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CYBERSPACE IN BUDDHIST ETHICS

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Abstract: This paper explores how Buddhist teachings, grounded in the metaphysics of interdependence and emptiness, can deepen our understanding of cyberspace as a distinct moral domain. Drawing on Buddhist perspectives on reality, personal identity, and karma, it revisits the enduring idea that, in both principle and ethical effect, cyberspace is neither fundamentally separate from nor different than the embodied world. While cyberspace functions similarly to the physical realm, it demands special attention due to its transcendence of spatial and temporal boundaries, as well as its capacity to reshape traditional contexts of identity and interaction. Unlike the limited personal identity conditioned by biological and social factors in the lived existence, the cyberself assumes a multidimensional, omnipresent existence with significant power to construct its own ontological conditions and virtual environments. This gives rise to novel moral challenges related to the creation and interaction of diverse and unconventional identities and consciousnesses, compounded by the internet's hyper-connectivity and amplified ethical impact. The study argues that Buddhist teachings on self/no-self and an expanded notion of karma offer a valuable framework for reflecting on the broadened possibilities for moral action within cyberspace.

Key words: Buddhism, Buddhist Ethics, Cyberspace, Cyber Buddhism, Mahayana Ethics

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1. Introduction

In this essay, I explore the moral significance of cyberspace and its relevance to Buddhist ethics, drawing particular inspiration from its metaphysical foundations. My goal is to demonstrate that cyberspace parallels physical reality, both in principle and in its practical effects on our lives, and in some respects, may be even more consequential. Traditional moral frameworks, which are primarily grounded in reflection on tangible and immediate realities, often struggle to address the distinctive challenges posed by the digital realm or digital experiences. To engage these challenges and broaden our understanding of ethics, I turn to the fundamental Buddhist notions of *anatman* and *karma*, which offer rich philosophical and ethical resources to deal with the contemporary problems of cyber-self and cyber-karma/action. Regarding the Buddhist notion of self/no-self, I argue that this concept allows for a more flexible grasp of the altered experiences produced through our participation in cyber activities. Within the digital sphere, we consciously or unconsciously enact and inhabit multiple selves. Since these selves are diverse and fluid in their qualities of consciousness, the Buddhist notion of no-self provides both a sharp critique of conventional selfhood and a valuable framework for expanding our conceptual understanding of identity. Similarly, the Buddhist notion of *karma* is a more responsive concept than the generic term "action," as it better captures the unique phenomena arising from the fluid agency of the cyberself and its instantaneous, far-reaching impact. I suggest that this imaginative capacity can foster a broader sense of belonging and a deeper moral responsibility in the digital age. Due to space constraints, this study focuses specifically on the existential implications of cyberspace for our moral imagination, leaving the development of practical Buddhist guidance for ethical digital conduct to future work.

2. Literature Review

In light of the growing significance of our interactions in cyberspace and the pressing need to examine the ethical implications within this domain, it is remarkable how little attention has been given to this topic. Despite the promising insights that can be drawn from Buddhist philosophy and ethics, which emphasize interconnectedness and the state of mind and consciousness, transcending the physical confines in assessing ethical qualities, there has been a noticeable scarcity of research and discussion concerning their applicability to cyberspace. Of course, a considerable amount of research has explored the connection between

cyberspace and religion in general. Campbell (2005) captures the significant cultural and social transformations resulting from our online activities, highlighting themes such as evolving identities, shifting authority structures, converging practices, and a multidimensional reality. Providing a brief overview of the general search results from the Seoul National University Library, renowned as one of the world's largest library systems, it is, however, notable that there are no titles available for the keyword combinations of "Buddhist ethics" and "Internet," or "Buddhist ethics" and "online." Furthermore, no relevant titles emerged for the combination of "Buddhist ethics" and "digital." Even a comprehensive database like JSTOR did not yield any titles for the combination of "Buddhist Ethics" and "Internet."

