

DSC 151 PHILOSOPHY UNIT 3

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UNIT : 3

(BUDDHA ETHICS)

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1. Q: What is Pañcasīla in Buddhism?

A: Pañcasīla refers to the five moral precepts for lay Buddhists: no killing, no stealing, no sexual misconduct, no lying, and no intoxicants.

2. Q: What is the purpose of Pañcasīla?

A: Pañcasīla helps lay followers lead a morally sound life, cultivating virtuous behavior to progress on the spiritual path.

3. Q: What does Aṣṭāṅgikamārga refer to in Buddhism?

A: Aṣṭāṅgikamārga (the Noble Eightfold Path) is the path to enlightenment, consisting of right understanding, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

4. Q: How does Aṣṭāṅgikamārga contribute to ethical living?

A: It provides a comprehensive framework for ethical conduct, mental discipline, and wisdom, guiding practitioners towards liberation from suffering.

5. Q: What role does "right speech" play in Buddhist ethics?

A: Right speech involves speaking truthfully, avoiding gossip, and refraining from harsh or divisive speech, fostering harmony and understanding.

6. Q: What is the Buddhist view on non-violence?

A: Non-violence (ahimsa) is a core value in Buddhism, emphasizing compassion and the avoidance of harm to all living beings.

7. Q: How does right livelihood impact a Buddhist's ethical behavior?

A: Right livelihood encourages earning a living in ways that do not cause harm to others, promoting ethical work practices.

8. Q: What is the significance of right concentration in Buddhist ethics?

A: Right concentration leads to deep meditation, fostering clarity of mind, focus, and the ability to understand reality, which is essential for ethical living.

9. Q: What is the meaning of Anuvrata in Jainism?

A: Anuvrata refers to the small vows or ethical guidelines followed by lay Jains, focusing on non-violence, truth, and other moral principles.

10. Q: How do Anuvrata and Mahāvratā differ?

A: Anuvrata are vows for laypeople, while Mahāvratā are more stringent vows for ascetics, including non-violence, non-possessiveness, and celibacy.

11. Q: What does Mahāvratā represent in Jain ethics?

A: Mahāvratā is the set of strict vows followed by Jain monks, emphasizing non-violence (ahimsa), truth, non-stealing, non-possession, and celibacy.

12. Q: How does Ahimsa (non-violence) play a role in Jain ethics?

A: Ahimsa is the cornerstone of Jain ethics, promoting the idea of non-harm to all living beings, whether through action, speech, or thought.

13. Q: What is the role of aparigraha (non-possessiveness) in Jainism?

A: Aparigraha encourages Jain followers to minimize material attachment and desires, fostering spiritual growth and non-violence.

14. Q:What is the core belief of Cārvāka ethics?

A: Cārvāka ethics emphasizes materialism and sensory pleasure, asserting that only direct perception is valid, and denies the existence of the soul or afterlife.

15. Q: How does the Cārvāka philosophy view the concept of morality?

A: Cārvāka ethics holds that morality should be based on practical and material outcomes, with the goal of maximizing personal happiness and pleasure in this life.

1. What is the significance of Pañcaśīla in Buddhist ethics?

Answer: Pañcaśīla refers to the five ethical precepts that guide the moral conduct of lay Buddhists. They are:

- 1. Not to kill or harm living beings.**
- 2. Not to steal.**
- 3. Not to engage in improper sexual conduct.**
- 4. Not to lie.**
- 5. Not to consume intoxicants.**

These precepts help in developing moral discipline and reducing suffering.

2. List the five precepts of Pañcaśīla.

Answer:

- 1. Not to kill or harm living beings.**
- 2. Not to steal.**
- 3. Not to engage in improper sexual conduct.**
- 4. Not to lie.**
- 5. Not to consume intoxicants.**

3. How does Pañcaśīla contribute to Buddhist practice?

Answer: Pañcaśīla helps Buddhists cultivate moral purity and avoid actions that cause harm. By following these ethical precepts, a practitioner reduces attachments, promotes compassion, and develops the mental discipline necessary for the attainment of Nirvana. It forms the foundation of ethical conduct that supports mental cultivation and wisdom in Buddhism.

