work with proper understanding combining the ethical conduct with performance of action, it will reflect the essence of globalization. The Buddhist ethics has ability to understand the nature of the world through its quality of wisdom. This is the reason that the Buddhism has developed and influenced the world since its origin till today. And, it is still has the capacity to influence through its qualities to bring happiness in the universe. The most striking challenge of present global system is the economic imbalance. The selfless attitude of the enlightened being is the model path, which can play very important role in our work performance if it comes into every day affairs. We must work not only for the sake of ourselves but for the interest of all sentient beings. This attitude guides us that while we work (at our work place), we must care about the sentiments of our colleagues, other

employees and of clients. We must always be ready to help others whenever and wherever needed by giving time, cooperation, sympathy in strenuous situation with friendly relation and so on. Our attitude and behaviour must not discourage, disregard and misguide others. The perfection of generosity, if practiced properly, then the world may become with less sufferings and more pleasure. Further, in this context, the examination of the ethical principles reveals that one must properly understand his duties. If one understands real nature of his own duty, it leads to the way to happiness. Therefore, concerning present global scenario, it is important that the present system must be linked with the ethical norms of Bodhisattva to prevent the various kinds of evils prevailing in every field of the present system. The ethics is also needed in order to have proper, healthy, supporting, profitable and faithful business. In the ethical administration, it is also essential to be an integration of ethical governance, employee engagement, performance and well-being and financial objectives in order to have truly healthy, sustainable, beneficial and trustworthy businesses.

¹. *Ibid* 109

². Kevin H. O' Rourke and Jeffrey G. Williamson, *Globalization and History: The Evolution of a Nineteenth-Century Atlantic Economy*, Cambridge, Mass.: The MIT Press, 1999, 5.

³. For detail see 'Bodhisattva Ideal and globalization, by the author of present paper, *JOI, Baroda, Vol. LX, 2010, p.32*

⁴. ***Samyutta-Nikaya***

⁵. *Encyclopedia of Buddhism*, p.262

⁶. Bc 3.11

⁷. Bc 5.1

⁸⁸. *Ibid* 2

⁹. *Ibid* 6

¹⁰. *Ibid* 3

¹¹. *Ibid* 4, 5

¹². *Ibid* 16

¹³. *Ibid* 23

¹⁴. *Ibid* 26

¹⁵. *Ibid* 27

¹⁶. *Entering the Path of Enlightenment*, P.49, Bc 5.73

¹⁷. ***Systems of Buddhist Thought***, Yamakami Sogen, Publisher University of Calutta, 1912, p 55

¹⁸. Bc 5.66

¹⁹. *Ibid* 3.6

²⁰. *Ibid* 83

²¹. *Ibid* 5.84

²². *Ibid* 85

²³. *Ibid* 88, 89

²⁴. *Ibid* 90-93

²⁵. *Ibid* 107

²⁶. *Ibid* 97

²⁷. *Ibid* 99

²⁸. *Ibid* 100

²⁹. “In the words of Brenda Almond, *"the philosophical examination, from a moral standpoint, of particular issues in private and public life that are matters of moral judgment"*. Brenda Almond, 'Applied Ethics', in Mautner, Thomas, *Dictionary of Philosophy*, Penguin 1996, also see *Wikipedia* for details on Applied Ethics.

³⁰. Bc 5.11

³¹. *Ibid* 12

³². *Ibid* 107

³³. Bc 79

³⁴. *Ibid* 109

The logo for iafor (International Association for Applied Philosophy) features the word "iafor" in a light blue, lowercase, sans-serif font. The text is centered within a large, light blue circular arc. This arc is part of a larger, stylized graphic consisting of two concentric, overlapping arcs: an outer one in a light blue color and an inner one in a light orange color, both with a soft, feathered edge.

