



## Practical Ethics on Animal Rights

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### I. Introduction

In this introduction part, I want to point out the point of view that Buddhism believes that animals are like young children who do not have the intellectual capacity to understand the world as intelligently as humans. They are therefore needed to be protected by humans.

We should virtuously treat animals like humans, provided the animals have relevant similarities with humans, we tend to persons are social animals. We human beings are social animals. All animal species will suffer pain and distress. Animals scream and worm-like North American country. Their nervous systems are similar and contain an equivalent biochemical that we all know are related to the expertise of pain in ourselves. after we by design kill living beings, even little creatures like insects, we tend to diminish our respect for all life and therefore for ourselves. Mindfulness helps the U.S.A. to acknowledge our aversions and to require responsibility for them. I shall discuss the temporary introduction of an endeavor that has been created to debate the role of animals in Buddhism, in lightweight of the preceding background. It goes while not locution that Buddhism pays direct attention to the role and importance of animals within the world dominated by men. The methodology employed in this analysis work consists of primarily description and analysis supported the *Pañca Nikayas*, a special relation to the *Jātakas*. Besides these texts, we've got conjointly created use of the survey technique

### II. Ideal Thought on Anil Rights:

Buddhism is a religion that advocates liberation, reaching the end of truth with a balanced life. Not inadequate nor too outrageous, that is the Middle Way. The Buddha, when he was a Crown Prince, said a meaningful sentence: "Life lives by death." Think again: From birth to now, in order to live, how many of us have killed so many creatures? We eat, we drink, we breathe, we lie, we stand, we go, every move like that, they cause the hair to the creatures around us! This is not to mention the wicked, kill to be amused, the money, fame ... If life without killing anyone, then how beautiful life will be.

Animal rights are the idea that some, or all, non-human animals are entitled to the possession of their own lives and that their most basic interests such as the need to avoid suffering should be afforded the same consideration as similar interests of human beings. The Buddha was against animals sacrifice. He had to be,

for he was staunchly opposed to killing. Killing, not just human beings, but all beings without exception. He expressed the view that it was all beings that deserved our compassion. The fundamental thrust of this movement stems from the realisation that animals are like us when it comes to suffering pain and the prospect of the deprivation of life. It is this very sympathy with the suffering of animals and other sentient beings that is at the core of Buddhist compassion or loving-kindness. In recent decades, indiscriminate consumption has led to the destruction of animals and plant species. And when a species loses, it will cause a deformation of our ecosystem. This danger is alarmed by scientists, but since ancient times, the Buddha has taught the existence of a multi-ecosystem as necessary, when he affirmed in the Sutra that all things in the universe. There is a symbiotic relationship, a co-existence, intimate existence, so we need to protect the existence of all species. Because of the deep interrelationship of all beings on this globe, Buddhism has taught us to protect the lives of all beings, not to destroy any species. A verse in the Dhammapada states this: *“All beings fear violence, all beings fear death, all beings love life, all beings put themselves in the place of the person Otherwise, do not like killing and no longer kill, do not approve of killing.”*

A disciple of the Buddha must maintain the heart of compassion and spiritual practice to liberate beings. He should visualize the following: *“All male beings have been my father and all-female beings have been my mother. There are no beings that did not birth me in previous lives, because so all beings in the six paths are my parents, so when a person kills and eats any living being, he kills my parents. It was my body, because the soil and water elements used to be part of my body, and the elements of fire and wind were my basic nature. The virtues of liberating sentient beings and in all their lives are always reborn in the ordinary Dharma and teach others to liberate beings.”* Whenever seeing the other person preparing to kill an animal, the Bodhisattva should find a clever means to save and protect it, free it from suffering and hardship.

Buddhism is a practical religion aimed at salvation; acts of kindness and generosity are critical to Buddhist salvation. Buddhist philosophy teaches that people are merely one small ephemeral part of an interconnected and interdependent universe. The core of Buddhist spiritual practice is loving-kindness and compassion; the first precept condemns killing.