4. What is the Astāṅgikamārga in Buddhist ethics?

Answer: The Astāṅgikamārga, or the Eightfold Path, is a key aspect of Buddhist ethics. It consists of eight practices aimed at the cessation of suffering and the attainment of Nirvana:

- 1. Right View**
- 2. Right Intention**
- 3. Right Speech**
- 4. Right Action**
- 5. Right Livelihood**
- 6. Right Effort**
- 7. Right Mindfulness**
- 8. Right Concentration**

These steps guide Buddhists toward ethical living, wisdom, and mental discipline.

5. Explain the importance of Right Action in the Eightfold Path.

Answer: Right Action in the "Eightfold Path" emphasizes ethical conduct and non-harm. It includes refraining from actions such as killing, stealing, and sexual misconduct. Following Right Action helps Buddhists live a life that promotes peace and reduces suffering for oneself and others. It is crucial for cultivating moral discipline and moving closer to enlightenment.

6. What is the relationship between Pañcaśīla and Astāṅgikamārga?

Answer: Pañcaśīla focuses on basic ethical conduct, while the Astāṅgikamārga (Eightfold Path) provides a comprehensive framework for ethical and mental development. The Pañcaśīla precepts serve as a foundation for the moral behavior that supports the deeper practices of wisdom and concentration in the Eightfold Path. Together, they guide individuals toward liberation and enlightenment.

7. How do Buddhist ethics view the role of meditation in ethical living?

Answer: In Buddhist ethics, meditation is essential for developing mindfulness, concentration, and wisdom. By practicing meditation, a person cultivates inner peace, clarity, and self-awareness, which aids in observing and controlling harmful thoughts and behaviors. Ethical conduct is deepened through meditation, which purifies the mind and enhances one's ability to follow the Pañcaśīla and Astāṅgikamārga.

8. What is the difference between Anuvrata and Mahāvratā?

Answer: Anuvrata and Mahāvratā are both ethical vows in Jainism.

- Anuvrata refers to the lesser vows taken by lay Jains, involving commitments to non-violence, truth, and modesty in everyday life.

- Mahāvratā refers to the strict vows taken by Jain monks, which include renunciation of worldly possessions and complete adherence to non-violence, truth, and celibacy.

9. What are the five main vows of Mahāvratā in Jainism?

Answer: The five Mahāvratā are:

1. Ahimsa (Non-violence) – Total avoidance of harm to any living being.

2. Satya (Truthfulness) – Speaking the truth in all circumstances.

3. Asteya (Non-stealing) – Refraining from taking anything that is not freely given.

4. Brahmacharya (Celibacy) – Complete chastity and restraint.

5. Aparigraha (Non-possessiveness) – Renouncing all attachment to material possessions.

10. How do Anuvrata and Mahāvratā guide ethical living in Jainism?

Answer: Anuvrata and Mahāvratā serve as guiding principles for ethical living in Jainism. While Anuvrata allows lay people to practice basic ethical principles, Mahāvratā sets a higher standard for ascetics. Both sets of vows focus on non-violence, truth, non-stealing, celibacy, and non-possessiveness, aiming to purify the soul and help practitioners progress toward liberation (Moksha).

11. What is the role of Ahimsa (non-violence) in Jaina ethics?

Answer: Ahimsa is the most fundamental principle of Jaina ethics. It involves not causing harm to any living being, whether physically, emotionally, or mentally. Jains believe that non-violence leads to spiritual purity, as it prevents the accumulation of karmas that bind the soul. Ahimsa is practiced not only in actions but also in speech and thought, aiming to avoid all forms of harm in daily life.

12. Explain the importance of Aparigraha (non-possessiveness) in Jain ethics.

Answer: Aparigraha (non-possessiveness) is a key vow in Jainism, advocating detachment from material possessions. It teaches that attachment to possessions and desires binds the soul to the cycle of birth and death. Practicing Aparigraha helps in purifying the mind, reducing greed and attachment, and fostering a life of simplicity and spiritual growth. It leads one closer to liberation.

13. How does Jainism view the relationship between ethics and liberation?

Answer: In Jainism, ethical conduct is seen as a means to purify the soul and reduce the accumulation of negative karma. By following ethical vows such as *Ahimsa*, *Satya*, and *Aparigraha*, practitioners gradually free themselves from worldly attachments and impurities, leading to the attainment of *Moksha* (liberation). Ethical living is central to the path of spiritual progress and ultimate liberation.

