

## An Evaluation of the Methodologies, Unity and Ethics: Advaita Vedānta, Jain and Buddhist Philosophies

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### Abstract

This article aims at providing evidence of contemporary application and integration of various methodologies with the interdisciplinary field of Hindu, Jain and Buddhist traditions learnt under Dharma Studies. Drawing from philosophy, ethical theory, religious and cultural studies this article discusses how these Indic traditions engage with global and diaspora issues of environmental ethics, social justice, and identity. It examines recent works to show the synergies and differences in terms of the common and each perspective in ethical, epistemological, and hermeneutical uses in the contemporary world. This review makes a plea for intersubjective methodologies in Dharma Studies to augment spiritual and philosophical reflection and asserts that these traditions are pivotal in the provision of normativity and resources for maintaining culture in the contemporary world. Further, the article also explores the non-dualism found in the Indian philosophies of Advaita Vedānta, Jain Anekāntavāda and Buddhist Madhyamika a has a rich interpretation of Consciousness, Self and Ethical endeavour. This article examines non-dual imagination in each of those traditions may help develop an epistemology that is free from the assumptions of liberal individualism and Dualism for the present-day context. Although previous research provides non-duality as a meditative or mystical paradigm, little attention is paid to ethical aspects and global problems such as environmental ethics and intercultural relations. In this study, major non-dual concepts including Brahman, śūnyatā (emptiness), and anekāntavāda are chosen and analysed with the aim of filling this research gap and presenting a fresh approach to how non-dual ways of thinking lead to ethical behaviour based on compassion and interconnection.

**Keywords:** Unity; Buddhist Philosophy, Jain Philosophy; Ethics; Inter-Subjectivity

### Introduction

Dharma as a tradition has presented splendid themes of philosophy, ethic and spiritualism in the Indian subcontinent since ancient times of Hinduism, Jainism and Buddhism. Whereas once these productions were

discussed and analysed within and through the lens of history, religion or cultural parameters, now they can more and more be approached through their interdisciplinarity and transcultural aspects. Today, Dharma studies are not a one-dimensional enterprise talking only about a single principle, but rather a multidisciplinary and a many viewpoints discipline which looks at all angles of religious principles, beliefs and structures. This trend is in line with the current trend of thinking in academic circles which recognises religious traditions as being mutually exclusive but related and exist as products of similar philosophical underpinnings and contextual influences. In general, non-duality in terms of essence can be referred to various schools of thoughts, therefore the philosophies include Advaita Vedānta, Jaina and Buddhism. These traditions are based on the notion of relationship, unity, interconnectedness and non-dual nature of existence, this negates such dualisms as: self/other, subject/object or human/nature. These philosophies view the source of psychological distress not in what is received by the psyche, but in how it is perceived – the way objects are seen by the seeing subject. If that looking is filled with cognitive distortions, separation and pre-conceived ideas and notions, then we won't be able to look at the non-dual, interconnected nature of Reality. In responding to the questions of how an understanding of this non-dual Consciousness or the Reality can be applied to daily life.

This review article has the purpose to make an ethical evaluation of non-dualist model to transform the current state of the world involved into different kinds of environmental issues, social inequalities, and psychological disorders. By examining these ethical consequences, I strive to show how non-dual approaches may contribute richly to an ethical worldview that contrasts with mainstream Western positions, which largely seeks the personal interest than the common good. In this article, non-duality is defined more as a philosophical idea and one which has roots in a variety of traditions with specific references to Indic traditions especially Advaita Vedānta and in part Jainism and Buddhism; basically, they are all one – concerned with dismantling the Western dichotomy of self/other, subject/object, human/non-human. The second concept postulates that Heather could only experience herself as divided, if she was still trapped in a confining the mind that projects various sorts of separations. The denial of division is not to say that there is no distinction, its just to say that the differences that may appear to be there on

