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# The Internet Encyclopedia of Philosophy: The Buddha

Excerpts from: <https://www.iep.utm.edu/buddha/#H5>

The historical Buddha, also known as Gotama Buddha, Siddhārtha Gautama, and Buddha Śākyamuni, was born in Lumbini, in the Nepalese region of Terai, near the Indian border. He is one of the most important Asian thinkers and spiritual masters of all time, and he contributed to many areas of philosophy, including epistemology, metaphysics and ethics. The Buddha's teaching formed the foundation for Buddhist philosophy, initially developed in South Asia, then later in the rest of Asia. Buddhism and Buddhist philosophy now have a global following.

In epistemology, the Buddha seeks a middle way between the extremes of dogmatism and skepticism, emphasizing personal experience, a pragmatic attitude, and the use of critical thinking toward all types of knowledge. In ethics, the Buddha proposes a threefold understanding of action: mental, verbal, and bodily. In metaphysics, the Buddha argues that there are no self-caused entities, and that everything dependently arises from or upon something else. This allows the Buddha to provide a criticism of souls and personal identity; that criticism forms the foundation for his views about the reality of rebirth and an ultimate liberated state called "Nirvana." Nirvana is not primarily an absolute reality beyond or behind the universe but rather a special state of mind in which all the causes and conditions responsible for rebirth and suffering have been eliminated. In philosophical anthropology, the Buddha explains human identity without a permanent and substantial self. The doctrine of non-self, however, does not imply the absolute inexistence of any type of self whatsoever, but is compatible with a conventional self composed of five psycho-physical aggregates, although all of them are unsubstantial and impermanent. Selves are thus conceived as evolving processes causally constrained by their past.

## 5. Buddhist Ethics

Early Buddhist ethics includes more than lists of precepts and more than the section on ethical training of the eightfold noble path; that is, Buddhist ethics cannot be reduced to right action (abstaining from killing, stealing, lying), right speech (abstaining from false, divisive, harsh, and useless speech), and right livelihood (abstaining from professions that harm living beings). Besides bodily and verbal actions, the Pāli Nikāyas discuss a variety of mental actions including thoughts, motivations, emotions, and perspectives. In fact, it is the ethics of mental actions that constitutes the main concern of the Buddha's teaching.

Early Buddhist ethics encompasses the entire spiritual path, that is, bodily, verbal, and mental actions. The factors of the eightfold noble path dealing with wisdom and concentration (right view, right intentions, right effort, right concentration, right mindfulness) relate to different types of mental actions. The term "right" (*sammā*) in this context does not mean the opposite of "wrong," but rather "perfect" or "complete;" that is, it denotes the best or the most effective actions to attain liberation. This, however, does not imply that the Buddha advocates the most perfect form of ethical conduct for all his disciples.

Early Buddhist ethics is gradualist in the sense that there are diverse ways of practicing the path with several degrees of commitment; not all disciples are expected to practice Buddhist ethics with the same intensity. Monks and nuns take more precepts and are supposed to devote more time to spiritual practices than householders. However, a complete monastic

code (prātimoka) like those found in later Vinaya literature does not appear in the Pāli Nikāyas. The most comprehensive formulation of early Buddhist ethics, probably common to monastic disciples and lay people, is the list of ten dark or unwholesome actions and their opposite, the ten bright or wholesome actions: three bodily actions (abstaining from killing, stealing, sexual misconduct), four verbal actions (abstaining from false, divisive, harsh, and useless speech), and three mental actions (abstaining from covetousness, ill-will, and dogmatic views).

The Buddha of the Pāli Nikāyas defines action in terms of intention or choice (cetanā): “It is intention, monks, what I call action. Having intended, someone acts through body, speech, and mind” (A.III.415). The Pāli Nikāyas define the roots of unwholesome (akusala) actions as greed (lobha), aversion (dosa), and delusion (moha). Conversely, the roots of wholesome actions are defined as the opposite mental states (M.I.47). Some scholars infer from these two definitions that Buddhist ethics is an ethics of intention or an agent-based form of virtue ethics. That is, according to these scholars, for the Buddha of the the Pāli Nikāyas, only the agent’s intention or motivation determine the goodness of actions. This interpretation, however, is disproved by many texts of the Pāli Nikāyas where good and evil actions are discussed without any reference to the underlying intention or motivation of the agent. Consequently, the more comprehensive account understands intention not as the only factor that determines the goodness of actions, but rather as the condition of possibility, the necessary condition for speaking about action in the moral sense. Without intention or choice, there is no ethical action. Similarly, motivation, while a central moral factor in Buddhist ethics, is neither the only factor nor always the most important factor to determine the goodness of actions. Understanding Buddhist ethics as concerned exclusively with the three roots of the wholesome does not fully capture the breath of moral concern of the Pāli Nikāyas (Vélez de Cea 2004b).

The fundamental moral law of the universe according to early Buddhism is what is popularly called the “law of karma”: good actions produce good consequences, and bad actions lead to bad consequences. The consequences of volitional actions can be experienced in this life or in subsequent lives. Although not everything we experience is due to past actions, physical appearance, character, lifespan, prosperity, and rebirth destination are believed to be influenced by past actions. This influence however, is not to be confused with fatalism, a position rejected in the Pāli Nikāyas. There is always room for mitigating and even eradicating the negative consequences of past actions with new volitions in the present. That is, past karma does not dictate our situation: the existence of freewill and the possibility of changing our predicament is always assumed. There is conditioning of the will and other mental factors, but no hard determinism.

A common objection to early Buddhist ethics is how there can be freewill and responsibility without a permanent self that transmigrates through lives. If there is no self, who is the agent of actions? Who experiences the consequences of actions? Is the person who performs an action in this life the same person that experiences the consequences of that action in a future life? Is it a different person? The Buddha considers these questions improper of his disciples, who are trained to explain things in terms of causes and condition (S.II.61ff; S.II.13ff). In other words, since the Buddha’s disciples explain processes with the doctrine of dependent arising, they should avoid explanations that use personal terms and presuppose the extremes of eternalism and nihilism. The moral agent is not a substance-self but rather the five

aggregates, a dynamic and dependently-arisen process-self who, like a flame or the water of a river, changes all the time and yet has some degree of continuity.

The most common interpretations of early Buddhist ethics view its nature as either a form of agent-based virtue ethics or as a sophisticated kind of consequentialism. The concern for virtue cultivation is certainly prevalent in early Buddhism, and evidently the internal mental state or motivation underlying actions is extremely important to determine the overall goodness of actions, which is the most important factor for advanced practitioners. Similarly, the concern for the consequences of actions, whether or not they lead to the happiness or the suffering of oneself and others, also pervades the Pāli Nikāyas. However, the goodness of actions in the Pāli Nikāyas does not depend exclusively on either the goodness of motivations or the goodness of consequences. Respect to status and duty, observance of rules and precepts, as well as the intrinsic goodness of certain external bodily and verbal actions are equally necessary to assess the goodness of at least certain actions. Since the foundations of right action in the Pāli Nikāyas are irreducible to one overarching principle, value or criterion of goodness, early Buddhist ethics is pluralistic in a metaethical sense. Given the unique combination of deontological, consequentialist, and virtue ethical trends found in the Pāli Nikāyas, early Buddhist ethics should be understood in its own terms as a *sui generis* normative theory inassimilable to Western ethical traditions.



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