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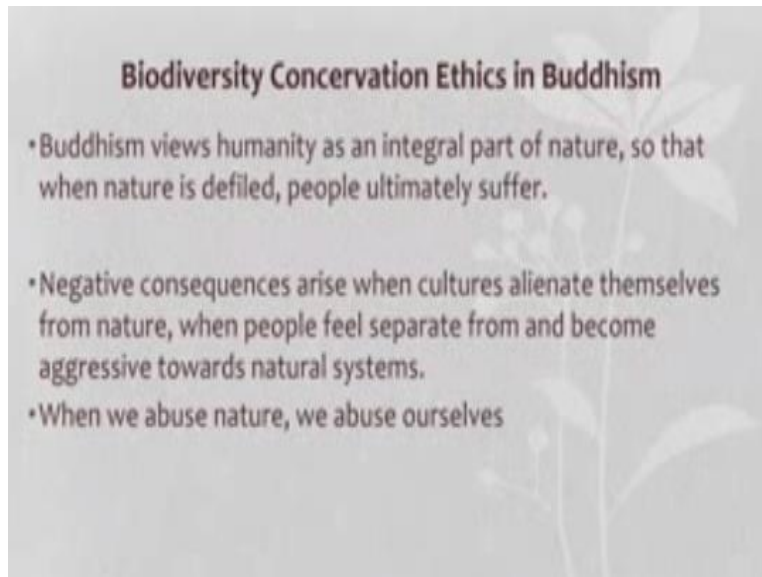
Ecology and Society

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You I will wear this discuss how Christian religion which is being sort of guided by the Western ideas or western science and technology happens to pretty much little and then seem to be much more responsible for the present ecological crisis which we are facing now moving a bit different from what the Christian religion talks about we will try to look at how to locate the Buddhist speaking is not the kind of biodiversity conservation ethics which prevails in Buddhism and I am sure you all know like how Buddhism or the religion Buddha emerges and who is the founder.

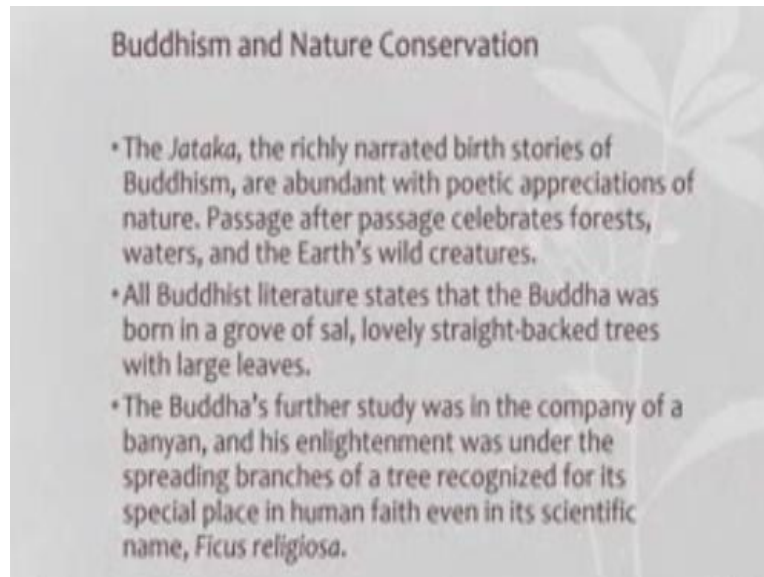
So I did not go into be too presuming that you all know what Buddhism and then how the Buddhism was founded now I will try to discuss few points what are being addressed in some of the classical religious textbooks of Buddhism of the sort of closeness to nature now Buddhism in a way view humanity has an integral part of nature so that when nature is defiles people ultimately suffer that is if we are causing some kind of negative act the consequences in a way will be you know how people stems to not just ultimately be harmed.

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Therefore these negative consequences arises when the culture in a way eliminate themselves from nature and when people feel separate from and become aggressive towards the natural system and also when we abuse nature we tend to forget that we are also abusing ourselves because this is because when we sort of created we in between human and nature or maybe rather a dichotomy relationship is minted now when we see human pretty much grows and in relationship with nature we would not really engage ourselves in harming and abuse nature.

