No wonder a Buddhist monk have a lot of interest in Buddhism. As a monk I feel very sorry when most of the people think that Buddhism emphasis on its meditation and it is monastic and ascetic religion. When I was post graduate student, I studied philosophy, especially ethics and applied ethics. I thought what Buddhist Ethics are and how to apply it to society. Then I decided to research this area. When I started working on this project I found that many of the areas relating to Buddhism as well as to ethics have not been touched so far by the scholars of Buddhist studies.

The entire Buddhism starts with the teaching of the Buddha. Indeed, there are two aspects of Buddhism, one is Dhamma and the other is Vinaya. Dhamma comprises the doctrinal aspect and Vinaya is the discipline. The Dhamma deals with ideal or principles whereas the Vinaya deals with rules and circumstance under which these ideas and principles are practised or realized. Without taking into consideration both of these components, the Dhamma and Vinaya, no adequate idea of Buddhist ethics can be formed.

The Buddhist society consists of not only monks but lay people. Though both of communities lead different types of daily life and its norms are well prescribed in Buddhism, they are mutually dependent on each other for their well-being and also for the ease of their daily life. The monks – bhikkhus are bound to meet householder everyday in their daily food round where they receive physical nourishment from lay people and in return they teach them Dhamma out of compassion. These communities have their own responsibilities towards each other and also towards their own community. This is the fundamental principle of Buddhism which constitutes the norms of its social ethics or in modern terminology ‘Applied Ethics’.

The most basic point to be made about Buddhist ethics is that it keeps the goal of individual betterment and liberation. Everybody wants fame, wealth and liberation. We are working for one of them for life. To
obtain these one should practise morality. The Buddha, in *Itivuttaka, Sukhapatthanā Sutta*, said, “The wise man aspire like this: may praise come to me, the prudent man should guard virtue; may wealth befall me, the wise man should guard virtue; after death may I arise in happy world, the wise man should guard virtue.”

To read Buddhism in entirely old or in conventional context may not be very inspiring for the modern scholars. Moreover, when one talk about ethics one must always be up-to-date as ‘ethics’ is a concept which always works within the social framework. As society is a dynamic organism, ethical norms can never be static. My paper intends to formulate the application of the speculative part of the Buddhist ethics to present day’s challenge and problems. In addition, it will show that my expression is not of a superficial discussion around tangential theme on Buddhist ethics. Further, Buddhist ethic is not based on mere ethical theory but on a teaching based on very profound vision of reality.

Although great deal has happened in the field of Buddhist Ethics, this project will focus on five major themes which emerge throughout the *Pāli* literature. These themes are: Ethical Problems, the Ethics of Buddhism, Social Ethics in Buddhism, Environmental Ethics in Buddhism, and the Buddhist Economic and Political Ethics. One has to understand the theories on which ethics is based. At first one must know that east and west have different cultural patterns. These differences are expressed in the various aspects of life as well as in their vision and thinking.

The first chapter has discussed ethical problems – what is good and what is bad. In the second chapter an attempt has been made to explain five precept, four noble truths and noble eight-fold path. The third chapter has talked about social ethics –four sublime states, *gīhivianaya* –responsibilities, thirty eight blessings and health. The fourth chapter deals with environment –ecology, pollution and nature. The fifth chapter has concerned with economic and politic those are closely linked together.