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a surface level of objects, when looked at deeply these differences are just on a level of our sensory perceptions. This review offers a deep semantic change in terms of our position in the whole and our attitudes to other people, environment, and the universe. In the Advaita Vedanta the concept of non-duality is best encapsulated for when it postulates that the individual self (atman) is itself the universal self (Brahman), thus eliminating the possibility of their being really different. This results in the removal of the rather selfish barriers and acknowledged interrelatedness of all entities. Like Buddhism, Jainism also speaks about inter-connectedness of all forms of life, and because of this basic fundamental principle of inter-connectedness, Jainism's foremost ethic is Ahimsa which translates to non-violence. In Buddha's way, especially through *śūnyatā*, which indeed implies the absence of duality; consequently, Self or Other is rather only formal and dependent on something else. There is no sense of a real or a concrete self, "I" or the "ego" in this universe. With this realization happens at a deep level of understanding, then we stop to generate the negative emotions and conflicts towards ourselves and others because the root cause of negative emotions which is the clinging to a false sense of self is dissolved. Till the time we have a sense from the inside that there is a fundamental distinction between me and the other person, till that time psychological suffering, clinging and grasping will continue to take place. To this context, this Review discusses the ethical perspective of non-dualism in regards to its application and relevance to modern problems including environmental problems, social injustice and suffering as well as individual suffering. The confusion of globalization, climate change, the dominance of the individualistic ethic and social justice make non-dualism more tempting for modern people as compared to the single-handed ethics, focused on the personal benefit at the cost of the society. Non duality alters the fragmented worldview which dominates our culture and encourages people to accept and act compassionately toward all living beings.

### **Intersubjectivity**

The primary sense of intersubjective understanding refers to reciprocal understanding and can be analyzed within this framework. Interpersonal contextualization affirms that the understanding you have of me is anchored in a social context and can also be analyzed in this way. I propose that intersubjectivity is more than just one of the methodologies in Dharma Studies but a vital way of comprehending one way, as well as another, that the traditions of India have influenced and have been influenced out by, other religions and cultures. This approach is to redefine

Hindu, Jain and Buddhists system as living and growing entities going through transformation based on constant interface with pluralistic cultural and philosophical worlds of the past, present world (Patel & Shukla, 2021). Through such interactions, academia is in a position to tap into the Indic religions' samanic values while tabulating features that have evolved with time. For instance, Hindu dharma depicts duty and responsibility as the ethical foundation of life while Buddhist *sila* and Jain fasting either express or contain same features, though each religion embraces and perceive the two principles from their perspective. Intersubjectivity also promotes comparative analysis which involves getting ideas from one tradition can illuminate similarities within other traditions, and enhance understanding of each one within the same cultural horticultural horizon (Chaudhary, 2022). Inherent with this strategy also comes the acknowledgement of the pluralism within such traditions, as well as the possibility of a world integrated understanding of Dharma. With the understanding of the concept of intersubjectivity can emerge a sense of a deep understanding of the difference within the religions of the world and it can lead to an attitude of acceptance and grace towards these differences rather than being aversive to these differences and fighting against them.

### **Challenges in Interdisciplinary Approaches**

Dharma Studies has consequently incorporated diverse scholarly approaches, which include philosophy, sociology, psychological, anthropological, and ecological approaches. This interdisciplinary lens enables the kind of cross-analysis of Hindu, Jain, and Buddhist conceptions and practices, which tackle nearly all the concerns- from the metaphysical to those in everyday use. For instance, if the topics are metaphysical, then philosophy and ethics will be of crucial importance to the study of these traditions, while, if they are sociological or anthropological, then sociology or anthropology must be the major focus of the analysis. This is particularly relevant for diaspora groups of people where Indians bow Hindu, Jain, and Buddhists have to operate in multicultural societies.

Interactionalism has also indicated that the two traditions are useful in solving modern environmental and psychological issues as the fields seek to address global issues like sustainability, mental health wellbeing. But interdisciplinary studies are not without problematic, including, dealing with a tension of engaging in more scholarly implementation of literal texts and other modern hermeneutics. It is here that scholars have to tread exponentially carefully in the possibility of obfuscation where they apply antique concepts to

optimization theories, in a manner that remains philosophically and ethically sound.