The existing body of research, which appears to bear some relevance to my discussion, primarily focuses on two areas: the practical applications of cyberspace in Buddhism and its utilization for socio-political and cultural objectives. For instance, Veidlinger's work, titled *From Indra's Net to Internet: Communication, Technology, and the Evolution of Buddhist Ideas*, explores cyberspace as a medium of communication that has the potential to revolutionize the preservation, dissemination, and promotion of Buddhist ideas. Veidlinger (2018) draws comparisons to the historical development of the Silk Road, highlighting the transformative nature of cyberspace in this context. Connelly (2015, 58-75), too, views cyberspace as a powerful tool for conveying and sharing Buddhist messages through digital media. In his research, he emphasizes the role of cyberspace as a medium similar to writing and printing, enabling the transmission of Buddhist teachings and philosophies. Furthermore, Lee's 2009 article, "Cultivating the Self in Cyberspace: The Use of Personal Blogs among Buddhist Priests," examines the unique value and function of personal blogging in the cultivation of the self. Through a virtual ethnography approach, Lee (2009, 97-114) explores the ways in which blogging contributes to the personal development of Buddhist priests, focusing on the change and development of the self in the real world rather than the self formed anew in cyberspace. The works by Smyer Yu (2014, 159-183) and Drissel (2008, 79-92) focused on shared concerns, remain confined within the same limitation. Smyer Yu examines the Internet's impact on redefining and reaffirming Tibetan identity in cyberspace, emphasizing the role of Buddhism in this process. On the other hand, Drissel examines the connection forged by cyberspace, specifically within Tibetan Buddhist youth residing in Chinese-controlled Tibet and their counterparts in the Diaspora, exploring the ethno-religious dynamics at play. None of them offer a serious discussion on the necessity of revisiting the ethical discourse for Buddhism, despite all their common concerns regarding how cyberspace is currently being utilized and how it can potentially be used in the future.

However, I did come across one journal article published in Korea in 2006 titled "Ethical Issues on Cyberspace and Application of Buddhist Ethics." In this article, the author, Park (2006, 107), does acknowledge the growing significance of cyberspace and attempts to establish connections with Buddhist philosophy and ethical concepts, including *brahmavihārā* (사섭법), *trimudrā* (삼법인), and Bodhisattva Sila (십선계). Unfortunately, Park's discussion seems to lack depth as it does not fully address serious metaphysical inquiries, such as the nature of personal identity and the transformative aspects of karma, along with their consequential implications within a philosophical framework. Similarly, Woo's 2014 article primarily centers on delineating the varied levels of sensory engagement experienced by Buddhist practitioners within the realm of the "Cyber Buddha Hall." These levels of engagement are contingent upon the specific ritual services offered by each individual temple. However, the ethical dimension remains unaddressed in Woo's analysis. On the other hand, Stephen's work (2004, 16-22), titled *Praying with Machines: Religious Dreaming in Cyberspace*, acknowledges the transformative spiritual significance and inherent value of cyberspace, likening it to a "digital manifestation of a celestial city." This concept draws inspiration from Teilhard's notion of the Omega Point, in which a global consciousness emerges. Nevertheless, Stephen's discourse predominantly revolves around a Christian framework of thought.

This suggests a clear task for scholars of Buddhist ethics: to investigate the moral and philosophical significance of cyberspace as a unique ontological and social phenomenon. Through this inquiry, I aim to deepen our understanding of human nature and its moral implications, while highlighting how Buddhist insights on selfhood and karma can inform ethical reflection and draw attention to the growing relevance of Buddhist ethics in digital contexts.

3. Cyberspace as Real Space

The term "cyberspace" is commonly understood as a metaphorical space (Borgman et al. 2005, 16). It does not refer to a physical realm where one can experience objects and events, especially through their sense of touch and smell. Some consider cyberspace to be merely an instrument or a tool. It is frequently treated as synonymous with the Internet, understood as a space in which information is saved, transmitted, and utilized to enable online interaction (Garner 2004, 16). Yet cyberspace plays more than a merely functional role. Spinello argues that it operates as a foundational infrastructure shaping an emerging social and economic order characterized by worldwide interconnection and a diffusion of authority.

Although it lacks physical substance, cyberspace constitutes a genuine domain with its own ontological limits, within which new forms of selfhood and identity can emerge and gain recognition through digitally mediated interaction. In this environment, individuals construct alternative identities, form relationships, conduct commercial activities, enter into disputes, and encounter tangible physiological and social repercussions, including bodily injury and even death. David Chalmers, an Australian scholar specializing in philosophy and neuroscience, believes that our physical reality may soon be reduced to simply fulfilling basic survival needs such as food, drink, and exercise. According to him, advancements in technology are blurring the boundaries between virtual and physical realities, leading to a future where people can find fulfillment in virtual reality. In fact, Chalmer suggests that it is not far-fetched to imagine a scenario where individuals spend the majority of their lives immersed in virtual worlds. As a result, our fascination with the physical world might become nothing more than "a novelty or a fetish (Sample 2003)." In this virtual realm, Chalmer envisions a world where people can experience extraordinary abilities, inhabit different forms, encounter new sensations, and navigate environments governed by unique physical laws. This vast expanse offers each person the opportunity to own a virtual estate, or perhaps even an entire virtual world of their own.

