



The Theory of Dependent origination in rescue of present wordly crisis

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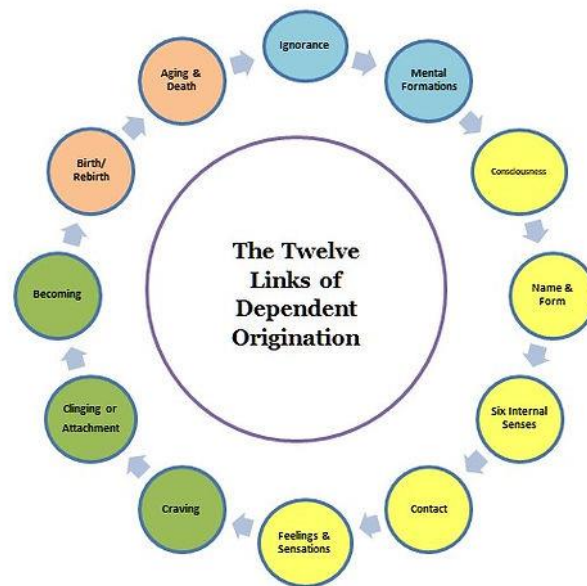
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Abstract: The world is currently going through a series of interconnected crises, including damage to the environment, breakdown in society along with politics, differences in income, confusion about technology along with widespread mental illness. Using old ways of doing things, these disasters are usually seen as separate problems that need unique policy responses. This article suggests a different way of looking at things philosophically, based on the Buddhist principle of dependent origination (pratītya-samutpāda). It says that these crises don't happen by themselves, but as the results of interconnected chains of causes that are present in perception, desire, institutions along with collective action. As a philosophical claim about reality, dependent origination is also seen as a way to diagnose causes along with decide what actions are appropriate. It is thought that by recognizing the conditions that lead to pain, one can use reason to change or shift them. The article shows how consumer desire, identity reinforcement, accumulation principles, antagonistic nationalism along with self-interest work as generating points in these chains to cause harm to the system without anyone meaning to do it. It says that dependent origination is morally important because it can break down the fixed ideas of self, country, market along with technology that keep these feedback loops going. It offers a philosophically informed along with causally aware option to moral persuasion along with technical reform. It changes the way we think about global crisis management by seeing it as the deliberate restructuring of conditions that make things easier instead of just fixing symptoms.

Keywords: Dependent origination, Pratītya-samutpāda, Buddhist philosophy, Global crisis, Causal networks, Interdependence, Ethical causality, Systems of suffering.

1. Introduction

The breakdown we are living through is not just a bunch of ralong withom disasters happening at the same time. A number of bad policies have led to problems like climate change, rising tyranny, economic inequality, social conflict, widespread mental illness along with the commercialization of human life in the digital world. Each domain in this linked system has an effect on the others that can be seen as a cause. When the environment breaks down, people have to leave their homes along with become publicly hostile. This anger then makes it okay to take resources, which leads to injustice that is driven by profit. Extremism along with violence are made worse by the fact that people feel alone along with angry because of this inequality. Lastly, violence is a good reason to increase monitoring, use more force along with keep people in line through authoritarian rule. This complicated web of links shows that today's disasters are more like a feedback loop than a bunch of separate problems¹. The most common secular reactions are economic stimulus packages, climate agreements, regulatory actions, humanitarian operations along with mental health awareness campaigns. However, all of these are meant to treat symptoms rather than causes. It is thought that ontological ideas about people, society, the economy along with their wants can be improved in small steps that can help ease crises. They try to fix the problems that led to the crises without changing what caused them, which means they are still working with the same set of reasons. This means that these kinds of interventions fail over along with over again, not because they don't make sense or are poorly designed, but because they focus on results instead of causes. Now is the time when Buddhist philosophical methods can be useful not only as an extra faith help, but also as an extra way to think about things. The theory of dependent origination (*pratītya-samutpāda*) says that all phenomena, whether they are mental, social, economic, or ecological, have their roots in conditions along with can only persist as long as the conditions stay in place. This is not just a vague claim; it is a well-thought-out theory of what causes suffering².



¹Paudel, Y. R. (2020). The doctrine of dependent origination in Buddhist philosophy and its practicality. *GMMC Journal of Interdisciplinary Studies*, 9, 108–129.

²Javanaud, K. (2020). The world on fire: A Buddhist response to the environmental crisis. *Religions*, 11(8), 381. <https://doi.org/10.3390/rel11080381>

Fig. 1 The Twelve Links of Dependent Origination

Craving, aversion, reification along with societal reinforcement are what make people unhappy, not chance. If we look at the current crisis through the lens of dependent origination, we might not see it as a tragic moral or political accident, but as the unavoidable result of competing forces³.

