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Analysis of Buddhist Concepts in the Context of Buddhist Economic Theory

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Abstract

Buddhist economics is an approach to economics that is both philosophical and spiritual. It looks at how emotions affect economic behaviour and how the human mind functions. Numerous political and socioeconomic specialists have expressed conflicting opinions regarding the relationship between Buddhism and economics. Buddhism views economics as a means of achieving the common goals of environmental, personal, and societal well-being. Economics is part of a more significant effort to solve humanity's problems. This work has clarified material on Buddhist economic theory that may be found in the Tripitaka, specifically in the Sutra Pitaka and the Vinaya Pitaka. It examines how the core teachings of Buddhism influence an individual's socioeconomic behaviour. It is investigated using hypotheses put forth by many academics.

Keywords: traditional economics, Buddhist economics, economic development, Buddhist teaching

Overview

Technological advancements have led to significant materialistic advancements in modern civilization, making the world a global village. However, this rapid pace of development has led to problems such as overuse of natural resources, pollution, and unemployment. The search for artificial substitutes has become essential, contaminating land, rivers, and air. These issues are discussed in various academic, political, economic, educational, psychological, and other fields, with many being classified as economic problems due to their connection to materialistic and worldly issues.

The two competing forces that threaten global peace now are based on two theories put out by two experts who were created by the Industrial Revolution and go back about 200 years. These two people are Adam Smith and Karl Marx. The foundation of capitalism is the free trade thesis, which Adam Smith tried to develop and defend in his 1776 book "The Wealth of Nations." About fifty years after its inception, Karl Marx introduced dualistic materialism, a revolutionary social doctrine.

Buddhist theory, practice, or dogma are not interchangeable with Buddhist economics. It is a framework developed by Buddhist scholars and Western economists who drew inspiration from Buddhist ethics and Buddhist clergy. It offers a different perspective on economic life and differs greatly from what traditional Western economics provides. Buddhist economics promotes selflessness and self-denial as means of achieving happiness, peace, and stability. These ideas are nonsensical, or at the absolute least, stupid, to the Western economic mind, which is focused on problems like the creation of demands and the maximization of profit or usefulness. Nonetheless, it provides additional perspectives on the pressing economic and ecological issues of our time.

The best way to present Buddhist economics is to differentiate it from the prevailing Western economy, characterized by basic concepts including (i) making the most money, (ii) creating desires, (iii) opening markets, (iv) using the world as a tool, and (v) ethics based on self-interest.

Modern Western economics encourages self-employment to maximize profits. It encourages the expansion of desires. People are encouraged to develop new objectives and ideas about what needs to be done. Businesses need to generate more demand for the profit motive. According to contemporary Western economics, markets should be implemented whenever societal problems emerge. In modern Western economics, an entity's value is determined by its marginal contribution to the production output, whether it be a human being, another sentient creature, an object, or anything else.

An economic project is only considered worthwhile to move forward with if its discounted cash flow is positive. This tool perspective of the world is among the best illustrations of computational thinking. The role of ethics in modern Western economics is quite little (How do you know? give supportive ideas or facts with sources). Buddhist countries, like Burma, prioritize the right livelihood as a Buddha's Noble Eightfold Path requirement. They view spiritual health and material well-being as natural allies, blending religious values with modern technology. Burma believes in conforming dreams and acts to their faith (Schumacher, 2012).

A Western economics guy is welcome.

Buddhist economics challenges the core assumptions of modern Western economics by proposing alternatives such as (I) alleviating suffering, (II) simplifying desires, (III) non-violence, aabsence or lack of violence; state or condition of avoiding violence. The policy, practice, or technique of refraining from violence, especially when reacting to or protesting against oppression, injustice, discrimination, or the like. (IV) genuine compassion, and (V) altruism. Reducing suffering for all involved intellectual parties, including non-human animals, is the central principle of Buddhist economics. Buddhism holds that any effort that alleviates the suffering of victims is reasonable. Defining the concept of alleviation of suffering is one method to show that the objective of economic action is to minimize losses rather than maximize rewards. Because humans (and other sentient species) are sensitive to loss, minimizing losses to oneself and others is desirable. Losses can be defined in ways other than only monetary losses.

