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The Consequences of Dependent-Origination is Environmental Crisis

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Abstract:

The expanse of environmental crisis concerns human beings' interdependence and ethical relationship with natural environment. We have preferred an particular purpose towards nature and have founded nature will be able to guided by love and respect, nature spontaneously as well as submissive to moral sense; and only with the direction of such love and respect, we can successfully deal with the issue of environmental pollution and ecological imbalance. The connection between Buddhist notion and environmental issues is the most important measure for the development of Buddhist concept became applicable to contemporary issues. Environmental crisis occurred by human being and human activity can be controlled it. Buddhism evidently regards an intimate causal relationship between ecology and deontology. Buddhism is able to study about the cause of the environmental crisis. Important aspect of environmental ethics is included all of beings are fundamentally recognised to be alike in life-levels. Here living things and nature, is established in the concept of 'Dependent Origination' (paṭiccasamuppāda), which beneath everything in Buddhism.

Keywords: *Buddhism, causality, dependent origination, environmental crisis, ethics, natural resource*

1. Introduction:

The theory of Dependent Origination¹ is the most significant teachings of Bodhisattva and it distributes as a principium of encouragement reflects for every forms of manifestation. In this paper I have endeavoured to briefly mention an illustration of the relationship between human beings and natural environment characterized by human accountability, which based on the theory of dependent origination. I attempted to demonstrate that dependent origination is applicable form of human condition towards the fundamental interdependence of every phenomena and effective to an understanding our global environmental situation. Thinking of this doctrine of dependent origination (universal causality) commands us to acknowledge that human thinking and practice can influences growing in nature, which may be either positive or negative. The illustration of human-nature responsibility, accountability and relationship impregnation leashed as indispensable ways to nourish this relationship towards environment.

2. Discussion:

¹ *dependent origination/interdependent co-arising* in English script; *paṭiccasamuppāda* in Pāli script; *pratītya samutpāda* in Sanskrit script

There are many environmental problems. The global problems derived global warming, depletion of ozone layer, arising sea-level, deforestation, diminishes of bio-diversity, desertification, acid-rain, sea water pollution, injurious radiation, deficit of non-renewable resources, toxic chemical waste extracted from factories, agricultural chemicals and food additive for the problems in livelihood zone, etc. all this are ententes to polluted the environment.

Every types of environmental contamination browbeat for human being's development. Confluences were mostly contemplated in an egoistic approach. In respect of environmental crisis is the measure of present situation personal achievement is unavoidable. In the entire comprehensive world a small consumption on every individual portion and his/her performance is responsible to all important damages of the earth and also the environment. The harm of environment is increasing, a small favour by every person multifarious by six billion, approximate the entire demography on universe, are equivalent for the fact of environmental crisis which we appear in present situation.

Buddhist can also put to the dogma of ignorance to the climate crisis. Ignorance act in such forms as: (1) a deficiency of knowledge about the climate crisis; (2) in accurate intellect of the problem, it may be due to disinformation scattered; (3) notion that justify the state of carrying-on of our destructive life-style and economics; (4) the other notion is that— we are doing nothing, God is coming again shortly and solve global problems; and (5) psychological separation from nature.

Buddhism narrated,— if you require to forgone the past, then exactly become acquainted which you are encountering in this present life; if you require to foregone the future, then exactly point-out which you are performing bang-off in this present life. One of the oldest and highest reverend representation of the Buddhist way mentioned in the *Dhammapada* (Verse-183): “**Not to do evil, to cultivate merit, to purify one's mind— this is the teaching of the Buddhas**”². Thither are three vision of the ‘three increasing genuine precepts’: the negative vision which is schematic to establish a cessation to evil, the positive vision which wants one to take on responsibility to perform everything which is good and the most important vision is to understand and comprehend interdependent existence.

Buddhist instruction commit a distinct different between rightness and wrongness of human beings. For the mark of disposition, a psychological aptitude as a purpose of our deeds. In respect of psychological and causal interpretation given by the Buddha, the source of unwholesome (*akuśala*) conduct like greed, hatred and delusion; this sources of unwholesome activity become emphasized in the psychology of a person in a society, then social crisis will be unavoidable. Present ecological crisis is accountable in Buddha's instruction as chiefly a result of over explosion of the resources of environment because of human greed, and also human need has realize the natural environment by the over explosion of natural resources provoking remarkable harmful to ecological balance. Technology has been a feasible ministration of this absorption. Model of consumption relate disagreement amplify the crack between these who were derelict and reft of the primary material necessity for appeasement living and also those who were utilize wasteful and consumerist life-style.

The *Brahmajāla Sūtta* narrated that, the Buddha's rule of action are the main source of all the Bodhisattva, the original of the Buddha, and the basis of every follower of the Bodhisattva in the dignified *saṅgha*. If one unable to follow the Buddha's way, one will not for a moment happen a

² Daw Mya Tin, *Khuddak Nikaya II The Dhammapada Verse and Stories*, Edited by- Editorial Committee, Burma Tipitaka Association, Rangoon, Burma, p. 208, 1986.

