

## **The Utility of ‘Cause and Effect Theory’ as a Legacy of Buddhism to Overcome Extremism**

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### **Introduction**

The objective of this research is to discuss how to overcome extremism with the aid of the Buddhist concept ‘Dependent Origination’ which is one of the central teachings of Buddhism. Dependent Origination describes the nature of the changing phenomena in every physical and non-physical thing in the universe, emphasizing the causes of suffering but it throws the light on the strategies to overcome the difficulties and suffering. The Buddha, using many suttas like ‘mahānidānasutta, and Cakkavattisīhanadasutta expounded the means and ways of finding solutions. In the 21st century with the development of the world in various aspects, people were accustomed themselves to lead luxurious life styles. The real nature of the world is subjected to various changes, and creates the possibilities of accruing diverse issues. That is, everything depends on Dependent Origination. The advancement of science and technology doesn’t fulfill the aspirations of man on false impression of religious aspects.

### **Methodology**

Buddhism, in the truest sense of the world, keeps pace with certain concepts of science such Empiricism, Observation and Analysis. Dependent Origination, preached by the Buddha, which finds solutions to many issues such as social injustice, unrest, stress and poverty, herein focuses on how to overcome the issue of extremism, a canker to the whole world.

### **Discussion**

In the 21st century, extremism made deep impression on society in many ways such as religious extremism. Even, with the advent of Buddha, there were 62 kinds of religious, philosophical false views according to the Dīghanikaya Brahmajāla sutta. Among the Sat darshana, most of them are based on extremism except for Jain philosophy. In the given situation, the Buddha followed a friendly principle with regard to other philosophies which were in contemporary with

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Buddhism. He does not eject or criticize. Surpassing extremism has become a vital need of the day which causes to co-existence of inter religion, right of living, free will, social injustice. Even in the Three Baskets also can be seen. Some suttās are endowed with evidence to prove that the possibility of Buddha tenet is beyond the extremism. Majjhimanikāya, Araṇavibhaṅgasutta, Alagaddūpamasutta (the water Snake) and Kuddakanikāya Kalahavivādasutta (Quarrels and Disputes) reveal that Buddhism is beyond extremism.

Buddhism completely discards extremism. That the Buddha preached of two kinds of extremes existing in the world are Akiriyavāda and Sāsvatavāda. Those two focus on, whatever we do, there is no any good or bad result (dvyam nisinnaṃ kho kaccāyana loko ye būyena, attitañceva, nattañceva). In this scenario, The Buddha himself has founded three extremes and The Buddha accepted only one for the wellbeing of all mankind. Those are (Attakilamatānuyōga, Kāmasukhallikānuyōga and Majjhimāpaṭipadā, Middle Way). If one looks over an issue in the middle way, she/he enables to solve it. Not only this method emphasis was laid to achieve higher standards of spiritual but also, even practically life can be made successful. It is possible to see Buddhism is beyond the extremism. There are wide ranges of evidence to prove that the doctrine of Buddha is opposite to extremism, looking deeply at Pāli canonical texts there are some contemporary philosophers such as Sunetta, Mūgapakkha, Aranemi, Buddhālhka Buddha. Buddha has recorded his great appreciation for some teachers contemporary to him. This was largely because of the fact that those teachings were useful for the wellbeing of society and lead people to liberation. On the other hand, sometimes Buddha has directly criticized some teachings. i.e. The teaching of Makkhalīgosāla was severely criticized by Buddha. He did so not because of hatred, jealousy, revenge or to enhance the disciples of Buddha sāsana, but because his teaching was misleading many people.

Buddha is one and only religious mentor who viewed on this matter in question here. That is "Bhikkhu, if someone criticizes other religion and their teaching because of his love for religion and respect. He consciously or otherwise he impeaches his own religion". Having prevented Nigrōdha from false misconception, he said kindly makes me one of your disciples. Then the reply of the Buddha makes a noteworthy contribution on Buddhism. That is, "No! Nigrōdha, may your teacher your teacher farther more. I do not come here to criticize you or your teacher and not to make you one of my disciple". This kind of Buddhist evidence friendly principle of the Buddha could be seen through Buddhism regarding for other religious teachings. In the world, this extremism has destroyed the mutual understanding harmony and national integration among nations and in person. So far, thousands of innocent people have claimed casualties owing to this situation. Even in Sri Lanka, most recently we experienced a pathetic situation as an adverse effect of extremism. Still we have the fear of being attacked and destroyed.



## Conclusion

The main purpose of this paper is to indicate the utilization of the Dependent Origination as a universal tenet or doctrine in solving the problems related to extremism arising in the world as dependent origin discloses the universal theory of any phenomenon existing in the world which becomes a legacy of Buddhism.

**Keywords:** Buddhism, Dependent Origination, Extremism, Solution Method

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