Buddhism promotes moderation in consumption and explicitly aims to change one's tastes through autosuggestion, meditation, introspection, and analysis. Limiting demands above the minimal level of material comfort seems reasonable, including access to enough food, clothing, housing, and medical care. Both human and non-human realms have the capacity for loss or pain (Tversky, 1992).

'Ahimsa' or nonviolence is the main principle of Buddhist economics for addressing social problems. It is imperative that no action injures the person performing it or the one being targeted. Nonviolence prohibits actions that cause direct harm to oneself or others while promoting the growth of involvement and communication. Community economics models are good examples. Communities of manufacturers and customers are created to reduce the long-term and lowest-cost needs of both sides. Instead of addressing the needs of distant markets, the community economy makes use of locally accessible resources. The communal economy is based on complete or partial self-confidence. (Douthwaite, 2000) Buddhist economics favours genuine care.

Robert Frank developed five unique opportunities for socially minded businesses to profit from the high cost of healthcare. (1) Owners and management can refrain from engaging in opportunistic behaviour. (2) Employees are prepared to labour longer hours for lower compensation when they receive moral fulfilment. (3) It is feasible to bring on new, talented employees. (4) It is possible to gain client loyalty. (5) The confidence of subcontractors can be increased. Caring companies benefit from the high cost of socially responsible behaviour by cultivating trust amongst owners, managers, and employees, as well as with consumers and subcontractors (Frank, 2004). Buddhist economics is an economic model that prioritizes environmental care, personal development, and community development. It's based on the idea that the essence of civilization is improving human character through work. Humans behave like "Homo reciprocals," according to Buddhist economics, which suggests that giving could be advantageous in both social and business settings. The favours they give are generally reciprocated.

This is a synopsis of the Homo reciprocans model by Herbert Gintis, Ernst Fehr, Robert Boyd, and Samuel Bowles. Homo reciprocans have a tendency to be cooperative and share in new social situations; they either maintain or increase their level of cooperation in response to cooperative behaviour; and they exact revenge on selfish, free-riding behaviour, even if it means paying a personal price and even if they cannot reasonably expect to profit from such retaliation in the future (Bowles, 1997).

Schumacher (1973) abandons his field of study to seek solutions to economic issues based on his experience living and working in Myanmar. The fourth chapter of his well-known book "Small is Beautiful" outlines his grasp of the economic science he finds in Buddhist teachings. He offers several important statements after studying numerous Buddhist concepts, such as the Buddhist view of friendship, non-violence, nature, and labour. According to Professor Padmasiri de Silva (1980) Schumacher had taken a different approach in his quest for a Buddhist economy. He also mentioned that Buddhism might have a variety of lessons that would not only assist people in leading more orderly lives but also help the state economy succeed (Capra, 1980).

Typically, Buddhist and Western economics distinctions might be viewed as opposing perspectives. Mainstream Western economics represents a maximising perspective. It produces a culture where "more is more" and "bigger is better" to maximise profit, wants, markets, instrumental use, and self-interest. The framework of Buddhist economics requires minimising suffering, needs, aggressiveness, using instruments, and self-interest. As a result, the sayings "small is beautiful" and "less is more" perfectly capture Buddhist views on economic matters (Zsolnai, 2007).

The Relationship between Buddhist and Conventional Economic Theory

Buddhist economics is a philosophical and spiritual approach to economics that examines the psychology of the mind and the ideas that drive economic behavior, such as ambitions, anxieties, and self-verification. Buddhist economics aims to separate the beneficial from the destructive aspects of the range of human endeavours related to the production and consumption of goods and services. People eventually try to develop ethically, and ideology's stated goal is to "find a middle ground between a still, traditional society and a secular society."

Buddhist economics holds that understanding the underlying causes of irrationality is necessary before we can make logical decisions. Once people understand what lust is, they realise that no amount of money will satisfy it. When people grasp how terror impacts everyone, they become more sympathetic than any animal. Therefore, rather than depending on theories and models, this spiritual approach to economics depends on the core principles of competence, empathy, and restraint. Buddhism holds that economics and other disciplines are interconnected. Buddhism and economics work together to achieve the common goal of environmental, social, and personal sufficiency.

One element of a concerted attempt to address humanity's problems is economics. There are several ways in which Buddhist economics is different from conventional economics (Zsolnai, 2009).

