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THE RELEVANCE OF BUDDHIST PHILOSOPHY TO MODERN SOCIAL AND PSYCHOLOGICAL PROBLEMS: A CRITICAL STUDY

Nijaling Doddamani
Dept of Pali And Buddhist Studies , Gulbarga University Kalaburagi.

ABSTRACT :



Buddhist philosophy provides a comprehensive framework for understanding human suffering, mental processes, ethical conduct, social relationships, and the conditions necessary for individual and collective well-being. In the context of contemporary society, increasing psychological stress, anxiety, social conflict, materialism, loneliness, inequality, violence, and uncertainty have created significant challenges for individuals and communities. The present study critically examines the relevance of Buddhist philosophical principles in addressing selected modern social and psychological problems. Particular attention is given to the Four Noble Truths, the Noble Eightfold Path, the principles of impermanence, non-self, dependent origination, compassion, loving-kindness, mindfulness, ethical conduct, and mental cultivation. These concepts provide philosophical perspectives for understanding the causes of dissatisfaction and developing constructive responses to psychological and social difficulties. Buddhist practices such as mindfulness and meditation are also considered in relation to emotional regulation, self-awareness, stress management, interpersonal relationships, and mental well-being. From a social perspective, Buddhist principles of compassion, non-violence, equality, ethical responsibility, and moderation offer perspectives relevant to social harmony and responsible human interaction. The study adopts a qualitative and analytical approach based primarily on Buddhist philosophical and textual sources, supported by relevant modern scholarly interpretations. It critically considers both the potential contributions and limitations of applying Buddhist philosophy to contemporary problems, recognizing that ancient philosophical principles cannot automatically be treated as complete solutions to complex modern conditions. The study concludes that Buddhist philosophy remains relevant as a source of ethical reflection, psychological insight, and practices for cultivating awareness and compassion. Its contemporary significance lies particularly in its capacity to encourage balanced approaches to personal well-being, social responsibility, and constructive responses to human suffering.

KEYWORDS : *Buddhist Philosophy, Modern Society, Psychological Problems, Social Problems, Mindfulness, Meditation, Compassion, Mental Well-being, Four Noble Truths, Noble Eightfold Path, Ethical Conduct, Social Harmony.*

INTRODUCTION

Buddhist philosophy emerged from a systematic reflection on the nature of human existence, suffering, ethical conduct, mental processes, and the possibility of liberation. The teachings of the Buddha emphasize the understanding of suffering and its causes through principles such as the Four Noble Truths, the Noble Eightfold Path, dependent origination, impermanence, non-self, compassion, and mindfulness. Although these teachings developed in an ancient Indian social and intellectual context, their concern with human suffering and mental well-being gives them continuing philosophical significance. Modern society is characterized by rapid technological development, economic competition, changing family structures, social inequalities, interpersonal conflicts, environmental concerns, loneliness, and increasing psychological pressures. Individuals frequently experience stress, anxiety, dissatisfaction, insecurity, and difficulties in maintaining balanced relationships. In this context, Buddhist philosophy offers concepts that encourage self-awareness, ethical responsibility, moderation, compassion, and disciplined mental cultivation. Its emphasis on examining the causes of suffering rather than merely responding to its external manifestations provides an important framework for philosophical analysis of contemporary human problems.

The relevance of Buddhist philosophy to modern social and psychological problems can also be examined through the practical dimensions of mindfulness, meditation, loving-kindness, non-violence, and ethical conduct. Mindfulness encourages awareness of thoughts, emotions, and actions, while meditation can support the cultivation of concentration and mental discipline. Buddhist ethical principles emphasize non-harming, truthful conduct, responsible behaviour, and concern for the welfare of others, thereby providing perspectives relevant to social harmony and interpersonal relationships. The principle of compassion encourages sensitivity toward the suffering of others, while the teaching of non-attachment questions excessive dependence on material possessions and external achievements as sources of lasting satisfaction. However, the application of Buddhist philosophy to contemporary problems requires critical examination because modern psychological and social conditions are complex and cannot be addressed through a single philosophical tradition. The present study therefore examines both the relevance and limitations of Buddhist philosophical principles in understanding modern social and psychological challenges. It seeks to explore how Buddhist ideas can contribute to discussions of mental well-being, ethical living, social responsibility, interpersonal harmony, and constructive responses to suffering in contemporary society.