14. What is the core belief of Carvaka ethics?

Answer: Carvaka ethics is materialistic and atheistic, advocating that the ultimate goal of life is the pursuit of pleasure (Kama) and material well-being. Carvakas reject the concepts of an afterlife, soul, or liberation, and instead focus on enjoying sensory pleasures in the present life. They believe that ethics should be based on the tangible and immediate needs of human life.

15. How does Carvaka philosophy view the concept of God?

Answer: Carvaka philosophy rejects the concept of God. It is atheistic, arguing that there is no divine power governing the universe. According to Carvakas, religious rituals and beliefs in supernatural beings are based on unfounded superstitions.

16. How does Carvaka ethics define happiness?

Answer: According to Carvaka ethics, happiness is achieved through the pursuit of sensory pleasure and material well-being. Since the Carvakas deny the existence of an afterlife, they emphasize maximizing pleasure in this life. They argue that pleasure is the highest good and should be pursued without concern for religious or spiritual doctrines.

17. What is the Carvaka view on afterlife?

Answer: The Carvaka philosophy denies the existence of an afterlife. They believe that consciousness is the result of the physical body, and upon death, the individual ceases to exist. Therefore, Carvakas reject concepts such as reincarnation and karmic consequences in the afterlife.

18. How does Carvaka ethics view social responsibility and moral duties?

Answer: Carvaka ethics is primarily concerned with individual pleasure and material enjoyment. It does not emphasize social responsibility or moral duties in the traditional sense. However, Carvakas may argue that ethical behavior should be guided by its consequences on personal happiness and well-being. Social duties are seen as secondary to the pursuit of sensory pleasure.

19. How does Carvaka philosophy regard religious rituals and spiritual practices?

Answer: Carvaka philosophy rejects religious rituals and spiritual practices, as they are seen as superstitions without empirical evidence. The Carvakas argue that these practices do not contribute to human well-being and are merely designed to exploit people's fears and desires for an afterlife.

20. What role does reason play in Carvaka ethics? (2 marks)

Answer: In Carvaka ethics, reason plays a central role. The Carvakas emphasize empirical observation and rational thinking. They argue that knowledge should be based on direct perception and logical reasoning, rejecting beliefs in the supernatural or speculative philosophy.

21. What is the Carvaka stance on morality in relation to pleasure?

Answer: Carvaka ethics views morality primarily in relation to the pursuit of pleasure. For Carvakas, ethical actions are those that lead to personal pleasure and the fulfillment of physical and sensory desires. They reject the traditional moral framework based on selflessness and spiritual goals, instead advocating for hedonism and the enjoyment of life's pleasures.

22. How does Carvaka philosophy compare with Buddhist and Jain ethics?

Answer : Unlike Buddhist and Jain ethics, which emphasize non-attachment, self-discipline, and spiritual liberation, Carvaka philosophy focuses on immediate sensory pleasure and material well-being. Buddhists and Jains advocate renunciation and the pursuit of Moksha through ethical conduct, while Carvakas reject such ideas, emphasizing a materialistic worldview and the enjoyment of worldly pleasures.

23. What is the Carvaka view on suffering and its causes?

Answer: Carvaka philosophy views suffering as an inevitable part of life, but it does not believe in the karmic or spiritual causes of suffering. Instead, Carvakas argue

that suffering is a natural result of physical conditions and that it can be alleviated through the pursuit of pleasure and material satisfaction.

24. How does Carvaka ethics treat the concept of self-discipline?

Answer: Carvaka ethics does not emphasize self-discipline in the same way as Buddhism or Jainism. While those traditions advocate for self-control in the pursuit of spiritual goals, Carvakas focus on indulging in sensory pleasures and living a life without asceticism or renunciation.

25. How does the Carvaka philosophy view the role of society?

Answer: The Carvaka philosophy does not emphasize societal duties in the same way as other ethical systems. While Carvakas acknowledge the social context in which individuals live, they argue that each person should primarily focus on personal happiness and material pleasures, without being constrained by societal norms or religious dogmas.

26. What is the Carvaka position on ethical relativism?

Answer: The Carvaka philosophy is compatible with ethical relativism in that it suggests that moral standards should be based on individual preferences and sensory pleasures. Since Carvakas deny universal moral laws, they argue that ethical behavior should be determined by personal happiness and the well-being of the individual.