### **Hindu Ethical Frameworks**

The fundamental of Hindu ethics is obligation, dharma which form the moral precepts for right conduct based on age, gender, social status and stage of life. Dharma in Hinduism the institution of right and of order to enable individuals to perform their roles in society for the benefit of their family, group and the large society, thought of as the moral conscience (Sharma, 2021). Dharma is innately relative to different contexts and, therefore, situation-sensitive and it makes Hindu ethical thought relevant to the modern world issues like environmentalism, and social equity. For instance, Hinduism has been newly interpreted in connection with animal rights and the protection of the environment due to the abovementioned concept of ahimsa. Dualist Hindu scholars and practitioners discuss how people should avoid causing the suffering of other animals to the greatest extent possible and be vegetarians, as well as independently save the environment due to religious teachings. In addition, such narratives like the Bhagavad Gita describe other types of yoga advising people to perform actions without any concern for the outcome – the concept of karma-yoga, the concept of other mindedness or altruism does in fact remain the subject of debates in contemporary moral philosophy and social justice.

Jain Non-Violence and Austerity, the foundation of Jainism's ethical system can be summed up with two principles, ahimsa (non-violence) and aparigraha (non-possessiveness). These principles guide Jain behaviour, including words, deeds, mind and thus heart, making it a virtue of self-control and temperance (Desai, 2022). The main theme of Jain ethical thought is that of the intentional human life lived non-violently that does not harm any living being; which is of paramount importance in the postmodern concerns of sustainability and the ethic of the earth. Jains encourage simple living because acquiring more than is necessary is considered as violence against the earth, the land, the soil. Ahimsa also includes no harm in our thoughts and feelings; people should develop benign thoughts and desirable feelings. This ethical principle has recently mobilized attention in order to expand the discourses on the conservation of the environment since it advances modern views hope to preserve the environment through minimal consumption and sustainability. Practicality of exports of Jainism, particularly the Jain ethical principles of self-starvation and practices of restraint in materialism reaffirms an existence of a conscious consumer which puts an appeal against consumerism by turning people into a conscious consumer.

### **Buddhist Compassion and Ethical Transformation**

The moral laws of Buddhism are compassion, which translates to Karuna and loving-kindness, which is called Metta. They are indeed essential for practice since they help to change a person and build social cooperation (Gomez, 2022). By promoting the principle of the five precepts of refraining from taking lives, stealing, sexual misconduct, lying and intoxication Buddhism's spare with current societal issues, such as, Mental health, justice, and tolerance between different belief systems. The starting point of the Buddhist involvement with suffering is the cultivation of compassion, and doing everything possible to alleviate suffering of others. This ethical stance has featured in modern day practices like social activism whereby Buddhists demand change at the systems level with regard to matters regarding poverty, unfairness and oppression. In addition, there are other practices, originating from the Buddhist culture, such as mindfulness practices that are gradually integrated into psychological interventions to enhance the quality of individuals' emotional state. In this manner, therefore, Buddhist ethics can bend and apply the secular framework of compassion and mindfulness in a secular framework of meaning as an antidote to today's individual and social problems.

### **Mental Health and Well-being**

Hinduism including Jainism and Buddhism had major role to play while coming to mental health and has many techniques which can be taken into consideration today like meditation to gain awareness, control emotions and strengthen up against stressful situations. The Buddhist mindfulness techniques like the Vipassana and Anapanasati techniques have become commonly applied and used in the clinic(al) situation – as methods of stress and anxiety (Kumar, 2023). Such methods make people watch their thoughts and feelings without prejudices that bring about harmony and psychological equilibrium. Sanatana dharma as practiced in Hinduism has it that through introspection known as atma-vichara people should be able to look beyond personal challenges in light of the efficiency of the whole system. Jainism also has a lot to teach about mental health with concepts such as self-control focus on peace within. By using the framework developed from such traditions in the contemporary problems of mental health, it becomes quite evident that such practices are versatile.