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Now one of the book art books on this Buddhism that is the a car in a way also glorified the bad stories of Buddhism and also that is Buddha which are abundant with white pith appreciations of nature that is if you look at the Jataka that in every passages there are importance which are given on the forest waters and arts wild creatures and the Archon aesthetics are pretty much being enshrined in the book of this Jataka and almost all Buddhist literature in a way since that the Buddha was borned in a grove of sal.

That is a lovely straight that this sal free in a way is also sacred to many religious group particularly Buddhism and Hinduism and the Buddha's father in a way in his search for this quest for this enlightenment was in the company of abundant and as we said the ultimate that is done enlightenment was the spreading branches of a tree and which was recognized for its special place in human face even in it is scientific name that is the further religious that is the scientific name.

Therefore the tree or the forest happens to be right from the period when Buddha was born and at the same time till the time when he attained his enlightenment he was pretty much you know are close to nature and then live in the forest rather and if you look at the early Buddhist community

which were small in numbers they tend to live in forest and the large squeeze in caves and in mountain areas I am sure like if you all have visited the state in Orissa when a place in the where the monks normally during the period of Asoka so to say happens live in forest normally under the kef of a stone.

Now this early Buddhist community live in forests live under large trees and here is an amount insist so I presume that the pleasant that happened by Melissa is still something which one can witness and visualize how the early Buddhist monks could have survived and lived in the natural surroundings and as a riddle of this they are died we dependent on nature and they cultivate great respect for beauty and diversity of natural surroundings every health forest is also a home for wildlife.

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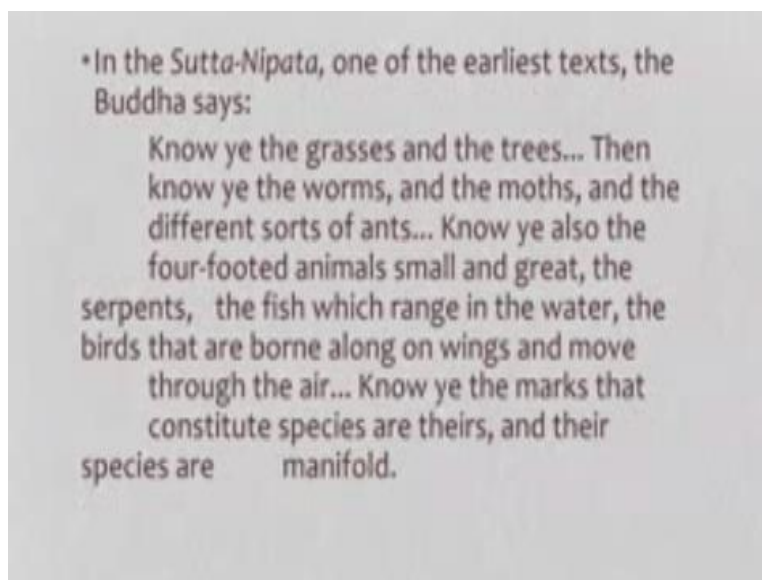
- The early Buddhist community lived in the forest under large trees, in caves, and in mountainous areas.
- Directly dependent on nature, they cultivated great respect for the beauty and diversity of their natural surroundings.
- Every healthy forest is home for wildlife, so when a monk accepts the forest as his home, he also respects the animals who live in the forest.
- Early Buddhists maintained this kind of friendly attitude toward their natural surroundings and opposed the destruction of forests or their wildlife.

So when a monk accepts the forest as his home he also respect the animals who live in the forest that is the animals are not seen as something that is different but also a part or a family around the members of the family the early buddies maintained this kind of friendly attitude towards the natural surroundings and opposed the destruction of forests or gear wildlife now therefore since they have that direct exposure to the environment or to the natural surroundings they tends to sort

of perceive or the attitude they have shown to the natural surrounding is that they should not destroy the forest or the wildlife or rather they should not be harmed.

Now in the portion in this the certainly in part of value that the Buddha says that knowing the grasses and trees then knowing the worms and the moths and a different sort of hands knowing he also the four-footed animals small and great.