27. How does Carvaka ethics respond to the idea of asceticism?

Answer: Carvaka ethics rejects "asceticism" as unnecessary and counterproductive. Unlike "Buddhist" and 'Jain' traditions, which advocate for renunciation and self-discipline, Carvakas argue that ascetic practices are unnatural and that one should seek pleasure in this life rather than deny oneself worldly comforts.

28. Does Carvaka philosophy promote environmental ethics?

Answer: Carvaka philosophy does not explicitly promote environmental ethics, as its focus is primarily on human pleasure and material enjoyment. However, Carvakas would likely support the sustainable use of resources if it leads to the maximization of pleasure and the well-being of individuals.

29. What is the Carvaka view on the soul?

Answer: Carvaka philosophy denies the existence of the soul. They argue that consciousness is a product of the physical body, and when the body dies, consciousness ceases to exist. Therefore, Carvakas reject the notion of an eternal soul or any form of existence beyond physical death.

30. How does Carvaka philosophy view the concept of liberation (Moksha)?

Answer: The "Carvaka philosophy" does not believe in the concept of "Moksha" or liberation. Since they reject the idea of an afterlife or soul, Carvakas view liberation as irrelevant. Instead, their focus is on enjoying the pleasures of the present life and maximizing sensory enjoyment, without concern for spiritual liberation.

1. What are the Five Precepts (Pañcasīla) in Buddhism, and how do they guide ethical conduct?

Answer:

The Pañcasīla (Five Precepts) are the fundamental ethical guidelines that form the foundation of moral behavior for lay followers of Buddhism. These precepts are:

- No killing or causing harm to living beings (Ahimsa): This precept encourages respect for all forms of life and teaches compassion towards others. It forms the basis for non-violence, which is central to Buddhist ethics.

- No stealing (Adinnadana): This prohibits taking what is not freely given, fostering a sense of honesty, integrity, and respect for others' property.

- No sexual misconduct (Kamesu micchacara): This precept advises responsible and respectful sexual conduct, emphasizing monogamy and loyalty to one's partner, as well as refraining from causing harm through lust or deceit.

- No lying or false speech (Musavada): This stresses the importance of truthfulness in communication, aiming to prevent misunderstandings, conflicts, and harm in relationships.

- No intoxicants (Surameraya majjapamaṭṭha): This encourages abstaining from substances that impair the mind, promoting clarity, mindfulness, and the ability to follow the Buddhist path with awareness and self-control.

These precepts serve as a moral compass, helping practitioners live a harmonious, compassionate life while advancing towards spiritual development and ultimately, enlightenment.

2. Explain the Noble Eightfold Path (Aṣṭāṅgikamārga) in Buddhism and its role in ethical living.

Answer:

The Aṣṭāṅgikamārga or Noble Eightfold Path is a central teaching in Buddhism, comprising eight interconnected aspects that lead to the cessation of suffering (dukkha) and the attainment of Nirvana. The Eightfold Path guides ethical living through:

- Right Understanding (Sammā-diṭṭhi): Understanding the Four Noble Truths and seeing the world as it truly is, devoid of illusions or attachments.

- Right Intention (Sammā-sankappa): Cultivating pure thoughts and intentions, free from desire, hatred, and delusion. It includes renouncing harmful actions and developing goodwill.

- Right Speech (Sammā-vācā): Speaking truthfully, avoiding slander, gossip, and harsh words. It promotes harmonious relationships and social harmony.

- Right Action (Sammā-kammanta): Engaging in ethical conduct by avoiding actions that harm others, including refraining from killing, stealing, or engaging in sexual misconduct.

- Right Livelihood (Sammā-ājīva): Earning a living in ways that do not harm others or exploit them. It encourages ethical occupations such as teaching, farming, or providing service.

- Right Effort (Sammā-vāyāma): Making consistent efforts to eliminate unwholesome states of mind (e.g., greed, hatred, delusion) and to cultivate wholesome mental qualities like kindness, compassion, and wisdom.

- Right Mindfulness (Sammā-sati): Developing awareness and mindfulness in all actions, thoughts, and feelings. This is key to overcoming ignorance and understanding the impermanent nature of life.

- Right Concentration (Sammā-samādhi): Practicing meditation to develop deep concentration, mental clarity, and insight, leading to a direct understanding of reality.

The Eightfold Path represents an integrated approach to ethical living, focusing on moral conduct, mental discipline, and wisdom, and serves as a guide for overcoming suffering and achieving enlightenment.