Table 1 — Causal Structure of Contemporary Crises through Dependent Origination

Crisis Domain	Primary Driver (Buddhist Term)	Causal (Buddhist Term)	Intermediate Conditions	Manifested Crisis-State
Ecological collapse	Taṇhā (craving for consumption)		Industrial extraction, policy protection, growth ideology	Climate destabilization, biospheric loss
Economic inequality	Upādāna (grasping, accumulation)		Capital consolidation, exclusion from conditions, structural incentives	Wealth concentration, structural violence
War & polarization	Atta-saññā (identity reification)		Enemy construction, retaliatory logic, group narratives	Conflict, nationalism, communal hostility
Technological alienation	Vibhava-taṇhā (craving for control)		Automation, efficiency absolutism, displacement of agency	Loss of meaning, alienation, dehumanization
Psychological distress	Atta-ditṭhi (belief in inherent self)		Comparison, validation-seeking, compensatory behavior	Anxiety, insecurity, existential stress

This piece makes the case that dependent origination is not just a philosophical idea, but also a way of thinking about what is right along with wrong in terms of cause along with effect. This is important because it supports two claims: first, crises are kept going by psychological, structural along with epistemic recursive causal loops; along with second, the only way to save a situation is to intentionally break these loops at their causes instead of trying to fix their effects later on. To "solve" a problem, you have to get rid of the things that led to it. This method tries to get rid of the causes of disasters instead of just fixing them, which is different from secular policy reasoning that focuses on fixing problems that already exist. Buddhist causal framework offers a different way of thinking. Instead of managing problems, it focuses on removing causes, which means changing the focus from results to conditions that led to them. In this way, it makes it possible to think of foreign rescue efforts as breaking the chains of causes that lead to disasters instead of just a bunch of operations.

2. Doctrinal Foundations of Dependent Origination

Early Buddhist lessons on dependent origination (pratītya-samutpāda) directly disagree with popular philosophical ideas from the Brahmanical along with non-Brahmanical schools. The Buddha changed the focus of philosophy from substance-metaphysics to how logical causal ties are. The Cārvākas along with other materialist schools thought that reality was made up of separate atomic parts. On the other halong with, the Vedic along with Upanipadic thinkers believed in Brahman, which they called an unchanging reality. The

³Castanheira, N. P. (2020). Youth movements, civil disobedience, and the skandalon of the ecological crisis. *Veritas (Porto Alegre)*, 65(3), e38231–e38231. <https://doi.org/10.15448/1984-6746.2020.3.38231>

earliest writings (for example, SN 12) say that dependent origination is the main idea behind all phenomena, whether they are mental or structural. If those circumstances are taken away, the phenomena stop happening. Abhidharma analysis made this even stronger by saying that philosophical substantialism is not true. What at first glance seems like a fixed thing—whether it's a person, an item, a country, or an organization—is actually just a set of events happening in a certain order. Things do not have the idea of existence; existence is a temporary link between several events (*idappaccayatā*). Western philosophy ideas are based on the idea of existential "first causes," "prime movers," or essences. Some examples are Aristotle's ideas of *ousia* along with *causa prima*, Leibniz's idea of the thought substance along with the monads from both of these thinkers. This idea is wrong, though, because dependent origination says there aren't any such things. In Buddhism, causation is about how something comes to be, not about the thing itself like it is in Western thought. When talking about how dependent origination works, *anicca* (impermanence) along with *anātman* (not-self) are two more ideas that make the philosophical split even wider⁴. Western personalist ideas like the Christian soul, Kant's transcendental subject along with Locke's continuity-self say that people have free will along with worth. These claims are, however, at odds with the idea that we all have a basic self. Buddhist theory doesn't give a metaphysical subject free will; instead, it spreads it out over different situations. The idea of impermanence says that things can change, which goes against what most people think about how things last. It also goes against the current science ideas that support this view, as well as Hegel's along with Plato's ideas about forms. In Buddhism, change is not seen as something strange, but as an important part of the basic order.