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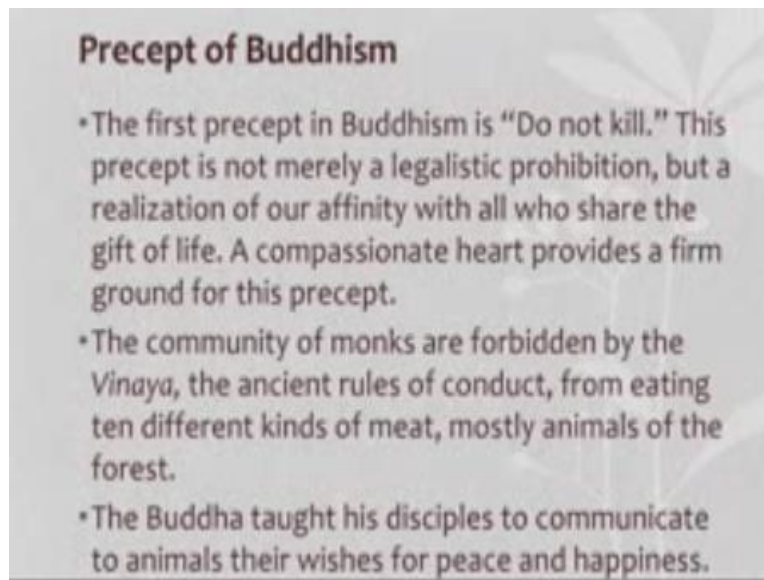


The certain the first we trained in the water the birds that are borne along on the wings and more through the ear know in the marks that constitute species are theirs and their species are many fold now therefore in a very high light that one needs to be familiar and then pretty much have a wider knowledge and understanding of nudges the immediate surrounding but what us what does the human but also the other grasses trees the animals even the tiniest ones.

So therefore it is a species in a way contribute or have their own purposes now therefore Buddha in a way was pretty much in support of people's perception and understanding of knowledge now what is this the precept of Buddhism that means the principles or the guiding principles of

Buddhism remember each and every religion has their own guiding principles or may be on the foundation on which it is being founded.

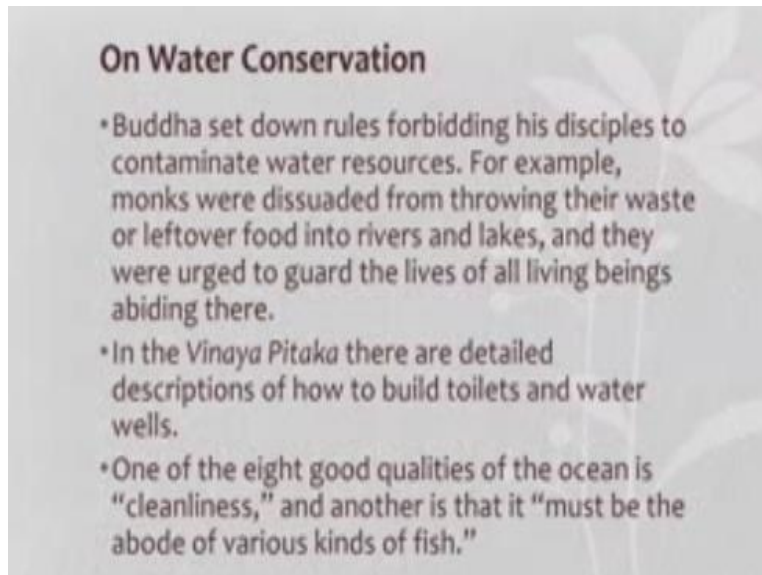
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Now the first preceptor of Buddhism explicitly says that do not kill that is one should not engage in harmful activities violently this precept is not merely a legalistic prohibition but realization of our affinity with all who share the of life that is a compassionate heart provides a firm ground for this precept now the first and foremost for once to you know not engage in killing something is to have a compassionate heart that is if you have that compassionate heart.