AIMS AND OBJECTIVES

Aim:

The main aim of this study is to critically examine the relevance of Buddhist philosophy in understanding and responding to contemporary social and psychological problems. The study focuses on how Buddhist teachings concerning suffering, mindfulness, compassion, ethical conduct, mental cultivation, and human relationships can provide meaningful philosophical perspectives for modern life.

Objectives:

- To examine the fundamental principles of Buddhist philosophy and their relevance to contemporary society.
- To study the Four Noble Truths as a philosophical framework for understanding human suffering.
- To analyze the relevance of the Noble Eightfold Path to modern individual and social life.
- To examine Buddhist perspectives on psychological suffering, dissatisfaction, attachment, desire, anger, and ignorance.
- To study the role of mindfulness in developing self-awareness and mental balance.
- To examine the relevance of Buddhist meditation practices to contemporary psychological well-being.

- To analyze the Buddhist concept of compassion in relation to modern social relationships.
- To examine loving-kindness and non-violence as principles for promoting social harmony.
- To study Buddhist ethical principles in relation to contemporary moral and social challenges.
- To examine the relevance of impermanence and non-self to modern experiences of insecurity and change.
- To understand the significance of dependent origination in explaining interconnected human experiences.
- To examine Buddhist approaches to material attachment and consumer-oriented lifestyles.
- To study the relationship between Buddhist mental cultivation and emotional regulation.
- To analyze the relevance of Buddhist philosophy to interpersonal conflict and social tension.
- To examine Buddhist perspectives on responsible and harmonious community life.
- To identify the possible contributions of Buddhist philosophy to discussions of modern mental well-being.
- To critically examine the possibilities and limitations of applying Buddhist philosophical principles to contemporary social and psychological problems.

REVIEW OF LITERATURE

The literature on Buddhist philosophy provides extensive discussions of human suffering, mental processes, ethical conduct, social relationships, and the possibility of psychological transformation. Classical Buddhist texts such as the Dhammapada, Sutta Piṭaka, Majjhima Nikāya, Saṃyutta Nikāya, and Aṅguttara Nikāya contain important teachings concerning suffering, craving, impermanence, mindfulness, compassion, ethical behaviour, and mental cultivation. Modern scholars have examined these teachings from philosophical, psychological, ethical, and social perspectives. Walpola Rahula, in What the Buddha Taught, presents the Four Noble Truths and the Noble Eightfold Path as central frameworks for understanding the Buddhist approach to human suffering. Rupert Gethin examines the foundations of Buddhist thought and highlights the relationship between ethical conduct, meditation, and wisdom. Peter Harvey discusses Buddhist perspectives on mind, ethics, suffering, compassion, and social responsibility. Richard Gombrich examines early Buddhist thought in its historical and intellectual context and emphasizes the importance of understanding Buddhist teachings within their original framework. These studies provide a foundation for examining how Buddhist philosophy addresses fundamental questions concerning human dissatisfaction, mental discipline, ethical life, and liberation. The literature also demonstrates that Buddhist philosophy cannot be understood only as a religious doctrine but may be studied as a systematic approach to understanding human experience.