As more people engage with cyberspace, its growing use and resemblance to the physical world make it as real and consequential as everyday life. Cyberspace has evolved beyond a passive environment for merely viewing or sharing information; it is now an active realm where netizens deliberately interact with the world, producing meaningful physical, ethical, and spiritual effects. The duration of time spent online has surged. A report by World Stats shows that more than 5.18billion people used the internet in June 2023, which means that approximately two-thirds of the world's population is using cyberspace (Statista, 2023). Beth Dimone Noveck's study suggests that 20 to 30 million active participants in virtual worlds dedicate so much time to gaming that it surpasses the time they spend on work or other offline activities (Noveck 2005, 2). In 2023, the global metaverse had around 400 million monthly active users, and nearly three quarters of adults in the United States report that they have participated in the Metaverse or expect to become involved in it (Pangarkar 2025). According to research conducted by eMarketer, the utilization of virtual reality (VR) is expanding globally, with approximately 171 million individuals worldwide engaging with VR as of 2023 (Svaiy Art Industries 2025). This phenomenon is more pronounced in some countries, where 10 to 40% of the population participate frequently in online games. In South Korea, one in every twelve people aged 9 to 39 experiences issues with Internet or gaming addiction (CNN 2023), and Some cases have been particularly severe, like that of a South Korean man who played an online battle simulation game

for 50 hours without pause, resulting in death from heart failure (Reuters 2023). Cyberspace is no longer just a tool, but a substantial place where we define, develop, and, in some cases, destroy ourselves.

Another factor to consider is the functional resemblance of cyberspace to the real world. Like physical space, cyberspace has an architectural constraint, although it is not tangible (Spinello 2021, 4). The software code that makes up the internet, such as programs and protocols, creates invisible boundaries among cyber-entities, allowing the distinction between private and public space to be drawn, and allowing the netizen to recognize their own ontological properties, which are distinguished from those of others. Furthermore, cyberspace satisfies the four sub-concepts of space, according to Bryant: place, distance, size, and route. Like physical space, servers, email addresses, websites, and chat rooms function as a place to which users can direct their awareness and physically respond (Bryant 2001, 138-155). One can also feel distance in cyberspace, as data transmission to a particular destination takes time, processing through multiple computers and mechanical operations. Likewise, the size of cyberspace can be measured, and the capacity to store files and process data determines the size of a website. The notion of route is also found in cyberspace, as emails are delivered by a specified route or set of connections.

In the 1970s and 80s, cyberspace was a text-based virtual world used mainly for basic communication and social activities. However, with the development of virtual reality, cyberspace now offers an environment, which feels more real than physical reality. The shift to three-dimensional virtual reality has changed our perception and use of cyberspace. We not only send and receive messages and create narratives, but we also visually and audibly experience space. People from different physical locations can gather in virtual reality, share common knowledge, and create an objective reality. Adenekan and Cousins (2014, 4) even argue that active participation in cyberspace makes a special aspect of social phenomena manifest more clearly and realistically, resulting in an epistemological shift or enhancement, which is the shared experience of the Nigerian middle class in their case.

Just as personal identity is formed in the real world through an enduring mental state of consciousness, individuals can engage in various human activities in cyberspace, create new memories through joining a virtual community, creating an avatar, and interacting with other virtual selves. As a result, they can live their life as a cyber-self, which is virtual yet as serious and real as the physical self. Even people who enjoyed the primordial form of cyberspace in the 1970s and 80s, such as Dungeons & Dragons, recognize the resemblance of cyberspace to the real world. Baird states: "Cyberspace is no longer a place to simply visit, but a place to live."..."That life on the screen permits us to project ourselves into our own dramas, dramas in which we are producer, director and

star…computer screens are the new location for our fantasies, both erotic and intellectual. We are using life on computer screens to become comfortable with new ways of thinking about evolution, relationships, sexuality, politics and identity (Baird 2000, 130)."