Buddhist economists have conducted studies that show how humans are more sensitive to loss than to gain, leading them to believe that individuals should focus more on reduction. The central tenet of Buddhist economics is to lessen suffering (loss) for all living things, including non-living ones. Conventional economics holds that size matters and that bigger is better, but Buddhist economics feels that modesty is more attractive, more or less.

Divergent viewpoints within the market also exist. Buddhist economics seeks to reduce violence, although many economists support the market becoming saturated. Like future generations and the natural world, orthodox economics ignores the "primary stakeholders" because their vote on purchasing power is pointless. They give priority to the most potent stakeholders and think that because of their high purchasing power, other stakeholders—like the poor and disenfranchised—are under-represented. As a result, they believe that the market is not a neutral space but rather a true mirror of the economy. Thus, Buddhist economists advocate for nonviolence or innocence.

Ahimsa encourages people to actively look for alternatives and prohibits them from doing anything that may cause them or others direct harm. One example of community-based economic activity is agricultural support programs. Buddhist economics holds that community-sponsored agriculture promotes trust, helps create communities founded on principles, and brings people closer to the land and their food source. The current structures of the modern businesses they propose need to be reorganised in order to achieve this sustainability and nonviolence. As a result, the focus moves from creating profitable small-scale, locally adapted economic activity to focussing on profits as the ultimate goal.

Buddhism redefines the self as unlimited or non-self, undermining the emphasis on selfishness seen in orthodox economics. It shows that nothing perceived via the senses is actually "I" or "mine," and hence people should let go of this idea. According to Buddhist economics, a self-serving, opportunistic approach driven by ethics will never be successful. When people reject homosexuality and have a propensity to reciprocate (either favourably or unfavourably) by giving more than they have gotten, Buddhist economics sees generosity as a feasible economic model of mutual disputes.

There are distinctions in the concept of desire. Because traditional economics strongly emphasizes material wealth and desire, people strive to amass more wealth to fulfill their goals. In contrast, simplifying one's desires is highly valued in Buddhist economics. According to Buddhist economics, material needs beyond the most basic ones—clothing, food, shelter, and medicine—should be minimised. Buddhist economics holds that chasing pointless pleasures diminishes overall well-being. Reduced need benefits the individual, their community, and the ecosystem as a whole.

Unlike orthodox economists, who aim to maximise the use of an institution's value-determining instrument through marginal contribution to production output, Buddhist economists maintain that institutions have neither achieved nor contributed actual value. Buddhist economics aims to establish humane businesses that minimise the use of equipment while benefiting from the mutual trust between management and employees. Both traditional and Buddhist economics place importance on GDP.

Buddhism's Ascent in Economics

The Western discussion on Buddhist economics is said to have begun with a British economist. In the 1950s and 1960s, Schumacher served as an economic adviser in Southeast Asia, specifically in Burma. He realised that Western metaphysics differed from Eastern metaphysics and that the Western economic models were inappropriate for Buddhist countries. According to Schumacher's best-selling book, "Small is Beautiful," Buddhist economics is based on nonviolence and simplicity (Schumacher, 1973). According to Buddhism, the optimum pattern of consumption is when material consumption reaches a high degree of fulfilment at a slow pace.

As a result, the fundamental Buddhist tenet, "Cease to do evil; try to do well" is fulfilled, allowing individuals to enjoy lives free from oppression and tension. Because natural resources are scarce everywhere, a simple life is less likely to keep people at enmity with one another than one that heavily relies on them.

Buddhists hold that production using local resources for local ends is the most logical configuration of economic activity. Reliance on long-distance imports and the need for export manufacturing as a substitute are only ever-profitable in particular circumstances. For Buddhists, there is a basic difference between renewable and non-renewable resources. Only in dire circumstances—when their preservation and upkeep must be given first priority — should non-renewable resources be used. Careless or lavish use of non-renewable resources is violent. Economies should be built on renewable resources to the greatest extent possible.

Schumacher concludes that the Buddhist view of economics provides a middle ground between the modern booming economy and the traditional stagnation. The right path for growth is to anticipate a decent standard of living for the people. Schumacher's Buddhist economics theory has become popular in the West since the 1970s, especially among alternative and environmental campaigners.