Modern literature has increasingly examined the relationship between Buddhist practices and contemporary psychological well-being. Jon Kabat-Zinn's work on mindfulness has contributed to the development of secular approaches to mindfulness and its application to stress management and well-being. Bhikkhu Bodhi, Thich Nhat Hanh, and other scholars and practitioners have discussed mindfulness, compassion, ethical living, and meditation in relation to contemporary human problems. Contemporary research in psychology has also investigated mindfulness-based practices in areas such as stress, emotional regulation, attention, and general psychological well-being, although findings and interpretations vary across contexts. Studies of Buddhist ethics further explore the relevance of compassion, loving-kindness, non-violence, and moderation to social relationships and peaceful coexistence. However, the literature also indicates the need for critical examination when ancient Buddhist concepts are transferred into modern psychological or social frameworks, because their original philosophical and soteriological meanings may be altered. The present study builds upon this body of literature by bringing together philosophical, psychological, and social perspectives to examine the contemporary relevance of Buddhist thought while maintaining attention to its historical

foundations. It seeks to identify both the constructive possibilities and the limitations of applying Buddhist philosophical principles to complex modern social and psychological problems.

RESEARCH METHODOLOGY

The present study adopts a qualitative, descriptive, analytical, and philosophical research methodology to examine the relevance of Buddhist philosophy to modern social and psychological problems. The study is primarily based on textual and conceptual analysis rather than quantitative measurement or field-based experimentation. Primary sources include selected teachings from the Dhammapada, Sutta Piṭaka, Majjhima Nikāya, Saṃyutta Nikāya, Aṅguttara Nikāya, and other relevant Buddhist texts dealing with suffering, craving, mindfulness, meditation, compassion, ethical conduct, impermanence, non-self, dependent origination, and the Noble Eightfold Path. Secondary sources include scholarly books, research articles, academic studies, commentaries, and contemporary literature on Buddhist philosophy, psychology, mindfulness, ethics, and social thought. Relevant concepts are identified, classified, and interpreted according to their philosophical meanings and their possible relevance to contemporary conditions. The study follows a thematic approach by organizing the material around major issues such as psychological distress, attachment, emotional difficulties, social conflict, ethical challenges, materialism, interpersonal relationships, and mental well-being.

The analytical process involves close reading of selected Buddhist sources and comparison of classical Buddhist concepts with contemporary discussions of social and psychological problems. Particular attention is given to the relationship between mindfulness and mental awareness, meditation and mental cultivation, compassion and social relationships, ethical conduct and responsible behaviour, and non-attachment and modern materialistic tendencies. The study also examines the Four Noble Truths and the Noble Eightfold Path as conceptual frameworks for understanding suffering and possible approaches to its reduction. A critical approach is adopted to avoid treating Buddhist philosophy as a universal or complete solution to modern problems. The study distinguishes between the original religious and philosophical meanings of Buddhist teachings and their contemporary psychological or social applications. The interpretation is therefore contextual, analytical, and interdisciplinary, drawing insights from Buddhist studies, philosophy, psychology, and social thought. The methodology aims to provide a balanced understanding of both the potential relevance and the limitations of Buddhist philosophy in addressing complex conditions of modern individual and social life.

STATEMENT OF THE PROBLEM

Modern society is experiencing a range of interconnected social and psychological problems associated with rapid social change, economic competition, technological development, changing lifestyles, material aspirations, interpersonal tensions, and increasing individual pressures. Stress, anxiety, loneliness, dissatisfaction, emotional instability, social conflict, and difficulties in maintaining meaningful relationships have become important concerns in contemporary life. At the same time, consumerism, excessive attachment to material success, intolerance, violence, and weakening social relationships create challenges for individual and collective well-being. Conventional approaches to these problems often focus on specific psychological, economic, medical, or institutional dimensions, while philosophical approaches to the underlying causes of human dissatisfaction may receive comparatively less attention. Buddhist philosophy places the understanding of suffering at the centre of its teachings and examines craving, attachment, ignorance, and other mental conditions as important causes of dissatisfaction. Concepts such as mindfulness, compassion, non-attachment, ethical conduct, and mental cultivation therefore provide a significant basis for examining human problems from a philosophical perspective.