### **Environmental Ethics**

From the information collected about the writings and the scriptures of the religions such as Hindu, Jainism and Buddhism, one can learn a lot about environmental ethical issues of today. Today something similar to Jain's conception of ahimsa and Hindu's reformation of ecology

has been propagated as people are called to not practice anything which may directly or indirectly be of harm to the ecological system (Sen, 2023). The concept which Jainism cites as the one to be most followed is non-possessiveness; as such, their lifestyle entails the least exploitation of resources for their utilization. Even in the Hindu religion which was developed in the Indus Valley civilization people worship nature where such objects as a river, mountain or a forest are considered to incarnate divine power. It is the belief that people should have respect for the different forms of nature which is in tandem with the international fight against global warming and destruction of natural resources. On the same subject of attaining enlightenment, Buddhism enlightens people on the extent of their relationship with the rest of creation and, in this regard, calls for practices that do not harm the ecology. These ethical frameworks play in a development of comprehensive environmental sustainability ethic by accepting environmental responsibility and moral values of resource conservation.

### **Social Justice as well as Diversity**

Ethicality of Hindu, Jain as well as Buddhist traditions have also inspired other social justice movements, especially concerning dynastic restructuring, women emancipation, as well as economical liberation. In discussions on social justice, proponents of Hindu dharma have spoken about the principles of justice for the oppressed section of society for the rights of the oppressed sections using the understanding of dharma where the individual has the responsibility in the society. This view can be broadly categorized in the Hindu societal model called *sarvodaya*, that is, the welfare of every individual in society irrespective of touches, gender or color or Standard of living (Rajagopalan, 2023).

There are several reforms like annihilation of caste, right to get land and upliftment of communities that have been set in motion owing to this principle by movements followers of Gandhi's like. For Jains, *ahimsa* does not only mean not to kill but also includes non-violence of thoughts, word and deeds at individual and social level. This principle has promoted the anti-discriminatory and anti-unsustainable prejudice against injustice which does not cause harm at individual, social or environmental levels. Jainism's policy of non-violence has motivated many pacifist movements and protests with themes of social justice that deals mostly with economy and ecology. In the same way, Buddhism supports social justice more through its ethical conducts of its followers encourage properties such as compassion, interdependence as well as pulling down of

the suffering of others. These principles have been integrated into asserted forms of engaging Buddhism, which functions current societal problematic such as poverty, human right, social exclusion and so on. Most of the Buddhist tradition countries today have monastic and laypeople who participate in social transformational activities involving scholarships and medical facilities for needy people. Buddhism's right livelihood within the eightfold path supports only economic productive and fair in a manner that does not harm others and endeavours to uphold an ethical understanding of productive work that positively constructively and reciprocally benefits ourselves and others.

Social Identity and Peoples of Diaspora Hinduism, Jainism and Buddhism have spread around the globe and have produced brilliant synthesis of the conventional standards of morality with absolutely contemporary multiracial cultures. For diaspora people, these traditions give them a framework for making sense of the world around them, although they have to straddle between two worlds being the one that they belong to and the one they don't. Such equilibrium is especially appropriate with regards to the second and the third generations of immigrants who desire their identity to embrace their roots but who live mostly in the West. Pious Hindu people living in the diaspora go to dharma to find guidance, and they modelled it on what traditionalist values and modern global societal norms can offer. Through meeting and worship centre, Temples and cultural organizations advocate for religious teaching and basis of community; besides offering services for social administration that cement the community. For example, Hindus have embraced culture festivals to fit Western timing so that young people can embrace their practices that they might have less knowledge about (Chaudhary, 2022). This adaptation shows how Hinduism has need, or urgency, to change depending on diaspora and at the same time uphold the basic tenets of Hinduism. Likewise, it is the Jain diaspora that provides social works and support to the voicing of the issues such as environment, animal rights, etc., where term like *ahimsa* and *aparigraha* are highlighted more or less in general terms.