It was eventually acknowledged that it might help both Buddhist and Western nations solve their problems. These include overconsumption, welfare diseases, and environmental destruction. In his book "A Middle Way for the Market Place," published in Asia, Ven. P. A. Payutto, a Thai Buddhist monk and philosopher, made a substantial contribution to Buddhist economics (Payutto, 1994). He emphasises that the Buddhist teachings differentiate between two kinds of wanting: the desire for well-being (chanda) and the desire for objects of pleasure (tanha). Tanha is based on ignorance, whereas Chanda is based on wisdom. Tanha-motivated people, for example, will attempt to satisfy their blind need for sensory pleasure, in this case, pleasing taste.

But when Chanda is behind the wheel, the goal is to achieve well-being. Buddhism in Puerto Rico emphasizes that economic activity should be viewed as a means to an end. The media are the means to an objective, which entails focusing them on advancing societal, environmental, and individual well-being. Economic activities such as production and consumption are not ends in and of themselves. Given that there are two kinds of desire, Chanda and Tanha, Payutto argues that there are two kinds of value, which we may call genuine value and phony value.

Actual value is created by Chanda. Chanda is a philanthropic and voluntary contrubution by an individual or organization in terms of money, goods, services and properties organization to another person or organization for self-satisfaction. It is also called donation. In other words, a product's inherent value is determined by its capacity to meet the need for well-being. In Buddhism, taṇhā (Pāli) is a term that means "thirst, desire, longing, greed". It can be physical or mental, on the other hand, is the capacity of a commodity to satisfy the desire for pleasure; it generates illusory worth. Therefore, we can distinguish between two types of consumption: "right" and "wrong." "Right consumption" means employing goods and services to achieve true well-being, according to Chanda. The underlying reason for incorrect consumerism is tanha, or the utilisation of goods and services to satisfy the craving for enjoyable experiences or ego gratification.

The core of Buddhist philosophy is the wisdom of moderation. According to Buddhism, the conditions required to achieve well-being should guide economic activity rather than the pursuit of "maximum satisfaction." In the Buddhist ideal model, moderation and the pursuit of well-being govern unrestrained appetites, whereas in the mainstream Western economic model, economic scarcity governs them.

However, Payutto (1973) argues that not eating could also improve health. Even though the monks only ate twice a day before noon, they fought for a somewhat reliant sort of well-being. However, if abstinence does not lead to wellbeing, it will be useless and a way to abuse the church. The valid question is not whether we consume or not, but instead if our choices lead to bettering ourselves. Devastation and production are interdependent. Sometimes, it is OK or not to destroy anything. Only when the value of the goods produced exceeds the value of the ones destroyed can production be genuinely justified.

There are occasions when it is advantageous to avoid production. Sometimes, it is better not to produce in industries if doing so involves depleting natural resources and damaging the environment. In this regard, non-production can be advantageous. They might not produce much in material terms, but they may use significantly fewer of the world's resources and lead lives that are beneficial to their community. Such a person is more valuable than one who produces goods that are harmful to society while gleefully consuming a large portion of the planet's resources.

Payutto (1973) summarises the core objectives of Buddhist economics as follows: (i) Understanding true well-being. One way to think about equilibrium or balance is as the Middle Way, the right amount, and the understanding of moderation. To comprehend moderation, one must know the perfect quantity, or what is "just enough and right." When one is content that their requirements for well-being or quality of life have been satisfied, they attain this ideal state, sometimes referred to as the point of equilibrium.

(ii) Preventing harm to others or oneself. From a Buddhist perspective, economic activity is linked to the three interconnected aspects of human existence: people, society, and the environment. One should conduct economic activities in a way that does not negatively affect others (by causing problems for the environment or society) or oneself (by diminishing one's level of living). In his book "Putting Buddhism to Work" (Inoue, 1997), former Japanese banker and economic thinker Shinichi Inoue shared his thoughts on Buddhism and economics.

The pursuit of one's own and others' interests should be the aim of a Buddhist's work, according to Inoue, who asserts that the primary goal of Buddhist economic activity is not profit but rather the provision of wider community services, with profit being a by-product that may arise but not the primary objective of company operations. Inoue emphasises that taking another person's life is a necessary part of living, something we cannot change, but we do have the ability to control how many lives we take and how much we give in to our desires. Two key tenets of Buddhism are regretting harm to others and being grateful for them.