The central problem of the present study is to determine how far Buddhist philosophical principles can be meaningfully related to modern social and psychological problems while preserving

their original philosophical context. Although mindfulness and meditation are increasingly discussed in contemporary psychological settings, Buddhist philosophy encompasses a much broader framework involving ethics, wisdom, mental discipline, compassion, and liberation. There is therefore a need to examine whether the selective application of Buddhist concepts adequately represents the wider Buddhist understanding of human suffering and transformation. The problem also involves understanding the relationship between individual mental conditions and broader social relationships, ethical behaviour, and community life. The study seeks to critically examine the relevance of the Four Noble Truths, Noble Eightfold Path, impermanence, non-self, dependent origination, mindfulness, compassion, and non-violence to selected contemporary problems. It also considers the limitations of applying an ancient philosophical tradition to complex modern circumstances. Thus, the problem is not merely whether Buddhist philosophy can be applied to modern life, but how its principles can be interpreted responsibly and critically in relation to contemporary social and psychological challenges.

NEED OF THE STUDY

The need for the present study arises from the increasing complexity of social and psychological problems in contemporary society. Rapid technological change, economic competition, consumerism, changing family and social structures, workplace pressures, social isolation, and interpersonal conflicts have created new forms of stress and dissatisfaction in everyday life. Psychological concerns such as anxiety, emotional imbalance, loneliness, frustration, and difficulties in managing thoughts and emotions have become important areas of academic and social discussion. Alongside these individual concerns, problems such as violence, intolerance, social discrimination, excessive materialism, and weakening interpersonal relationships raise questions about ethical responsibility and social harmony. In this context, Buddhist philosophy provides a significant intellectual tradition for examining the causes and conditions of human suffering. Its teachings on the Four Noble Truths, craving, attachment, impermanence, mindfulness, compassion, ethical conduct, and mental cultivation offer concepts through which contemporary human difficulties can be examined. Studying these principles can contribute to a broader understanding of the relationship between individual mental processes, ethical behaviour, and social life.

The study is also needed because contemporary discussions sometimes use selected Buddhist practices, particularly mindfulness and meditation, independently of their wider philosophical and ethical foundations. A critical academic examination is therefore necessary to understand Buddhist philosophy as a comprehensive system rather than reducing it to a technique for stress management. The study can help clarify the relationship between traditional Buddhist concepts and their contemporary psychological and social interpretations. It is relevant to philosophy, Buddhist studies, psychology, sociology, education, and social thought because it connects classical ideas with present-day human concerns. The study may also contribute to understanding how compassion, loving-kindness, non-violence, moderation, ethical responsibility, and non-attachment can be discussed in relation to social relationships and collective well-being. At the same time, examining the limitations of these applications is necessary because modern problems are influenced by complex economic, cultural, institutional, and psychological factors. Therefore, the study is needed to provide a balanced and critical examination of the possible relevance of Buddhist philosophy while maintaining sensitivity to its original intellectual and ethical context.

FURTHER SUGGESTIONS FOR RESEARCH

Further research may examine individual Buddhist concepts in greater depth and their relationship with specific modern social and psychological problems. Detailed studies can focus on mindfulness, meditation, compassion, loving-kindness, non-attachment, impermanence, dependent origination, and the Noble Eightfold Path in relation to contemporary experiences of stress, anxiety, loneliness, conflict, and dissatisfaction. Comparative studies may examine Buddhist philosophical

approaches alongside other Indian and Western philosophical traditions to identify similarities and differences in their understanding of human suffering and well-being. Researchers may also investigate the historical development of Buddhist psychological thought through Pāli, Sanskrit, Tibetan, Chinese, and other Buddhist sources. Greater attention can be given to the relationship between Buddhist ethics and modern issues such as violence, consumerism, social inequality, environmental responsibility, interpersonal conflict, and responsible citizenship. Studies focusing on the philosophical meaning of suffering and its relationship with craving, attachment, and ignorance may provide deeper theoretical understanding. Further research can also examine how Buddhist concepts have been interpreted differently in traditional monastic settings, academic scholarship, and contemporary secular contexts.