Buddhism is a compassionate religion that is equally religious. The Buddha said: *“All beings have the same Buddha-nature.”* Then the Buddhist under his own eyes, should not see people and things different, but only see a common sense of equality, hidden in the body of the difference. *“An object is a very wrong concept, because of the selfishness and arrogance of the human being. This concept allows people to kill and kill creatures, and create an inequality, never peace can be peace, peace. If there is no compassion for such killing scenes, the seeds of compassion every day will wither dry, barren, and elaborately chanting, our chanting of Nibbāna becomes futile.”*

All living beings have an equal right to live in the world, all animals can have the right to be free from pain, the right to food, the right to life of animals. In nature, all animals are wild and free, but human beings do not respect the right to life of animals. Killing is a manifestation of cruelty, of cruelty and violence, and is the source of all conflicts and wars in society. Therefore, not killing is one of the criteria of noble people are compassionate and intellectual, respectful and praised. The noble one is to live together to build a harmonious society covered by light and unconditional love, respect and equality with all, not only human

but also with all kinds of beings. This is the principle of the Buddha's teachings and a dream for the ideal Society that everyone would hope to establish in this world: Suffering ends not only with human beings but with ten kinds of beings.

One of us also accepts that when we kill another's life, we are bringing to them extreme suffering, terrible fear, and insecurity that can not be greater. The greatest fear and insecurity in us is fear of death, fear of not keeping our lives, animals likewise. This was stated by the Buddha that killing other creatures is a meaningful activity for the animals and for himself. This is the time when we give the animals a chance at life: the opportunity to prolong life.

We all are disciples of the Buddha to practice the common life in human morality, to bring peace and happiness to ourselves and others. In order to have a peaceful lifestyle and a good society, to create a healthy and civilized life, first of all we have to do the five basic principles and give up our own selfish selfishness. Every day we have to change every drop of blood in the heart of love blood drops of love compassion, then people will sympathize with the same breath beats of love, protect each other. Everyone wants to be happy and happy, at least to try their best to practice according to the Buddha's teachings and have eyes do not fall and radical ideas. This is the way to live is the way to free people from sorrow, grief, suffering, goodness, brain, ignorance, ... If people get out of the lust of the small self, is the end of violence, create a fine life as the fire of desire is extinguished, like a drop of water from the lotus leaf.

Violence, war, and many other potential conflicts of interest are becoming increasingly important in all areas of social life. Should society grow, are people more likely to use violence to solve the problem? How to get rid of not only the obsession but also the bad consequences that violence brings in all areas of social life. Violence will be resolved, eliminated by the good, the good. In other words, the answer to the renunciation of violence is the practice of nonviolence. To understand more about this, we can find in the ancient Indian religions to see the roots of *Ahiṃsā* or non-violence, not killing - the core ideology in the religions. Indian as Hindu, Buddhist, and Jain.

The Lotus is like Buddhism teaching people to go beyond greed, greed, anger, selfishness, hatred, ... to bring about a world of peace, and deliverance.

Behind the Buddhist ethic of *Ahiṃsā*: other living beings are like us; we should treat them the way we want to be treated ourselves. This is the spirit behind the first precept which enjoins us neither to kill, nor to encourage killing as clearly explained in the *Dhammika Sutta*. This is the spirit that prompts the Noble Eightfold Path to forbid the trade in flesh and engaging in fishing, hunting, etc.,. For those who profess to follow that Path. It is the same spirit that projected an ideal of kingship in which the ruler provided defense and protection not only to the different classes of the human population but also to birds of the air and beasts of the land.