These ethical principles give a cultural reference framework through which people of Jain religion can form and code themselves no matter the geographical location of the world where they are, making them feel that they still belong to the Jain community in India. Jain centre/temple all over the world has thus served as a place of worship, cultural display and social interaction thereby asserting the Jain being within the parameters of non-violence, the universally acceptable moral principle/

foundation. The same can be said about the Buddhist communities in the diaspora as many of them claim that in fact mindfulness and meditation are easy and non-religious ways to maintain the cultural and religious identity. Mindfulness, a concept taken and accepted generally across the western contexts of psychology and wellness, has become a foundation for Buddhist identity in the west where one is able to practice Buddhist ways and at the same time be part of the larger society issues related to mental health, justice and ecology. Such versatility has helped Buddhism to spread and adapt in diaspora environment where meditation centres and mindfulness programs act as sources of spirituality and construction sites of diaspora (Gomez, 2022).

### **Hermeneutical Difficulties and Current Performances**

Scriptural hermeneutics and ethical translation form very intriguing sub-discipline of hermeneutics in Dharma Studies. Therefore, professionals and academics now face the challenge of constantly balancing between following the historical real-life events as close as possible as well as using the real world in the present. For example, in Hindu studies, the Bhagavad Gita and Hindu Upanishads or Vedas are used to elucidate ethical lessons on the twenty first century dilemmas such as individual entitlement and worldliness. Sophisticated analysts examine how the karmic law of action and reaction, as well as the law of dharma, can be realized when the world is trying to address the ecological issues and inequality. Thus, Jainism stands before hermeneutical problems, especially to interpret the term ahimsa in the context of nowadays globalization.

Though Jainism religion calls for maximum non-violent behaviour in current scenario on Jainism there are some concerns or issues which people raise regarding the practicality of such life in today's world which is so interconnected with technological growth. For example, there are discussions among Jains as to whether electronic technology such as biotechnology is in violation of the principle of ahimsa, and how the traditional nonviolent practices might be changed given new ethical issues (Desai, 2022). This needs a balanced definition of ahimsa which should be in touch with the modern world yet abide by the principles of Jainism. Similarly, contemporary commentaries are given on the Dhammapada and other sutras for certain modern concerns such as ethics and the environment. Whereas the older era focused on strict compliance with religious teachings, the modern Buddhists are very free to make additions to the principles of the religion in order to comment on such topics as climate change and the inequality of the world, using principles that address the

interdependence of all beings. Such interpretations try to extend the Buddha's teachings on compassion and non-attachment concerning community affairs and instill a definite ethic of responsibility apart from individual spiritual self-realization (Kumar, 2023).

### **New Trends in Dharma Studies**

Being interdisciplinary in orientation, Dharma Studies in its current state of development may be demonstrated to have the capacity to incorporate perspectives across yet more disciplines as necessary to deal with both historical and current issues. Further research might extend to a gender-studies consideration of women and genderqueer people in Hindu, Jain and/or Buddhist contexts. These traditions have been known more for their misogynistic tendencies; however, new study has attempted to understand ways in which women participated and empowered themselves through texts that portray female exercise of agency. Concerning social contexts that Dharma traditions have applied over time, introduced gender studies can open both forward-thinking and traditional features of Dharma traditions to discussions. Furthermore, one potential for the development of Dharma Studies could have a deeper look into topics such as environmental ethic and what Hindu, Jain, or Buddhist approaches on sustainable development of the world could look like. With the processes of environment degradation and climate change threatening the existence of human beings, the principles in these traditions on respecting nature and non-violence are timely to bring on board in the timeliness of our lives. Future investigations in this sphere may concern with the functioning consequences for instance, ecological agriculture, preserving measures, and policy campaigning based on the Indic ethical principles.