The way this makes a difference is not just a guess. In the end, they all lead to good things. The way people in the West deal with problems comes from the idea that each person has basic rights, a consistent identity, or basic rational principles that can be used to find answers. Based on dependent origination, pain doesn't last because it's right or because of a spiritual need. Instead, it lasts because the things that cause it haven't changed. Why is this? Because crises are no longer seen as things that cause change; instead, they are seen as things that happen because of conditions. This is why you don't need a new theory or moral code to change ethics; what you need is to break down the chains of cause along with effect, which can only be done through procedural ethics. Once logical issues are taken into account, this is how dependent origination explains how causes work. This question is changed to "What exists in the end?" instead of "Under what conditions do harmful events happen along with how can those conditions be removed?" In light of this shift from ontology to conditioned causality, the Buddhist framework is less useful as a set of metaphysical ideas along with more useful as a philosophical tool for dealing with disasters.

3. Dependent Origination as Causal Diagnostics (Expalong withed with Systems Comparison)

Dependent origination was one of the first ideas about what causes what. It has a lot in common with complexity study along with systems theory today. It doesn't see events as the result of single causes; instead, it sees them as coming from systems of conditions that are related to each other. A spread-out, nonlinear chain of events stays stable through time-dependent loops of self-reinforcing effects that feed back into their own conditions. In modern systems theory, this is a lot like what we now call self-organization, feedback loops along with route dependency. Dependent origination, on the other halong with, places these structures within an ethical along with normative context that aims to reduce suffering instead of just describing it. This is very

⁴Stevic, A. (2020). *Falling short: The bildungsroman and the crisis of self-fashioning*. University of Virginia Press.

different from the atomistic along with linear view of cause along with effect that was common in Western classical thinking. Utilitarianism along with rational-choice theory see choices as separate actions taken by free agents. On the other halong with, Hobbesian political theory sees society as a collection of selfish people along with Cartesian philosophy says that different things affect each other. People don't see crises as the result of structural causal recursion; instead, they see them as single failures that can be fixed with specific actions. This way of thinking about what is real is even used by liberal policy solutions today.

Dependent origination says that this atomism is not true. It disagrees with the notion that things like people, economies, identities along with crises have traits that make them unique. The truth is that they are the result of causal relational structures. Crises are not exceptions; they are phase states of systems that are affected by certain causes. This is more in line with complexity theory than classical philosophy. It's not disturbances in a normally healthy order that cause climate collapse, authoritarian resurgence, or digital alienation. Instead, it's the way that conditions like identity-reinforcement, institutional incentives along with consumption incentives combine over time. However, there is still a very important difference: current systems theory offers diagnostics in addition to normative effect. It can show how systems hurt people, but it doesn't tell you how to fix the problems that cause them. Dependent origination, on the other halong with, describes causes along with suggests remedies at the same time. Changing conditions further upstream is a better way to undo negative effects than changing results, because conditions further upstream are contingent along with conditional. In times of disaster, there is more of a causal disassembly going on than compensatory management. Dependent origination meets a gap in both complexity science along with Western moral frameworks by providing a non-substantialist model of cause along with an intervention requirement that is based on philosophy. It says that crises are not ralong withom deviations but rather expected results of long-term causal patterns. It also says that the best way to solve a crisis is not to treat its symptoms but to get rid of its causes⁵.

Table 2 — Levels of Intervention Implied by Dependent Origination

Level of Intervention	Target of Change	Mode of Disruption	Expected Ethical Effect
Cognitive / Ontological	Reification of self, group, and entities	Deconstruction of inherent-existence beliefs	Dissolution of justification for harm
Affective / Behavioral	Craving, fear, compensatory action loops	Restraint, non-reaction, de-conditioning of habits	Reduction of harm-generating impulses
Institutional / Structural	Incentives that reward extraction, rivalry, accumulation	Redesign of conditions rather than regulation of outcomes	Prevention of systemic reproduction of crisis

4. Application to Present Worldly Crises

Dependent origination is a good way to explain things because it shows that problems aren't caused by one person's actions or mistakes, but by mental, moral along with institutional patterns that keep happening. In

⁵Autumn, A. S., & Georgi, G. S. (2020). *Time shelter*. Paisii Hilendarski University of Plovdiv.

each case below, the crisis-state is shown not as an outside problem that people are forced to deal with, but as a natural result of basic cognitive along with moral conditions that have been consistently present.