Buddhism affirms the unity of all beings, all have equal Buddhahood, and all have the potential to become Buddhas, which means becoming fully enlightened. In Buddhism, the most basic guiding principle of behavior is *Ahiṃsā* (no harm) - prohibiting the harm and/or death of any living being. Why should not people kill? Because all beings are born, all beings love you and do not want to die. Even the smallest creatures, like mosquitoes, when it comes to bite you, will fly away if you make a small move. Why did it fly away? Because he is afraid of death. He thinks that if he drinks your blood, you will kill him... We should cultivate the idea of

compassion. Because we want to live, we should not kill other beings. Furthermore, *karma* is understood to be the root of all suffering and the basis of disease, war; And the naming motive is clearly identical to the devil. The highest and most universal idea of Buddhism is to work ceaselessly to permanently stop the suffering of all living beings, not just human beings.

The spirit of non-violence is the core character of human virtue, the understanding of respect for the personality of others. So precepts are the morality of human morality to build a good society without violent war, without racial discrimination, and eliminate all evil.

This is the ideal of selfishness to rid all selfishness of every human being, the warmer the human heart, the more humane humanity, when human beings are aware of the true value of love, newly established a happy and peaceful world.

Thich Nhat Hanh writes: *“A human being is an animal, a part of nature. But we single ourselves out from the rest of nature. We classify other animals and living beings as nature as if we ourselves are not part of it. Then we pose the question, “How should I deal with Nature?” We should deal with nature the way we deal with ourselves...Harming nature is harming ourselves, and vice versa.”*

Besides, the importance of animals can be seen in the *Jātaka* stories of the Buddha’s former lives. Of the 550 stories, a full half of them have animals usually as central characters. Seventy different types of animals are mentioned and 319 animals or groups of animals appear in these 225 stories. In most of them, animals represent prior life forms of persons living at the time of the Buddha.

With the reasons above, the major portion of this dissertation is devoted to analyzing the position, non-violence, animal portion, and tricky issue of meat-eating. Thesis with the hope that all living beings will get happiness in their lives, peace in the world, and safety on this planet. The writer has read the brochure relating to this Matter. The writer must go through a process of meticulous research, which requires more time for compiling and drafting. Within this topic limited number of pages. So, who wrote extensively on the subject and thirst the only choice. Methods to accomplish this essay, the writer has a lot less volume, based on the knowledge learned at school, as well as some existing material to compare and contrast. With the subject, I will write specific evidence. Aims to make content more detailed topics and attract new readers.

In recent decades, indiscriminate consumption has a diode to the destruction of animals and plant species. And once a species loses, it will cause a deformation of our scheme. This danger is afraid by scientists, however, since the past, Gautama has schooled the existence of a multi-ecosystem as necessary, once he Affirmed within the Sanskrit literature that everyone things in the universe. There is a dependent relationship, a co-existence, intimate existence; therefore we would like to guard the existence of all species.

A disciple of Gautama should maintain the center of compassion and non-secular apply to liberate beings. He got to visualize the following: *“All male beings are my father and all-female beings are my mother.”* There are not any beings that didn't birth Pine Tree State in previous lives, as a result of thus all beings within the six methods are my oldsters, thus once someone kills and fares any living being, he kills my oldsters. it absolutely was my body, as a result of the soil and water components wont to be a part of my body, and therefore the components of fireplace and wind were my basic nature.

The virtues of liberating sentient beings and altogether their lives are perpetually born-again within the standard Dharma and teach others to liberate beings.” Whenever seeing the opposite person making ready to kill animals, the divinity ought to realize an artless means that to save lots of and defend it, free it from suffering and hardship. Buddhism could be a sensible faith aimed toward salvation; acts of kindness and generosity are vital to Buddhist salvation.

Buddhist philosophy teaches that individuals are simply one tiny short-lived a part of associate degree interconnected and the mutually beneficial universe. The core of Buddhist non-secular apply is kindness and compassion; the primary precept condemns the killing.