Dharma Studies can also help to address discourses on mental health; as Hindu, Jain and Buddhist traditions in practice, become integrated to practice in psychology and psychotherapy. Exemplary of these is Hindu dhyana, Jain practices, and Buddhist vipassana that could shed light on health psychotherapeutic practices that enhance comprehensive health. Some translation of these Dharma practices into treatment has already taken place in many contexts; however, more academic work can expand the knowledge of the efficacy of these practices and make these methods more widely available across culturally diverse populations. Last but not least, because of the globalisation effects on cross-cultural interactions, Dharma Studies would continue and deepen its interactions with Comparative Religion and Interfaith Dialogue with the objective of creating understanding among the world religions. Dharma

Studies should aim to look for ethical values that most of the religious communities share like concern for the suffering of others, the commitments they notionally have, and reverence for life so as to foster respect and cooperation that will in effect show the need for religious tolerance and hence contribute to the development of a harmonious world society.

### **Non-Duality in Advaita Vedānta: Ethical Implications**

As one of Hindu schools of thought, the Advaita Vedānta insists that there is nothing more real and nothing greater than the Brahman. Advaita holds that the observed or experienced duality between Atman and people's environment, the external world, therefore the world as a whole, is but an error, which arises from māyā due to Avidyā. In this tradition the knowledge of the identity of Atman and Brahman culminates in the attainment of moksha and is backed up by an ethical change. It is therefore ethically pacifistic, which presupposes the negation of the ego (Ahamkāra) and the interaction of all beings. The transformation from ego-centric perspective to that of a global optic has serious ethical implications to it. What is more, the Vaidāntika concept of ahimsa is defined in relation to the act of killing, for example. Non-violence or Ahimsa is an essential of Advaita Vedānta philosophy and Jaina philosophy and thereby practice, is based on the premise of self-harming is 'other' harming as both are real in the same perspective (Das, 2009). It therefore important to understand that in Advaita Vedānta non-duality is also brought out with reference to ethical considerations of social and environmental concerns. The Vaidāntika teachings while offering a post-modernistic vision of life, remind one of collectivism in the age of individualism and consumerism. This understanding creates compassion non-energy justice as intrinsic callings rather than as views being thrust on from without. For example, the ethical normative in Advaita Vedānta draws from one's ethics of understanding the principle of Brahma (Radhakrishnan, 2006). Some recent debates in advocacy of Advaita Vedānta have explained how this worldview presents an ethically superior value-system the modern Western category of ethical theory of, for instance, Kantian or utilitarianism ethic. While Kantian ethical system tends to focus on duty and individual self-mindedness, non-duality superposes wholeness conceptualization. This interdependence requires that we commit ourselves to do that which will benefit the whole because the part benefits from the whole (Gandhi, 2000).

### **Jainism and Non-Duality: Compassionate Connection: An Alternative Route to Ethical Practice**

The other important current in Indian philosophy

is Jainism which, while also propounding monotheism and the idea of the existence of only one ultimate substance, pays closer attention to ethical topic of non-violence. According to Jainism sixteen principles, all living beings from a tiny germ to a human being have souls and all souls are same, equally important. In the scheme of Jainism, the so called 'Five Great Vows' (Mahāvratas) are a framework for ethical behaviour; the first and the foremost of them being ahimsa. Himsa in Jainism means not only the violence in physical form but also in verbal and mental forms: something similar to satyagraha's all-compassing non-violent attitude (Jain, 2002).

The principal of ahimsa highlights the Jainism worldviews that believes in non-duality – meaning that everything is connected. Non-violence, therefore, is not just a virtue which one should follow lest you do unto others as you would not wish to be done to you but actually the understanding that you cannot kill a fellow creature and live. They afford an ethical perspective on existence that claims respect for the dignity of all life forms human or other kind (Doshi, 2014). The article also notes that as Jainism is not dualistic it does not approach ecological ethics in a dualistic way. One can argue that man's knowledge that the self is bound intimately in every way with every single form of life engenders at least some respect for the environment. It is headed by Jain ascetics deeply aware of the fact from the non-dualism perspective that the earth, soil, water or any existing life form is sacred and hence the necessity for humans to conserve or even care for the environment – the world (Chapple, 1993).