Future research may adopt interdisciplinary and empirical approaches to complement philosophical and textual studies. Researchers in psychology and social sciences can examine mindfulness and meditation practices through carefully designed studies involving appropriate populations, research instruments, and ethical procedures. Longitudinal research may explore how sustained engagement with Buddhist-inspired practices relates to psychological well-being, emotional regulation, interpersonal relationships, and ethical behaviour over time. Sociological research can examine the role of Buddhist values in community relationships, social cooperation, conflict resolution, and collective well-being. Educational research may investigate the relevance of mindfulness, compassion, and ethical reflection in educational environments while distinguishing evidence-based applications from broader religious claims. Cross-cultural studies can compare the interpretation and application of Buddhist philosophy in different societies and cultural contexts. Researchers should also critically examine the commercialization and secularization of Buddhist practices and consider what may be lost when practices are separated from their ethical and philosophical foundations. Digital humanities approaches could further assist in mapping Buddhist concepts across large textual collections. Such research can contribute to a more comprehensive and evidence-based understanding of the continuing relevance, applications, and limitations of Buddhist philosophy in contemporary social and psychological life.

SCOPE AND LIMITATIONS

The scope of the present study covers the philosophical relevance of major Buddhist teachings to selected social and psychological problems of contemporary society. The study focuses on important Buddhist concepts such as the Four Noble Truths, Noble Eightfold Path, dependent origination, impermanence, non-self, karma, mindfulness, meditation, compassion, loving-kindness, non-violence, ethical conduct, non-attachment, and mental cultivation. It examines how these principles can contribute to understanding issues such as stress, anxiety, dissatisfaction, emotional difficulties, loneliness, interpersonal conflict, materialism, social tension, and ethical challenges. The study also considers the relationship between individual mental processes and wider social behaviour. Particular attention is given to the philosophical and psychological dimensions of Buddhist teachings and their possible relevance to personal well-being, interpersonal relationships, social harmony, and responsible conduct. The study draws primarily upon selected Buddhist textual sources and relevant modern academic literature in Buddhist studies, philosophy, psychology, and social thought. It therefore provides a conceptual and critical framework rather than attempting to cover every aspect of Buddhist philosophy or every contemporary social and psychological problem.

The study has several limitations that should be recognized while interpreting its findings. First, it is primarily qualitative and textual, and therefore does not attempt to establish statistical relationships or clinical effectiveness through primary empirical research. Second, the study focuses on selected Buddhist concepts and texts and cannot represent the complete diversity of Buddhist philosophical traditions, schools, historical periods, and cultural interpretations. Third, contemporary applications of concepts such as mindfulness and meditation may differ considerably from their original religious and philosophical contexts. The study therefore avoids assuming that Buddhist principles

constitute complete solutions to modern psychological or social problems. Modern difficulties are influenced by economic, cultural, political, institutional, medical, and technological factors that extend beyond the scope of Buddhist philosophy. Differences in translations and interpretations of Buddhist texts may also influence the understanding of particular concepts. The study is consequently limited to a critical examination of selected philosophical perspectives and their possible relevance. Its conclusions should be understood as interpretive and analytical rather than as clinical, medical, or universal claims about the effectiveness of Buddhist practices.

SCOPE OF THE STUDY

The scope of the present study is to examine the relevance of major Buddhist philosophical principles to selected social and psychological problems in contemporary society. The study covers the Four Noble Truths, Noble Eightfold Path, dependent origination, impermanence, non-self, karma, mindfulness, meditation, compassion, loving-kindness, non-violence, ethical conduct, and non-attachment. It explores how these concepts provide perspectives for understanding human suffering, dissatisfaction, craving, attachment, emotional difficulties, interpersonal tensions, and social conflicts. The study also considers the relationship between mental cultivation and psychological well-being, particularly through the practices of mindfulness, meditation, and ethical self-discipline. It examines the relevance of Buddhist teachings to contemporary concerns such as stress, anxiety, loneliness, materialism, excessive attachment to external achievements, intolerance, and difficulties in maintaining harmonious relationships. The study further explores Buddhist perspectives on compassion, moderation, peaceful coexistence, and social responsibility. By connecting philosophical principles with contemporary concerns, the study seeks to provide a conceptual understanding of how Buddhist thought can contribute to discussions concerning individual and collective well-being.