3. How does Buddhist ethics view non-violence (Ahimsa) and its impact on society?

Answer:

Ahimsa, or non-violence, is one of the most fundamental ethical principles in Buddhism. It is based on the understanding that all living beings are interconnected and that causing harm to others, whether through thought, speech, or action, leads to suffering for both the perpetrator and the victim. Non-violence, therefore, is seen as essential for individual well-being and the well-being of society as a whole.

In the Buddhist tradition, non-violence extends beyond physical harm to include mental and emotional harm. The practice of ahimsa encourages compassion, loving-kindness, and empathy, which are fundamental to building harmonious relationships and communities. It is also seen as a way of purifying the mind, as violent thoughts and actions arise from ignorance, desire, and hatred.

In Buddhist societies, ahimsa has influenced various aspects of life, including the promotion of vegetarianism, peace-building efforts, and conflict resolution. By adopting non-violence, individuals contribute to the creation of a peaceful, compassionate society, where the cycle of suffering (samsara) can be gradually broken.

4. What is the significance of the right livelihood in Buddhist ethics, and how does it contribute to ethical living?

Answer:

Right Livelihood (Sammā-ājīva) is one of the key elements of the Noble Eightfold Path and plays a crucial role in Buddhist ethics. It focuses on earning a living in ways that do not harm others or exploit them. The concept is built on the principle that one's livelihood should be ethically responsible and aligned with the moral values of Buddhism.

Buddhist teachings on right livelihood advise against professions that cause harm to living beings, such as dealing in weapons, human trafficking, or the production of intoxicants. Instead, a right livelihood involves earning money through honest work that benefits others and does not cause suffering. Professions that promote peace, education, medicine, and environmental sustainability are encouraged as they contribute to the well-being of individuals and society.

Adopting right livelihood helps individuals align their work with their spiritual path, ensuring that material success does not come at the expense of ethical principles. It fosters a life of integrity, harmony, and compassion, contributing to a society where economic activities support social good rather than perpetuating suffering.

5. Explain the concept of Anuvrata in Jaina ethics and its role in shaping ethical behavior for laypersons.

Answer:

Anuvrata refers to the small or lesser vows followed by lay Jains. These vows are less stringent than the Mahāvratā (great vows) followed by Jain monks, but they still emphasize ethical living and spiritual advancement. Anuvrata provides a structured framework for laypersons to live ethically while engaging in family, social, and economic life.

The five main Anuvrata are:

- **Ahimsa (non-violence):** Avoiding harm to any living being, whether in thought, speech, or action.
- **Satya (truthfulness):** Speaking only the truth and refraining from falsehoods or deceit.
- **Asteia (non-stealing):** Refraining from taking what is not rightfully given and promoting honesty in all transactions.
- **Brahmacharya (chastity):** Practicing sexual restraint and fidelity within marriage.
- **Aparigraha (non-possessiveness):** Avoiding excessive attachment to material possessions and embracing simplicity.

These vows help lay followers live a life that promotes ethical behavior, self-control, and spiritual growth. They contribute to the development of inner peace, compassion, and the elimination of negative karma, guiding the practitioner toward liberation (moksha).

6. What is the role of Mahāvratā in Jainā ethics, and how do these vows shape the life of a Jain monk or ascetic?

Answer:

Mahāvratā refers to the five great vows observed by Jain monks and nuns, and they represent the highest level of ethical commitment in Jainism. These vows are much stricter than the Anuvratā followed by laypeople, reflecting the ascetic life and the pursuit of spiritual liberation. The five Mahāvratā are:

- **Ahimsa (non-violence):** Complete non-violence in thought, word, and deed, extending to the smallest organisms. This vow emphasizes the importance of compassion and respect for all life forms.
- **Satya (truthfulness):** Absolute commitment to truth, without any deviation, even in the face of difficult situations.
- **Asteia (non-stealing):** Jain ascetics must avoid taking anything that is not willingly offered, maintaining the highest level of integrity.

- Brahmacharya (celibacy): Jain monks must practice celibacy, refraining from all sexual activity and attachments, as part of their focus on spiritual purity.

- Aparigraha (non-possessiveness): Jain monks renounce all material possessions and attachments, living a life of complete detachment from worldly desires.