Baird's Cyberethics offers insights into this similarity between cyberspace and the real world. For instance, a 21-year-old college senior claimed that his cyber-self represents him better than his physical self. He stated in an interview, "(Violent character) is in me; but quite frankly I'd rather rape on MUDs (Multi User Dungeon) where no harm is done." Another interviewee says, "I am not one thing, I am many things. Each part gets to be more expressed in MUDs than in the real world. So even though I play more than one self on MUDs, I feel more like myself when I MUDding (Baird 2000, 131)."

Along with the existential aspect of the cyber-self, people engage in socio-economic activities in cyberspace similar to the real world. For instance, users in virtual worlds like Second Life and Project Entropia can earn virtual currency and use it to purchase goods for their cyber-selves. Progressing in virtual worlds, particularly the Metaverse, requires considerable time and effort, leading individuals to conduct business by selling digital items, virtual real estate, or avatars for actual money on sites like IGE and eBay (eLearning Industry 2023; Wallace 2023). Money Week highlighted sales in virtual worlds, including a Project Entropia island at $26,500, a Second Life Amsterdam replica at $50,000, and a Project Entropia space station at $100,000. Players are able to convert their in-game income into actual currency through websites like www.GamingOpenMarket.co (Moneyweek 2023; Dotinga 2007). The global virtual reality market was worth $19.44 billion in 2022. The global virtual reality (VR) market was valued at USD 20.83 billion in 2025 and is expected to increase from USD 26.71 billion in 2026 to USD 171.33 billion by 2034, representing a compound annual growth rate (CAGR) of 26.20% over the forecast period (Fortune Business Insights 2026). Consequently, cyberspace is not just a virtual reality that serves to assist and entertain the physical self; it creates a new form of person with a unique state of consciousness, enabling the cyber-self to accomplish what the consciousness of the physical self could not do in the real world. It is an actual space that requires individuals to invest energy, values, and meaning for social recognition and mobility.

4. Cyber-self as Real Self?

To discuss Buddhist responses to moral issues in cyberspace effectively, one must explore the unique ethical considerations that arise in the virtual realm. While the advanced technology of cyberspace can replicate real-life experiences, making real-world ethics relevant, it also

presents challenges in defining and navigating cyberethics. When assessing the morality of actions in cyberspace, we encounter metaphysical questions about the authenticity of the acting person and the reality of the harm caused. In this context, I argue that two primary ethical issues demand our attention. The first issue at hand involves the unique identity of moral agents within the realm of cyberspace. As previously discussed, the projected-self in cyberspace differs from one's self in the physical world. In everyday ethical considerations, this differentiation does not pose a significant problem, as the projected-self is simply a virtual construct shaped by the conscious will of the real-world individual. However, when viewed through the lens of Buddhist philosophy, which challenges the concept of a permanent self defined by bodily attributes, a metaphysical question arises. Instead of pondering which physical entity controls the avatar, as conventional understanding often implies by placing oneself at the center and relating everything and everyone else to oneself, Buddhism directs attention towards the emergence of specific consciousness and more specifically *asaya* within distinct physical and mental circumstances (Garfield 2022, 43; Ahn 2006, 155). This emphasis on consciousness challenges the idea of an epiphenomenal relationship between the real-world self and the cyber-self. According to the epiphenomenal theory, the cyber-self lacks independent substantial value and is merely a product of the real-world self. Veidlinger's observation that cyberspace, including web pages and virtual environments, does not possess the durability of a physical medium such as a book, which can remain intact for centuries or even millennia, further supports this view (Veidlinger 2018, 179). However, I believe that Buddhist ethics, with its focus on consciousness and contextual factors, rejects such a simplistic explanation.

Cyberspace enables individuals to adopt multiple identities or selves. While the cyber-self originates from the real-world self, it often functions independently as a projected-self. Existing solely in cyberspace, it possesses the power to influence and control the real-world self. This leads to the question of which self is more authentic: the cyber-self or the real-world self? Taking a relational view of personal identity and the self, cyberspace creates an ontological environment comparable to the real world. According to Loveheim (2004, 59), "the construction of identity is the process by which the individual develops and understanding herself as a personal distinct from others but also related to other people in a certain context." The cyberspace offers an environment conducive to the development of one's self. Within this realm, moral agents possess the ability to construct diverse identities, each imbued with unique personalities and characteristics. Interestingly, these virtual personas often seem more substantial than their physical counterparts in the tangible world. As humorously expressed by Campbell-Allen (2023), they resemble the alter egos we once embraced during "childhood fantasy

