

## **A PAPER ON THE PROTECTION OF ENVIRONMENT IN THE CONCEPT OF BUDDHIST**

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Environment can be defined as the circumstances or conditions that surround an organism or group of organisms. Alternatively it can be defined as the combination of social or cultural conditions that affect an individual or community. Environment often changes after sometimes which is evident by the fact that many organism have ability to adapt to change. By the dint of this paper an attempt has been made which shall several the initial stages that if man wishes, he can protect the environment.

It is the man who can make this beautiful earth either heaven or hell. What we are doing to this world and what they may mean for our future and to our children is of our paramount concern as we proceed through the twenty-first century. Despite the rapid expansion of knowledge through the advancement of science there is an alarming deterioration of human values, the result of which is conflict, hatred, delusion etc. moreover in search of personal comfort and pleasure man has damaged all the resources and has degraded environment up to its brim.

The environment pollution is one of the most challenging problems today. In spite of continuous efforts of our environmental engineers and scientists our problem of environmental pollution remains the same. The exploitation of natural resources has led to the ultimate of natural resources has led to the ultimate issues of Global warming and change in clock of natural environment which is the key for existence of human being on this only life discovered planet. The Buddhist philosophy has established beyond doubt that human desires are the real cause of conflicts and all sorts of sorrow in this world. This is also appropriate in the sense that human desires for materialism have caused immense deterioration of the environment. Awareness of protecting environment has no doubt, been generated among the people in recent time as people have realized the importance of their healthy surroundings . interestingly this awareness has been reflected in the Buddha's teachings delivered nearly 2600 years ago. He emphatically taught the world 'Do not harm others by any means.'

There have been mass extinction on earth caused by natural changes, but they occurred over hundred of years. For millions of years, the number of extinctions per year seems to have been vary low. The rapid slaughter of species probably started in the 16<sup>th</sup> century with the hunting of millions of animals by the Europeans. The ascendance of monoculture and the massive clearing of tropical forests during the last four centuries have decimated plant and animal species. Many biologists believe that we have now entered the fastest mass extinction rate in earth's history.

The Buddha philosophy propounds universal love and is respectfully seen as the compassionate protector of all beings. He taught that for those who wish to follow his path should practice loving-kindness. With his perfect wisdom, he saw all beings including vegetation equal in nature and some low inter-related and inter independent.

The Buddhist doctrine of Karma, which is the law of cause and effect relates to our action. The consequences of moral acts are always good. Immoral acts on the other hand, ensure painful results. The disciples of Buddha are well aware about it and thus refrain from doing any harm to people, animals, plants and even to the earth itself as such. The first sermon preached by Buddha in Sarnath (Varanasi) U.P. highlights on a great deal of ecological ethics thoughts eight noble paths which includes Right Understanding, Right thought, Right Speech, Right action, Right Livelihood, Right Effort, Right Mindfulness and finally Right Concentration. Traditionally these eight factors are divided into three categories which includes wisdom, Virtue and contemplation emphasize on the necessity to adopt a morally acceptable means of livelihood avoiding all those engagements which might be materially rewarding but morally reprehensible. In the Buddha's philosophy of life animals and plants are part of our system. Buddhism has a great practical attitude towards plants and human beings. The Buddha forbids the followers to cut the trees and avoid harming to seed and plant life. Buddha is against deforestation. Buddhist practice makes one feel one's existence is no more important than any one else's. If one treats nature as a friend and teaches, one can be in one harmony with other creations and appreciate the interconnectedness of all that lives.

Buddhism teaches that the idea of separateness is an illusion. The health of the whole is inseparably linked to the health of the parts, and the health of the parts is inseparably linked to the health of the whole. This means that caring for the environment begins with caring for oneself ' when our hearts are good, the sky will be good to us'.

According to Buddhism, the way you earn your livelihood-not killing, not stealing, not taking more than you need-all these are the part of Buddhist way of life. A livelihood that avoids harming others, such as trading in weapons, meat, alcohol or poisons- is in harmony with nature.

Buddha taught people to live simply and appreciate the natural cycle of life. Craving and greed only bring unhappiness, since demands for material possessions can never be satisfied and people will always demand more, so threatening the environment. This is why the real solution to the environmental crisis begins with the individual formal statement of Buddhist beliefs about creation and ecology; " The trees are like our mother and father, they feed us, nourish us, and provide us with every thing."

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