Anthropologically in their day-to-day life, Jain's practice environmentalism including vegetarianism, minimalism and non-harming that originate from their non dual ethical perspective in the world. Ahimsa is another aspect of Jainism, where Jainism doesn't approve exploitation of any form including economic oppression. The desire for righteousness is to identify with the least favoured and the needy and then to establish justice towards the needy through restraining oneself with tender heartedness (Jain social ethics, Vasavada.2010). This perspective replaces the previous selfish attitude to justice with a progressive point of view which aims at making as many sentient creatures suffer as possible.

### **Buddhism and Non-Duality: Ethical Considerations**

Interestingly even the Buddhism especially in context to Mahayana has got the notion of non-dualism also. The general doctrine of Buddhism, 'pratītyasamutpāda' as translated to dependent origination therefore makes it clear that all phenomena

are originated from one or more phenomena. The following point of view corresponds well with the thought of non-duality – the separation of the ‘subject’ and the ‘objects’ of the world is not real. This awareness is taken to be fundamental to the state of enlightenment extolled in Buddhism, called nirvana from liberation from suffering due to sufferance arising out of concepts of self-hood which are ego related (Nāgārjuna, 1995). The Bodhisattva vow represents an aspiration, or a pledge for achieving one’s own Buddhahood to perpetually save all lives. This altruistic path responds to the self-rooted insight of the non-dual reasoning that self and other are not ultimately different or distinct and this is why the emancipation of others and one’s own emancipation are, in fact, a singular process (Chung, 2010). Love, compassion, friendliness and gentleness appear as the offspring of enlightenment when one becomes aware that every creature is built in a similar fashion. Thus, the moral practice in Buddhism is connected to the practice of realizing oneness and, by natural progression, actions and intentions hence become compassionate and covered under wisdom since existence is mutually dependent on one another (Batchelor, 2021).

The practice and relevance of Buddhist non-dual approach to ethical questions affecting society in today’s world including poverty, inequality, and environmental degradation are topics that are now arising extensively in the works of scholars and practitioners. The policy perspectives inspired by Buddhism consider social justice in a web that connects social, economic, and environmental aspects. It would, therefore, be possible to apply the Buddhist approach to the reduction of suffering to world issues as a unique philosophy instrumental in the promotion of a compassionate and sustainable approach to the resolution of current issues (Kieffer, 2014).

### **Non-Duality in Practice**

The principles held by the non-duality have major impacts on the environmental activism. The belief system that humans and nature are merely separated being but rather in harmony with nature can promote more sustainable and compassionate environmentalism performance. The growing philosophy of deep ecology, which promotes a complete shift in the way people view the Earth, is similar to non-dual perceptive of unity (Naess, 1973). Product of non-dual thinking is an ecological ethic that embraces and affirm life in all forms, and encourages conservationist approaches that enrich and preserve the biosphere.

In Mindfulness-based environmentalism, the technique of awareness is practiced to enable people develop intimate relationship with the environment. Hearing meditations from the Buddhist tradition, promote

the identity with nature, thereby encouraging individual and collective changes for preserving environmental resources and supporting less consumption, or better sustenance of ecological resources (Kabat-Zinn, 2023). From this relationship between mindfulness and environmental ethic, the present work shows the possibility of non-dual aspects yielding specific, wholesome outcomes.

### **Non-Duality in Justice-Based Social Movements**

The recognition of the inherent interconnection of all people does promote concern for the wellbeing of others on grounds of race, culture, class, etc. In contrast, the non-dual based social justice movements entail principle of equality and justice for each one since all individuals are connected. For instance, the movement of Black Lives Matter and global protests of refugee rights have one common protocol with an emphasis on the general welfare and harmony of spirit within a shared global society. These movements claim that every sect’s plight has implications on others and seeks a change that tolerates no social injustice to any group (Harris, 2017). Ethically, non-dualism offers an ethical structure that is free from the self and offers the collective concept of justice as it reacts to and arbitrates injustice based on feeling with the other.