The study also encompasses the examination of Buddhist philosophy from historical, textual, ethical, psychological, and social perspectives. Selected teachings from the Dhammapada, Sutta Piṭaka, Majjhima Nikāya, Saṃyutta Nikāya, Aṅguttara Nikāya, and other relevant sources are considered alongside modern scholarly interpretations. The scope includes analysis of the relationship between individual mental states and social behaviour, particularly the influence of compassion, non-violence, ethical responsibility, and non-attachment on human relationships. It also considers the contemporary interpretation of mindfulness and meditation while maintaining awareness of their broader Buddhist philosophical foundations. The study extends to interdisciplinary discussions involving Buddhist studies, philosophy, psychology, sociology, and social thought. However, its scope remains conceptual and analytical rather than clinical or experimental. It does not attempt to evaluate every Buddhist tradition or every modern social and psychological problem. Instead, it concentrates on selected principles and issues that provide a meaningful basis for examining the continuing philosophical relevance of Buddhist thought to modern human life.

DISCUSSION

The discussion of Buddhist philosophy in relation to modern social and psychological problems demonstrates that several classical Buddhist concepts remain relevant to contemporary reflections on human suffering and well-being. The Four Noble Truths provide a framework for understanding suffering, its causes, its cessation, and the path associated with its reduction. The Buddhist analysis of craving, attachment, and ignorance offers a perspective for examining dissatisfaction that may arise from excessive desires, insecurity, and dependence on external conditions. The Noble Eightfold Path integrates ethical conduct, mental discipline, and wisdom, thereby presenting human well-being as connected with both individual mental cultivation and responsible behaviour. Mindfulness encourages awareness of present experiences, thoughts, emotions, and actions, while meditation is traditionally associated with concentration, mental purification, and insight. Compassion and loving-kindness provide important ethical perspectives for interpersonal relationships and social interaction. Similarly,

non-violence and ethical conduct can be related to contemporary concerns about conflict, intolerance, and harmful behaviour. The Buddhist principle of impermanence may also provide a philosophical framework for understanding change and reducing rigid attachment to temporary circumstances. These teachings suggest that psychological well-being and social harmony can be examined through interconnected ethical, mental, and philosophical dimensions rather than through isolated individual problems.

At the same time, the contemporary relevance of Buddhist philosophy requires careful and critical interpretation. Modern social and psychological problems are influenced by complex economic, technological, cultural, institutional, and environmental conditions, and therefore cannot be explained exclusively through concepts such as craving or attachment. The contemporary use of mindfulness and meditation may also differ from their broader traditional Buddhist context, where they are connected with ethical conduct, wisdom, and liberation. Consequently, separating individual practices from their philosophical foundations may produce a narrower interpretation of Buddhist thought. The study indicates that Buddhist philosophy can contribute concepts for reflection on stress, dissatisfaction, emotional difficulties, interpersonal conflict, materialism, compassion, and social responsibility, but these concepts should not automatically be treated as substitutes for professional psychological, medical, or social interventions. A balanced approach requires recognition of both the philosophical possibilities and the limitations of Buddhist teachings in contemporary applications. The discussion therefore highlights Buddhist philosophy as a significant intellectual resource for examining human suffering, mental cultivation, ethical behaviour, and social relationships while emphasizing the importance of historical context, critical analysis, and evidence-based interpretation when relating ancient Buddhist thought to modern social and psychological conditions.