It calls for the social and environmental assessment of businesses and products, a practice that is already well-established in wealthy countries like Japan. "Trilakshana"'s importance in socioeconomic activities. When it comes to teaching about suffering, Buddhism offers a kind of pessimism that could be referred to as a modest teaching. Men need more than a lesson that emphasises suffering to be motivated to act. A person who strives for both their own and society's well-being will not be produced by a teaching that sees everything as suffering (Raju, 1971).

To what extent do these kinds of criticisms raised by certain Buddhist scholars relate to the Buddha's teaching on the majestic truth of suffering? Buddhism considers the concept of pain or discontent, as well as the realisation of the three aspects of phenomena via enlightenment—impermanence (anicca) leading to unsatisfactory (dukkha) and insignificant (anatta). It is crucial to consider all of the objections made to these two concepts—infinite and struggle. Given that all human socioeconomic activity is structured around these core concepts, it is imperative that they be clarified.

The ideas of "Human," "Person," and "I" are merely a symmetry of subtle physical and mental velocities, according to Buddhist philosophy. All of this may be divided into five parts (Thero, 1959) (Panchaskandaya). Therefore, everything that is connected to the world and man is minimal. Professor Wijesekera provides a succinct explanation of the conclusions that can be drawn from the evidence provided by the formulas. He thought that the appearance of all worldly teachings could be explained by causal theory.

The development of Buddhist philosophy, which stresses the pursuit of freedom and the appreciation of sensual items, as well as the ensuing connection between Buddhism and economic activity, is based on these three essential features of phenomena. All composite things are temporary and painful, according to the story in the Nikaya texts, and enlightenment suggests that understanding this fact is the first step towards Nirvana, or purity.

Social-economic participation and self-reflection

The seventh element of the Noble Eightfold Path is the correct mind (skin week). The foundation of developing mindfulness (Satipatthana) is awareness, as stated explicitly in the Sakkavibhanga Sutta. The Mahasathipatta Sutta asserts that the four pillars of mindfulness are the only path to liberation or purity. The greatest way to practise satipatthna, or meditation, is by yourself.

A Buddhist must meditate after embracing the notion that they are responsible for their own purity. Every fact has been questioned by sociologists. Make the bold claim that meditation is a social activity and that a Buddhist may not be held responsible for any social behaviour at all. Is this type of thought supported by sects? We must admit that we have no right to discuss a Buddhist economic philosophy if it is supported. This kind of criticism may be found in two of Max Weber's writings. Indian religions and their sociology. Melford Spiro and Heinz Bechard also back Weber. Ven. Prof. Walpola Rahula, Hon. Nayanaponika, Dr. Douglas Bums, Prof. Padmasiri de Silva, and a number of others disagree with Weber and his supporters.

Spiro references a 1976 statement made by Professor Padamasiri de Silva, which he supports in his book Buddhism and Society. Buddhist salvation is not characterised by the manifestation of one's soul through intensive or internal worldly activities or by any kind of "work." Alternatively, it is expected. This is crucial to comprehending the Arahant ideal's position inside the "world" of rational behaviour. They have nothing in common, and there is no connection to the concept of "social behaviour." Weber's Indian Religion contains this passage, which is a scathing critique of Buddhism.

"A personal act of salvation by a self-centred individual. No one can help him, at least not in any social circle. Every genuine occultism maximises its unique social character here (Webber, 1966). The relationship between physical and spiritual development Every critical observer may see how two aspects of the world are distributed: the development of the material world and the development of the mind. Schumacher made the following comments after noticing this paradox and realising how crucial it was to keep a healthy balance between them and Professor Fritz Joff Capra.

All of this indicates a significant imbalance in our culture, beliefs, attitudes, and values, as well as in our social and political structures. The imbalance between the two systems of awareness, which have long been acknowledged as fundamental components of human nature, is the source of these cultural crises. They can be categorised as linear or non-linear, masculine or feminine, and other terms in addition to being called logical and intellectual modes. In Chinese, they were known as Yang and Yin.

Instead of viewing them as separate categories of experience, they always saw them as extreme parts of the total, two sides of the same reality. Instead of seeing them as separate experiences, they always saw them as extreme parts of the whole, two sides of the same reality (Capra, 1988).

Many world religions have developed over hundreds of years to aid humanity in its quest for freedom, civilisation, and salvation. These religious beliefs are commonly charged with a number of offences. That these religions "ignore the material world; believe in things related to the hereafter rather than this life; are more concerned with dominant matters than with everyday affairs" is essentially the main accusation made against them. Give the spiritual and life aspects more attention.