Buddha, also if one trust or belief is the Bodhisattva. If you need to step in Buddha's way, you must accept the Buddha's rule of action.³

A most significant instruction by the bodhisattva on *causality* is acquainted by *paṭiccasamuppāda*/dependent-origination. This conception interprets that an entity does not exist and originate independently, but exist only because of its connection with others. Dependent origination indicates to the wheel of *Dvādasanidānāni*⁴, which interrupt our unceasing order of *samsāra*. It interrupts how the causal connection can be crushed and how we are able to overcome the reason of suffering. It is acquainted that causality, named as dependent origination be able to establish entirely in the *Samyutta Nikāya* illustrated not less than 56 times to explaining the interdependency between all phenomena⁵. This theory is the maximum essential Buddhist philosophical doctrine which usually appreciated as a representation of everything which exists. Physical and mental phenomena are trusted to occur within respect of, and conditioned through other phenomena. Environmental problems are reasonable by the *karma* in the deeper stratum of life. Therefore the revolution of the subjective 'karma' can turn-around not only the subjective human but also included to the environment, while they were interact mutually. According to Buddhism, 'Nothingness' indicates 'emptiness', which means non-attachment of the absolute. With mention to the theory of causality, it perhaps meditate that dependent origination is the content of Buddha's teaching. When we talk about nature, according to *Nagārjuna*, the ultimate nature is *emptiness*. For solving this controversy, it is not the emptiness of existence but preferably the 'emptiness of independent existence'. That means, all things exist by interdependence upon other factors.

The Bodhisattva executes that each and everything emerges for the sake of interdependency. His instruction surrounds dignity for life and pacific co-existence of every animated thing, and which dignity for life is applicable for each and every formation of life- human beings, animals, plants, lands, mountains, rivers, seas etc. in this way the Bodhisattva might be narrated the foremost environmentalist over the world. In Buddhist canon, there were many *sūtras* instructs about conservation of environment. The *Śūka sūtra* enunciate that,- whether conscious being incessantly involved in the unwholesome deeds through body, speech and mind; the influences of environment will be failure and undergo. When one human being executes wholesome deeds through body, speech and mind; one human being is unable to assist reverse of the harm of environment. Our deeds influence ourselves, others and also the earth. Our presence is closely involved- as we mean when realize, we are co-exist in wholeness.⁶

Buddhist environmentalists take a look at their worldview as a refusal of hierarchical authority of one human over another or human over nature, and like the foundation of a deontology of empathetic compassion that favour of biodiversity. In this respect, Thai monk Buddhadasa Bhikkhu explains: "The entire cosmos is a co-operative. The Sun, the moon and the stars live together as co-

³ Buddhist Approach to Environmental Crisis (UNDV Conference Volume), The International Buddhist Conference on the United Nations Day of Vesak Celebration, Thailand, p. 250, 2009.

⁴ *avidyā, saṃskara, vijñāna, nāmarūpa, ṣḍāyatana, sparśa, vedanā, trṣṇā, upādāna, bhva, jāti and jarāmarana*

⁵ Rhys Davids, Dialogues of the Buddha (Dīgha Nikāya), Pali Text Society, London, pp. 42-43, 1973.

⁶ Buddhist Approach to Environmental Crisis (UNDV Conference Volume), The International Buddhist Conference on the United Nations Day of Vesak Celebration, Thailand, p. 229, 2009.

operatively exist. The same is true for human and animals, trees and earth. When we realise that the world is a mutual, interdependent, co-operative enterprise.... then we can build a noble environment. If our lives are not based on this truth, then we shall perish"⁷. A western Buddhist, remarks that the Buddhist worldview or *dhamma* not only referred the teachings of the Buddha but also referred all things in nature, characterizes Buddhism as a 'Religious Ecology'.

The *Jātaka* fable discusses an anecdote in relation to the previous life of Bodhisattva as a parrot. Once upon a time the woodland aching by fire, each and every animal run away for their existence. But, a courageous small parrot strive in opposing to the fire by spilling within a neighbouring pool, wetting its fins and thereafter fluttering above the fire, flutter its fins and spilling a little spills of water. Still then, a small parrot realized to protect the abrogation of nature and also environment; but, we are as a human beings demand to be the highest knowledgeable being among every existence beings, who was unable to realized and performed to protect the environment.⁸

A self-centred individual taking and utilize care exclusively for himself/herself. But, without impulsive affection and love for our own family and friends, we obviously cultivate universal love unto the whole society— our own country, other country, every human and non-human being including environment. It is anticipated on the notion of conservation of environment begins our mind. If our mind is strong, compassionate and full of loving-kindness and also appropriate cognition of environmental protection, then we are able to conserve our environment. So, the thought of environmental consciousness and conserving the environment because of each and everything on environment is compactly interconnected by one another. So, we require the achievement of each and everyone to make a lawful and harmonious environmental process, and then we protect our own planet.

3. Conclusion:

In case there don't have any moral values which accept within discretion advantages for the entire human beings. The future onward of scientific advancement we have the exceeding deleterious be happen. This is certainly comparison between two humans— first one who don't have 'wisdom' and also he was less-clever, and other who is more cleverer than first one, may be much baleful than the less cleverer one. So, still if we occupy developed technology and wisdom, but the find sequel is that our own progress is browbeaten, thereafter what we occupy be unable to said to be 'wisdom'. Environmental contaminations of present situation afford to observe like a sequel of development in science and technology, but decline moral values and vulgarize.

Buddhism maintained the concept of recycling around 2500 years before. In this ground for recycling the resources the notion of the 'garment of abdicate rags'⁹ is too much relevant. The monks are gathering rags, which abdicated by common man, then clean this rags and cut them within big pieces of garment for the monks named as 'robes'. This concept of reusing the debris is more expensive for us to acquaint. So, if we performed cast-off our practice of decaying and in

⁷ Martine Batchelor & Kerry Brown, *Buddhism and Ecology*, Cassell, London, 1992.

⁸ *Buddhist Approach to Environmental Crisis (UNDV Conference Volume)*, The International Buddhist Conference on the United Nations Day of Vesak Celebration, Thailand, pp. 229-230, 2009.

⁹ *Buddhist Approach to Environmental Crisis (UNDV Conference Volume)*, The International Buddhist Conference on the United Nations Day of Vesak Celebration, Thailand, p. 191, 2009.

exchange to improve the practice of reusing the debris; then we performed really supports ourselves with protecting a huge amount of redundant expenses.

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