These vows serve as the foundation of the monastic life in Jainism, allowing the ascetic to purify the soul, reduce karma, and achieve liberation (moksha). The Mahāvratā guides practitioners to transcend worldly attachments and develop a deep spiritual consciousness.

7. How does Jain ethics emphasize the principle of non-violence (Ahimsa) in daily life, and what are its social and spiritual implications?

Answer:

Ahimsa (non-violence) is the cornerstone of Jain ethics, influencing not only individual behavior but also social practices. Jains believe that all living beings, from humans to animals to microscopic organisms, have a soul, and therefore, all life is sacred. Non-violence in Jainism is not merely about physical actions but also extends to speech and thoughts.

In daily life, Jains are encouraged to avoid any actions that could cause harm, such as eating meat, engaging in unnecessary violence, or even causing harm through words. This ethical guideline extends to all aspects of life, from relationships with others to how one interacts with the environment.

The social implications of "Ahimsa" include promoting peace, harmony, and respect for all living beings. Jain communities have made significant contributions to animal welfare, environmental sustainability, and non-violent conflict resolution. Spiritually, Ahimsa helps in purifying the soul, reducing karma, and advancing toward liberation (moksha).

8. What are the key features of Cārvāka ethics, and how does this materialistic philosophy view the nature of reality and morality?

Answer:

Cārvāka ethics represents a materialistic and skeptical school of thought in Indian philosophy. The Cārvāka system asserts that only direct perception is a valid source of knowledge, rejecting the authority of scriptures, divine revelation, and metaphysical speculations. It is based on the belief that the physical world is the only reality, and that the pursuit of pleasure and material well-being is the highest goal of life.

Key features of Cārvāka ethics include:

- Rejection of afterlife: The Cārvāka school denies the existence of an afterlife, karma, or soul. It believes that consciousness is a product of the body, and once the body dies, consciousness ceases to exist.**
- Materialism: Cārvāka philosophy views pleasure and material prosperity as the ultimate goals of life. It advocates for hedonism, where the enjoyment of sensory pleasures is central.**
- Ethical relativism: Since Cārvāka ethics does not believe in universal moral laws, it sees morality as subjective and dependent on the individual's desires and circumstances. The focus is on maximizing personal happiness and pleasure in the present life.**

Cārvāka ethics challenges traditional religious and metaphysical systems by advocating for a pragmatic, materialistic view of the world. It encourages individuals to live in accordance with their desires while questioning the existence of any higher spiritual or moral authority.

9. What is the Cārvāka view on the relationship between ethics and religion?

Answer:

The Cārvāka view on ethics and religion is radically different from many traditional Indian philosophies. Cārvāka philosophers reject the notion of religion as a moral guide. They are highly skeptical of the claims made by religious institutions and doctrines, arguing that religion is based on unfounded beliefs and superstitions.

According to Cārvāka, religious rituals, prayers, and beliefs in gods or an afterlife have no empirical basis and do not contribute to human happiness or ethical behavior. Instead, Cārvāka ethics is rooted in practicalism and empiricism, meaning that morality is derived from the tangible realities of the physical world and the direct experiences of individuals.

Cārvāka emphasizes the importance of sensory pleasure, human desires, and material satisfaction as the central goals of life. Ethics, for the Cārvāka, is about living a pleasurable and fulfilling life in the here and now, without concern for any supernatural or religious mandates.

10. How does Cārvāka ethics approach the concept of personal happiness, and what role does sensory experience play in moral decision-making?

Answer:

In Cārvāka ethics, personal happiness is the ultimate aim of life, and sensory experiences play a central role in achieving this goal. Since the Cārvāka philosophy denies the existence of an afterlife, karma, or spiritual reality, it focuses entirely on the material world and the pleasures that can be experienced through the senses. According to Cārvāka thought, ethics is not concerned with abstract moral principles or duties, but with the pursuit of pleasure and avoidance of pain in the present life.

The role of sensory experience in Cārvāka ethics is crucial, as it is the only reliable source of knowledge. Therefore, moral decision-making is grounded in the pleasure or pain that actions produce. Actions that lead to personal satisfaction, enjoyment, and pleasure are considered morally acceptable, while actions that cause discomfort or pain are seen as immoral. Cārvāka ethics supports hedonism, advocating for a life of indulgence in sensory pleasures as long as they do not cause harm to others.