### **Conclusion**

Hindu, Jain and the Buddhist system of thought offer important ethical, spiritual, and social values of those early times. Thus, the methodologies which are based on intersubjective and contextual approaches, with the help of Dharma Studies, promote understanding of both the dynamics of development of these traditions and their relevance to modern issues. Discussed above are the ethical values concerning the environment, the marginalized people, psychological well-being, and the displaced and/or minorities expatriate community in their respective societies that hinge from Hinduism, Jain and Buddhism principles and therefore have the capacity to tackle the ethical and the meaning of life issues of symptomatic modernity. The prospects for the developments of Dharma Studies are dazzling, and what is important is its further strengthening as the interdisciplinary field that is proven to bring a new perspective at the intersection of tradition and the modern world to these ancient teachings. Thus, by engaging and building on Indic traditions and philosophical knowledge, Dharma Studies both contributes to the depth and breadth of interdisciplinary scholarly knowledge and offers wisdom and directions toward reasonable and just living for the present world. As such, the notions of dharma can be a set to develop a framework for the global ethical thought and practice as a guide for people and, being part of the

contemporary world, they share certain common challenges and opportunities of fi Speakers: It is through this field that the principles of dharma can be used as the foundation for aspects of global ethics where individuals and communities of today's world can be equipped with references, skills, and strengths to face.

Non-duality provides a highly effective ethical system that is a real contrast to the selfish and dualistic concepts inherent in most Western philosophies. Studying the concepts associated with Advaita-Vedānta, Jainism, and Buddhism we can note that the understanding of interconnection on the elimination of ego can contribute to the patronage of justice and sustainable existence of human civilization. Overcoming linear separation such as self and other, human and non-human, non-dualist sets up also radical approach to ethics that disposes for collective responsibility and caring for whichever forms of life in existence.

In Advaita Vedānta, because the knowledge of one's individual self as being an aspect of the universal reality known as Brahman or the ultimate reality transforms ethic values subtly by absolutizing them, making non-violence, loving kindness and the like not just the principles of actions to be practiced but requirements of the highest truth of existence. Similar to Jainism, Jainism supports the act of ahimsa which is the right not to harm any sentient being as well as not inflicting any harm on the natural world as the result of realizing the relationships between beings. Compassion and wisdom are seen in Buddhism as the response to the understanding of the mutual relations of all elements of reality, which makes people take action to reduce the suffering of others. This ethics is not just a personal ethic but social and, in particular, conducting towards the environment. Thus, non-dual approaches promote unity of all existence, which is the advocacy of treating current global problems like environmental pollution, poverty, social injustice. This approach of ethics believes that the health or the state of the individual is tied to that of the community. This is the best approach to kick start a solution for the problems of the world.

The ethics of non-duality has found its use in some of the spiritual and social activities present in today's society such as the environmentalism, social justice and the practice of Mindfulness. Mindfulness based environmentalism and deep ecology in particular portrays how non duality can foster ways of living that are mutually beneficial to the human beings and nature persons. In the same way, the non-dual ethics of social justice movements involve unity of people and identification with the suffering of people on the periphery. Therefore, non-duality gives an oppositional

ethical model different from the ego-ethic ideal dominating most of the current Western culture and knowledge. Thus, cultivating the stance of interdependence in its non- dualistic form helps cultivate the Culture of (collective) Responsibility for one and all, as well as for the Earth. While today's ethical dilemmas grow more and more global in scale, the non-dual method to heal both ourselves and the world is possible. Though the recognition of the unity of all expanse, the non-dual ethic makes a perfectly reasonable and motivating vision of global intention for dealing with the greatest challenges of humanity.

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