I mean the towards anything you look you can in a way have that kind of symbiotic relationship with the species the community of monks are also in a way forbidden by the *Vinaya* that is one of the texts dancing rules of conduct from eating tend different kinds of mixed mostly animals of the forest that is which are not domesticated the Buddha in a way thought is disciple to in a way communicate to animals their wishes for peace and happiness so if one have this compassionate or compassionate at heart one can be one can maintain a peace and happiness even the fellow animals.

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Now these are some of the precept of Buddhism that is the founding principles now Buddha also in a way talks pretty much eloquently on water conservation that is how the Buddha set down rules forbidding his disciples to you know contaminate water resources not to engage in polluting or putting a waste, on resources for example monks were in a bit isolated from throwing their waste or left our foot into rivers and lakes.

And they were also arts to God the lives of all living beings abiding here that is not just contaminating or polluting but rather to necessarily protect and then god lives of all living beings which are inhabiting that place now in the *Vinaya Pitaka* Tata there are detailed descriptions of how to build toilets and water wells in a way you can compare with the present or the current government which strongly sort of projected the idea of the swatch Bharat champion of not and giving in the littering.

And open defecation eight of which every household are supposedly to have a toilet now this was this is something which we are talking about the medieval period or much earlier than that now in the *Vinaya Pitaka* are they are detailed descriptions of how to build toilet and water wells

now which means every kind of garbage or something which unwanted should not be you know spread rather it has to be exposed in a more hygienic manner.

Now therefore it is not only talked about this conservation of water but also rather maintaining of hygienic sanitation one of the eight qualities of the ocean is cleanliness and another is that it must be the abort of various kinds of fish and not necessarily fish but also other creatures as you all know like Toto is so and so forth now therefore if you look at the present ecological crisis which we are facing now.

We all know how the oceans are being polluted and then as a result of this contamination we can all be something we also seldom witness big pieces which are being killed a swell amount of those plastic items with toxic items so and so forth now perhaps these great minds of great intellects I would say the enlightened they were in a way being guided or they might have force see that if one wants to you know have a healthy or if not are to live in a very safe environment.

Once you know engage in polluting because the amount of waste dumping the toxic items which are disposed of thoroughly to the ocean but also to every part of the art surface in a way we are facing the brunt of it because we abused and then we are facing the burnt and the consequences this is something more to do with sort of acyclic or a change reactions now we cannot afford to see them see things in a more nonlinear or maybe in a more non repetitive rather source.

Now Buddhism in a way also holds a great respect for and gratitude towards nature that is they tend to perceive nature as the model that gives rise to all the joyful things in life so in a way the idea of this model art is something which is also being followed by Buddhism that is in terms of their in a respect and directed towards nature now if you look at the meter Sutra thus as a model with our own life Gets.

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- Buddhism holds a great respect for and gratitude toward nature. Nature is the mother that gives rise to all the joyful things in life.
- *Metta Sutta*: "Thus, as a mother with her own life guards the life of her own child, let all embracing thoughts for all that lives be thine."
- His Holiness the Fourteenth Dalai Lama of Tibet who stands prominently among Buddhist leaders of the world who are farsighted, has repeatedly expressed his concern for environmental protection. "Our ancestors viewed the Earth as rich, bountiful and sustainable," said His Holiness.

The life of our own child let all-embracing thoughts for all that lives be done so this sort of respect and mutual you know our caring and nurturing is something which is also explicate explicitly spell out in the *Metta Sutta* of the Buddhist texts now in one of the lectures of his Holiness the Dalai Lama that is the 14th Dalai Lama of Tibet.

Who also is a strong supporter or strong proponent of Buddhism in a way has repeatedly his concern for the Environmental Protection that is he raised an idea that our emphasis build art as which bountiful and sustainable because if once wants to flourish and then stay as a human or a people one needs to sort of take care of surroundings in a more responsible way.

Now therefore if we consistently engage in harming and then exploiting the nature this idea of these rich bountiful and sustainable where there is an then it will be reversed that is the other way around now therefore the Dalai Lama who is also in a way propagating and then professing Buddhism also expressed his strong concern for the environmental protections in the international firm.