Buddhism is a compassionate religion that is equally religious. The Buddha said: *“All beings have the same Buddha-nature.”* Then the Buddhist below his own eyes should not see individuals and things completely different, but only see a common sense of equality, hidden in the body of the difference. *“An object is a very wrong concept, because of the selfishness and arrogance of the human being. This concept allows people to kill and kill creatures, and create an inequality; never peace can be peace, peace. If there is no compassion for such killing scenes, the seeds of compassion every day will wither dry, barren, and elaborately chanting; our chanting of Nibbāna becomes futile.”*

All living beings have an equal right to live with in the world, all animals will have the correct to be free from pain. In nature, all animals are wild and free, however, citizenry doesn't respect the correct to the lifetime of animals. Killing may be a manifestation of cruelty, of cruelty and violence, and is that the supply of all conflicts and wars in society. Therefore, not killing is one of the criteria of noble people who are compassionate and intellectual, respectful, and praised. The noble one is to live together to build a harmonious society covered by light and unconditional love, respect, and equality with all, not only humans but also with all kinds of beings. This is the principle of the Buddha's teachings and a dream for the ideal society that everyone would hope to establish in this world: Suffering ends not only with human beings but with ten kinds of beings.

We all are disciples of Gautama Buddha to follow the common life in human morality, to bring peace and happiness to ourselves and others. To have a peaceful lifestyle and a good society, to create a healthy and civilized life, first of all, we have to do the five basic principles and give up our selfish selfishness. Every day we've got to alter each drop of blood within the heart of affection blood drops of love compassion, then people will sympathize with the same breath beats of love, protect each other. Everyone wants to be happy and happy, at least to try their best to practice according to the Buddha's teachings and have eyes do not fall and radical ideas. This is the way to live is the way to free people from sorrow, grief, suffering, goodness, brain, ignorance, ... If people get out of the lust of the little self, is that the finish of violence, produce a fine life because the hearth of want is destroyed, sort of a drop of water from the lotus leaf. In a society that offers few rights to animals, the foremost necessary right for a humane thinker to emphasize is that the right to live; it's an intrinsic element of what's referred to as quality. If we tend to consume the flesh of our fellow creatures, then we tend to do nothing however confirming that vice and brutality can reign in civilization for thousands of years to come back. If we glance forward, it's undeniably the approaching quality. All animals are equal however some animals are a lot of equal than

others.

Animals in Buddhism are capable of each passion and voluntary motion, and thus are not merely driven regarding by impulses on the far side of their management. Buddhism affirms the unity of all beings, all have equal Buddhahood, and each one has the potential to become Buddhas, which suggests becoming entirely enlightened, and everyone has the potential to become Buddhas, which implies changing into totally enlightened. This is the ideal of selfishness to rid all selfishness of every human being, the warmer the human heart, the more humane humanity, when persons are tuned in to verity worth of affection, freshly established a cheerful and peaceful world.

### **III. Concept of Humans and Animals in Buddhism:**

The first chapter is entitled: Concept and Comparisons between Humans and Animals in Buddhism. This chapter relates largely to the moral aspects of issues concerning human use of animals for food, labor, and various other needs. An attempt has additionally been created to point out how Buddhism considers it immoral for humans to use animals. The writer also clarified the problem of people the cruelty of killing animals for food, clothing, or other animals' products and other laws relating to the keeping of animals for recreation, education, research, or livestock. There are several approaches to the concept of cruelty to animals. For example, animal welfare suggests that there's nothing wrong with exploitation animals for human functions, like food, clothing, amusement, and analysis, however it ought to be tired the simplest way that minimizes pain. Unnecessary suffering and suffering, sometimes called "Humanitarian" treatment including the death of animals."

### **IV. Conclusion**

When we come to understand the above, we will understand that loving and compassionate behavior avoids violence in vain to all living beings, renounces our self. Integrate with all forms of life around us, from a flower to grass, from man to man, to insects in weeds, respect, and love for every form of life. Life in the past, in the present and the future, is the behavior of a Buddhist practitioner. Such broad and liberal behavior surpasses the simple concept of vegetarianism. Vegetarianism is only a necessary means of cultivation, in the interest of developing compassion.

Through the above analysis, we find that only Buddhism can lead people to a peaceful, good, and good life. There is no violence, war, slaughter, hatred, and so on. Taking the lotus symbol represents a pure beauty, beyond the mud to emanate incense for life.

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