Since he feels that all religions share this ambiguity regarding the nuns' material and spiritual problems, Prof. Padmasiri de Silva suggests a conversation on this topic (Silva, 1976). Buddhism has been criticised from this perspective, particularly by Max Weber and Melford E. It is important to analyse carefully the strong arguments made by academics such as Spiro. From a Weberian perspective, Heinz Bechard supports the following (Bechert, 1974). "Max Weber and other authors correctly characterise Buddhism as an exceedingly intellectually severe religious movement that is either non-political or anti-political.

It can be called otherworldly, or more accurately "Supermundane," since its only goal is to be free of reincarnation and karma (Lokottara). The Buddha's core teachings on moral behaviour apply to all aspects of life, even though the early Buddhists did not offer any specific ideas on the family, the legal system, the social hierarchy of the laity, etc. However, the scope of these regulations was pretty extensive, and the Sanha's code of conduct—that is, the ordination of Buddhist monks and nuns—was thoroughly explained. There was a casual and intimate relationship between the laity and the monks.

There was no one to take over as the head of the association after the Buddha. Given these criticisms of religions in general and Buddhism in particular, the only question that still needs to be answered before the crop is cultivated is if spiritual and financial advancement are two different goals that may be achieved by taking different paths. Dr. Gunapala Dharmasiri examines the roles of Buddhism and Marxism in Sri Lanka's sociocultural context to respond to this query. Marxism is the best solution to the contemporary world's social and economic problems. The only hope for salvation is Marxism, whose ideology and theory have been heavily impacted by several government initiatives in developed countries.

This realisation emphasises how important and vital it is to discuss the previously raised topic in light of both developed and Third World nations. If it is true that Buddhism views material progress as a barrier to spiritual advancement, then it is difficult to discuss a Buddhist economic theory. This is the inability to try to ingrain Weberian concepts in the minds of those who are intellectually gifted. Does the route presented by the canon and taught by the Buddha result in a conflict between spiritual and material advancement? We must exercise caution when examining this premise.

If, after such an investigation, it is found that spiritual and material growth are two completely different extremes, then one should easily accept that Buddhism is an outmoded religion. If the location is different, the Weberian position must be ignored.

Despite the complexity of our world, experts point out that some nations and individuals have the courage to implement the economic principles Buddhism teaches. Any state or organisation that properly understands the importance of these ideas can successfully implement them, regardless of whether they are Buddhist countries or organisations. This will be the foundation for the progress of the entire human race. Former Central Bank of Sri Lanka Governor Dr. H. N. The. Karunatileke observes the following. A model for a new financial system that will steer humanity in the correct direction is provided by the Buddha. It will provide man the right course of action even if he has been travelling the wrong path for a long time.

The above discussion is summed up in this canonical teaching as follows: The Nikaya texts equally emphasize the importance of spiritual and material development for personality, culture, and social progress; even the economy must be planned under the guidance of spiritual purity; spiritual progress is at its highest when material and spiritual prosperity are combined. It is a theoretical idea and a helpful teaching method with real-world applications. The criticism of Buddhist perspectives by Weber and other scholars is merely an acknowledgement of their own ignorance or misinterpretation of the teachings of the canon.

Therefore, the primary duty of the Buddhist scholar must be to clarify Buddhist economic thought. According to Professor Padmasiri de Silva, this is a crucial assignment. It is time for Buddhists in Sri Lanka to simply state whether or not economics matters and to show that they can tolerate, value, and even expand human economic activity. This is a challenge. As per Schumacher's study on "Buddhist economics," no one thinks a Buddhist economy can function without a Buddhist lifestyle (Thero, 1959).

Conclusion

The main duty of the Buddhist scholar should be to explain Buddhist economic thought. According to Professor Padmasiri de Silva, this is a very important assignment. It is time for Buddhists in Sri Lanka to simply state whether or not economics matters and to show that they can tolerate, value, and even expand human economic activity. This is a challenge. As per Schumacher's study on "Buddhist economics," no one thinks that a Buddhist economy can function without a Buddhist lifestyle (Thero, 1959).

It might be a positive path for human advancement in the noble endeavour of reducing suffering. According to Buddhist teachings, everything is temporary, hence nothing is permanent.

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