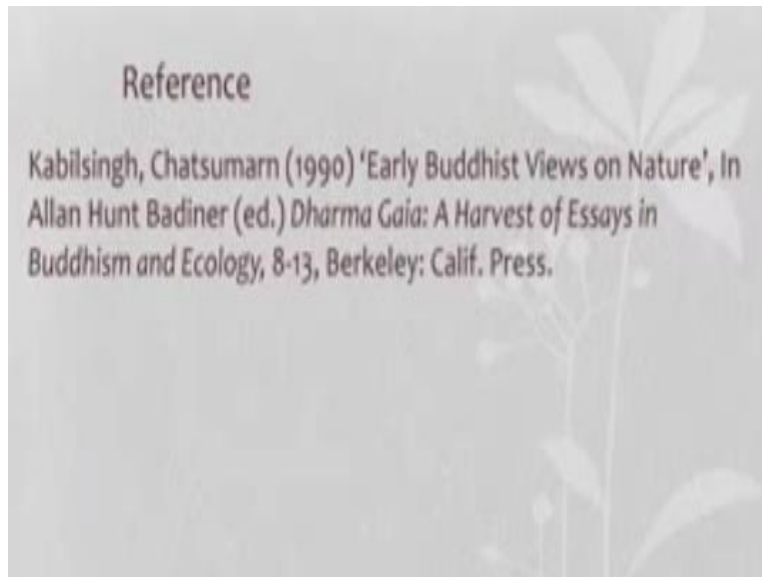
Now we also know that this is the case but only that is if we take care of it you know in one of his recent pieces on the subject of ecology he pointed out that the most important thing is to have a peaceful heart that is a compassionate heart so if one give it from this or maybe be obsessed with this hatred jealousy quit then there is no solution to it so the only way out or the only solution is to have a compassionate or a peaceful heart that is only how we take care of you know things around us.

Now there is a place in Thailand where the Buddhist monks are engaged in the wildlife fun project wherein the you know team and domesticate those animals and it happens to be every successful project because if you have maintained that kind of balance and that sort of accomplishment with the animals it in away tends to you know like espouse the kind of the richness and a bountiful and sustainable possibilities of dark surface only when we know the true we understand it through nature lying within we can live harmoniously with the rest of the natural world.

So in a way self-realization is also important that is to realize the best basic essence of nature in fact Buddhism can be meaningful only when it is relevant to our everyday life and to our environment now having said that in as mentioning the various texts of ready to engage not in harming or to engage in violence also one should engage in you know conservation of water or maybe the nature but all having said and how it is to be executed that is if we are innovative you know see the relevance of Buddhism in the present context.

And how are we going to apply the application or the implementation part is contained which we orbits too you know sort of record it now the Buddhist tradition in a way counsels us to treasure and conserve nature of which human beings are an active part that is in our everyday life were in constant engagement and we can in a way to a bit of conserving nature.

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Now as we had partly discussed in the ecological crisis in the viewpoint of a Christian religion of how Christian religions which is guided by the you know Western science or with sometimes modern science and modern technology in a way is responsible and have affected the nature or exploit or abuse nature like anything but in the context of Buddhism again way back from the you know 16th century how Buddhism emerged and the founding father that is Gautama Buddha in a way denounced worldly pleasures that is accumulation of wealth and certain other worldly pleasures.

And also explicitly pointed out that not only to engage to abstain oneself from you know harming or polluting if not using violence against nature but also to partake in the uplifting is not protecting nature and this in a way will be able to you know maintain healthy and the bountiful or the bountiful bliss and nature or the beautiful nature can innovate the real life and how a sustainable world can be established so the question which remains from what we have discussed is how to make the or how to situate the relevance of Buddhism in the present context or if in a way allow us to you know to contextualize us in a position of retrospection how we tries to position ourselves in nature.

Are we in a position to you know do things in a free will or you know what is much more you know take part in protecting needs so you can refer this on the Buddhism that is Dali Buddhist views on nature its Internet extract from the book by Allan Hunt Badiner and which is written by the Buddhist sink so you can perhaps with this and it is a few pages of chapter and then disk and healthy and we will be discussing more on the inducing and response of Pope John Paul's of how they are trying to in, away retaliate the kind of stance which is being posited by the Lynn white thank you.

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