dress-up games, but on steroid." Baird's analysis of MUD includes relevant quotes that support this point. A Midwestern college junior described having multiple egos in cyberspace, stating, "I split my mind...I can see myself as being two or three or more. And I just turn on one part of my mind and then another when I go from window to window. I am in some kind of argument in one window and trying to flirt with a girl in a MUD in another, and another window might be running a spreadsheet program or some other technical thing for school (Baird 2000, 131)." Another individual, who is introverted and reclusive in their real life, projects a completely different ego and expresses one's hidden desires in the cyberspace. According to Baird, the cyberspace, such as MUD, provides opportunities for people to have experiences they cannot have in the real world, serving as a virtual realm where the true desires of the real self are expressed. Biocca (1997) argues that this intelligence can be human or non-human, friend or alien, even suggesting that humans are, as a matter of fact, all cyborgs in this digital world. In other words, the cyber-self may be an entirely new self, constructed upon the cyber-intelligence and cyber-environment.

Now, one may question which self is real: the cyber-self or the physical self? According to Buddhist ontology, as there is no inherent self, the self that we perceive as real in everyday life is simply a phenomenon resulting from the interplay of specific karmic factors. Specifically, the self is the manifested reality of past karmic factors and present karmic conditions or environment. There is no reason to consider the self of the real world as the fire and the cyber-self as the smoke. Both are projected realities derived from certain karmic conditions. However, in terms of representing a person's inner desires and character, the cyber-self can be more real than the self in the real world. Avatars can be created and destroyed instantly, mirroring how our consciousness regarding certain objects can be generated and vanished in an instant. They are technically almost limitless in representing and satisfying the desires of the self in the real world. This means that the cyberspace can bridge the gap between the transcendent nature of human consciousness and the limitations imposed by the physical body. While the self in the real world may not always be able to do what they want, people have immense freedom in the cyberspace and can express themselves more honestly by creating and manipulating multiple avatars in various virtual worlds. Considering that, in Buddhism, the self is only conventionally understood as a contingent process constituted by consciousness and other karmically conditioned aggregates, the projected or cyber self does not differ, in principle or in practice, from the self-operative in the real world. There is always a close connection between them, involving coupling and decoupling. For example, when an avatar experiences rape in a virtual world, the real individual behind the victimized character may undergo similar feelings of shame, embarrassment, fear, guilt, and even post-traumatic stress

disorder (PTSD), as discussed by Vanacker and Heider (2012, 73) in their article on Ethical Harm in Virtual Communities.

5. Cyber-Action/Cyber-Karma

The second ethical issue I identify carries larger metaphysical and cosmological implications, specifically regarding the scope and scale of karma in cyberspace. Compared to the real world, the impact and reach of karma in cyberspace are amplified. When individuals participate in virtual communities, discussion forums, or social networking platforms, their actions possess transitive and intransitive effects, influencing others, shaping their environment, and constructing their cyber-identity or character. What sets cyberspace karma apart from real-world karma is its immediate manifestation and maturation of *phalas* (results). While karmic results in the physical world emerge only after a process of ripening, the cyber-self experiences their effects in real time. For example, a seemingly inconsequential comment on a personal blog can escalate into a major problem, and an offensive image posted by a New Yorker on their blog can incite riots in Baghdad within a short period. In a future scenario where quantum computing is successfully integrated into internet technology, individuals in cyberspace may experience each other's karma in an instant. Rumors in cyberspace spread rapidly, without needing much time to become significant.

In addition to its speed, the karmic impact in the cyberspace is greater than that in the real world. A person can create and spread a false rumor online for entertainment purposes without feeling the same moral burden as they would in the real world, where face-to-face contact is present. Moreover, once an immoral act is committed in the cyberspace, the perpetrator cannot control the scope of the impact or the group of people affected. Even a small act can cause disastrous consequences, as seen in cases of suicide resulting from harmful comments on the internet. In highly wired societies like South Korea, some celebrities have taken their own lives due to online harassment, known as *akseong-daetgeul*. For instance, Choi Jin-sil, a famous actress, became an iconic victim of online rumors accusing her of predatory lending, ultimately leading to her tragic suicide in 2008. What began as a single negative comment on her blog quickly spread online at lightning speed. Several notable global cases of the devastating consequences of online harassment include the tragic deaths of well-known individuals. TV presenter Charlotte Dawson, aged 47, is often regarded as the "first celebrity victim of trolling" in New Zealand (Goddard 201). The K-pop singer Sullie also suffered from online abuse before her untimely passing in 2019 (Kasulis 2019). In 2020, the English actress Caroline Flack and Japanese personality Hana Kimura both tragically ended their lives after enduring relentless online harassment