RECOMMENDATIONS

The study recommends that Buddhist philosophy should be examined systematically as a broader philosophical and ethical framework rather than being limited to individual practices such as mindfulness or meditation. Greater academic attention should be given to the Four Noble Truths, Noble Eightfold Path, dependent origination, impermanence, non-self, compassion, loving-kindness, non-violence, ethical conduct, and non-attachment when discussing contemporary human problems. Educational institutions may encourage academic study of Buddhist philosophy to develop critical reflection on human suffering, ethical responsibility, emotional awareness, and social relationships. Mindfulness and meditation may be studied and applied in appropriate educational or well-being contexts with clear distinction between secular applications and their traditional Buddhist meanings. Greater emphasis may also be placed on compassion, empathy, peaceful communication, and ethical responsibility when addressing interpersonal and social conflicts. Researchers should examine the relationship between excessive material attachment and contemporary dissatisfaction without assuming that all modern psychological problems have a single cause. Buddhist philosophical perspectives may be included in interdisciplinary discussions involving philosophy, psychology, sociology, education, ethics, and social work. Such applications should be supported by appropriate evidence and should respect the cultural and philosophical context of Buddhist traditions.

Further research should undertake empirical and comparative studies to examine the possible relevance of Buddhist-inspired practices to specific contemporary concerns. Researchers may investigate mindfulness, meditation, compassion practices, and ethical reflection through carefully designed studies involving appropriate participants and research methods. Longitudinal research could examine changes in stress, emotional regulation, attention, interpersonal relationships, and general well-being over time. Comparative studies may examine Buddhist approaches alongside other philosophical, psychological, and ethical traditions to identify different understandings of suffering and human well-being. Researchers should also investigate how Buddhist philosophy can contribute to discussions of social harmony, non-violence, responsible consumption, environmental responsibility,

and community relationships. Greater attention should be given to the traditional ethical foundations of mindfulness and meditation so that contemporary applications do not unnecessarily separate practices from their original philosophical context. Universities and research institutions may promote seminars, conferences, translations, textual studies, and interdisciplinary research on Buddhist philosophy and contemporary life. Finally, any practical application of Buddhist principles should recognize the complexity of modern social and psychological problems and should complement, rather than replace, appropriate professional, medical, psychological, and social interventions.

CONCLUSION

The present study concludes that Buddhist philosophy provides a significant framework for examining human suffering, mental processes, ethical conduct, and social relationships in the context of contemporary life. Fundamental teachings such as the Four Noble Truths and the Noble Eightfold Path offer a systematic approach to understanding dissatisfaction and the conditions associated with it. Buddhist concepts of impermanence, non-self, dependent origination, craving, and attachment provide philosophical perspectives for examining the changing nature of human experience and the sources of dissatisfaction. Mindfulness and meditation emphasize awareness, mental discipline, and cultivation of the mind, while compassion, loving-kindness, and non-violence provide ethical perspectives relevant to interpersonal relationships and social harmony. The study also indicates that Buddhist philosophy connects individual well-being with ethical responsibility and constructive relationships with others. In this sense, Buddhist thought can contribute to contemporary discussions concerning stress, emotional difficulties, materialism, interpersonal conflict, social tension, and the search for meaningful forms of well-being. Its relevance does not depend on treating ancient teachings as direct solutions to every modern problem, but on examining their philosophical insights in relation to contemporary human experiences.

The study further concludes that the application of Buddhist philosophy to modern social and psychological problems requires a balanced, contextual, and critical approach. Contemporary problems are influenced by multiple economic, cultural, technological, institutional, medical, and psychological factors, and therefore Buddhist philosophy should not be considered a complete substitute for specialized professional or evidence-based approaches. The contemporary use of mindfulness and meditation also needs to be understood in relation to their wider Buddhist foundations in ethics, concentration, wisdom, and mental cultivation. A careful distinction between traditional Buddhist philosophy and modern adaptations can help preserve conceptual clarity while allowing meaningful interdisciplinary engagement. Buddhist principles of compassion, moderation, non-violence, ethical conduct, and non-attachment may provide valuable perspectives for reflecting on individual and collective well-being. Further empirical, comparative, and interdisciplinary research can deepen understanding of these possibilities and limitations. Overall, Buddhist philosophy remains an important intellectual resource for examining suffering, mental cultivation, ethical behaviour, and social relationships, while its contemporary relevance is best understood through careful scholarship, contextual interpretation, and critical engagement with the complexity of modern life.

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