(Seymour 2020; BBC 2020). Unlike the real world, the potential victims of immoral acts in cyberspace are unknown, unpredictable, and limitless. A single damaging message posted on a public bulletin board system (BBS) can reach thousands or more people in a matter of seconds (Baird 2000). For example, the destructive malware known as Shamoon attacked a Saudi Arabian oil company, attempting to wipe files and rendering several computers on a network unusable (BBC 2012). SQL Slammer, recognized as the first file worm, penetrated susceptible hosts in just ten minutes and went on to infect roughly 359,000 systems. A London-based market intelligence source estimated that the virus resulted in $950 million to $1.2 billion in global productivity losses within its initial five days (Lemos 2003). Malware such as the Beast Trojan Horse and Blackworm can, once activated, replicate themselves across multiple directories and cause significant harm to compromised computer systems.

At the same time, there is a bright side. Cyberspace offers a unique environment where cyberkarma can more effectively support the pursuit of Buddhist moral ideals, such as the Mahayana Six Perfections. The virtual realm offers new avenues for performing *dāna* (generosity), as Social Networking Services provide effective tools to spread the word and quickly gather support for those in need. In one case, Project Agape developed "Causes," a program designed to help people build online networks to champion social concerns, philanthropic efforts, and political candidates. According to the Wall Street Journal, more than 2.5 million Facebook users participate in this program, raising $300,000 for nonprofits and politicians in a short period (Silverman, 2007). Cyberspace also provides fertile ground for cultivating other perfections such as *śīla* (moral discipline), *kṣānti* (forbearance), and *vīrya* (perseverance). The private nature of online interactions, combined with the presence of addictive and antagonistic content, presents significant moral challenges that test an individual's ethical resolve. Additionally, cyberspace can serve as an effective space for fostering spiritual perfections like *dhyāna* (meditative stability) and *prajñā* (wisdom). As Cobb (1998) noted, "Cyberspace can aid humanity's spiritual progression by serving as an important way station on humanity's journey toward greater spiritual evolution." Online or cyber-*sanghas* enable members to learn and share wisdom, demonstrating that the absence of physical interaction does not diminish the value of spiritual practice. Rather, cyberspace and cyberkarma reveal a new dimension in the Buddhist spiritual journey.

6. Conclusion

Building on Bellah and Luckmann's claim that a stable society requires a sacred canopy and a unifying worldview (Bellah and Luckmann 1966; Luckmann 1967), Buddhist philosophy offers a valuable ethical

framework for navigating the complexities of cyberspace. Traditional frameworks rooted in race, language, history, territory, or nation-states often struggle to address a reality characterized by fluid boundaries and human aspirations that extend beyond immediate, tangible concerns. I think that the Buddhist metaphysics underlying the concepts of cyber-self and cyber-karma introduced in this paper invites a reconsideration of the constructed self that grounds our conventional moral system—a self primarily shaped by social, political, and cultural conditions that frequently reinforce division and constrain moral imagination. Buddhist thought emphasizes interconnectedness, both physical and symbolic, illuminating how digital networks reshape consciousness and ethical responsibility. Whereas Judeo-Christian approaches have often emphasized a fixed and historically grounded understanding of the self—with important exceptions found in Christian mystical and apophatic traditions—Buddhist philosophy encourages a more flexible ontological imagination, fostering ethical reflection on novel and unconventional challenges. By embracing the principle of emptiness for cyberspace, identity is not denied but its limitations transcended, cultivating an awareness of shared humanity and the compassion exemplified by the Bodhisattva ideal. Within cyberspace, individual actions and global crises converge in a single, interconnected domain. Challenges such as climate change, pandemics, poverty, conflict, and human rights violations all reflect the state of collective consciousness. I believe that by developing the Buddhist teachings on no-self and karma into ideas of cyber-self and cyber-karma, we can gain a valuable framework to tackle new moral challenges in the digital era.

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