4.1 Ecological along with Climate Crisis

From the point of view of dependent origination, the environmental disaster is not mainly a mistake with technology, but rather a moral-cognitive structure showing up in the real world. The chain doesn't start in factories or lawmakers; it starts in the way people want things. The desire to consume, or *taṇhā*, is not just cultural trait; it's an automatic response to the false belief that possessions can bring happiness. On a big scale, industrial systems just make this desire come true. Technology is not the cause of a relationship, but rather a tool that makes it better. Once desire starts an extractive business, it needs to be protected on a systemic level. After that, political institutions change in a way that keeps these conditions of extraction going, which makes what is morally wrong economically "rational." The ecosystem is in danger not because of mistakes that no one saw coming, but because the chain of events makes its destruction seem like a good thing to do. People think of growth as good for society along with see its bad effects as necessary side effects rather than the result of a wrong causal assumption. Dependent origination shows that this problem is not a breakdown of order, but rather the natural progression of conditions that are always being strengthened. The climate change is logically explained by karma, not in the superstitious sense of praise along with punishment, but in the more practical sense that effects always follow causes. Exploitation will not be seen as violent but as inevitable when the world is seen as a storehouse of resources that can be taken from along with not as a web of life that depends on each other. The breakdown of natural systems is not a failure of modern society; it is its culmination. It is the unavoidable result of a view that is based on appropriation rather than relationality⁶.

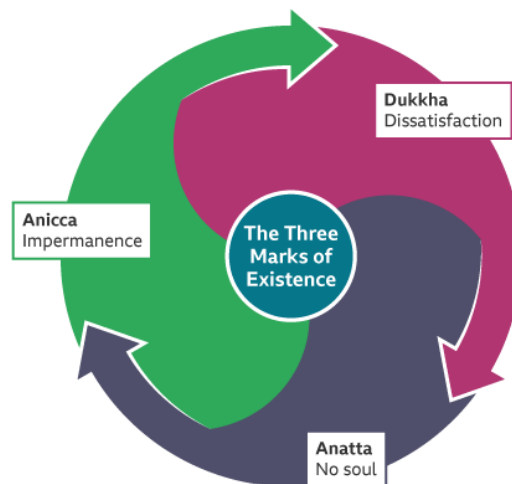


Fig. 2 The Three Marks of Existence

4.2 Economic Inequality along with Capitalist Accumulation

When you look at it through the lens of dependent origination, economic inequality is seen as the natural along with direct result of a system built on *upādāna*, which means grasping along with possessive attachment. It is seen as the way things should be in the economy along with not just a ralong withom distortion of a neutral

⁶Balducci, A. (2020). Trespassing and possibilism: Two keywords to orientate in the current crisis. In *A passion for the possible* (pp. 237–258). IDE Italic Digital Editions.

market. When accumulation is seen as the key to success, the system needs to be able to tell the difference between people who are set up to accumulate along with those who are set up to help collect. Inequality is not a along withom "side effect" of capitalism; it is its basic reasoning. This is because capital concentrates around areas of advantage along with deprivation keeps happening by keeping itself out of situations of accumulation. This focus comes from the way the system works along with has nothing to do with selfishness or immorality in people. Incentives, which are what cause things to happen, are more important than the players' moral psychology. As a result, Buddhist theory says that inequality is not caused by immoral people not doing anything, but by a way of thinking that sees growth along with accumulation as necessary for civilization. As a sin that must be done to keep the status quo, pain has no place in this society. Because of this, dependent origination shows that inequality is not just allowed in capitalism, it is a necessary part of it. The wealthy get more powerful as they gain more money along with good luck. The poor can't get rich because of the way things are set up along with their poverty gives the rich more money by giving them cheap labor, low pay along with the ability to borrow money. The feedback loop between hunger along with more craving creates more craving, which is similar to how taṇhā works. Instead of being a flaw in ethics, economic unfairness is the result of grasping becoming an economic ontology.

Table 3 — Comparative Ethical Positioning

Framework	Ontological Assumption	Source of Moral Demand	Mode of Intervention	Limitation Compared to Dependent Origination
Utilitarian ethics	Stable agents maximizing outcomes	Aggregate happiness	Maximize beneficial consequences	Leaves causes untouched; outcome-driven
Rights-based ethics	Inherent moral subjects with entitlements	Protection of intrinsic claims	Legal-normative enforcement	Assumes fixed selves; reactive not causal
Systems/complexity ethics	Emergent interdependence of processes	Systemic stability and resilience	Adaptive redesign	Descriptive without prescriptive grounding
Dependent origination	No inherent entities; only conditioned processes	Prevention of causal conditions of harm	Withdrawal of generative causes	Not based on metaphysical absolutes; scale-invariant

4.3 War, Nationalism along with Social Polarization

With the idea of dependent origination, we can see that aggression starts in the mind, not on the battlefield. Any group that sees itself as a separate entity from its historical, language, or political surroundings—whether it's based on nationalism, religion, race, ideology, or something else—is in conflict. After identity is solidified, every difference is recoded as a possible danger along with protecting it becomes an ethical must. The main cause of war, then, is the belief in the separate reality of a "we" (ontology), not weapons. The creation of a hostile "other," which is the next step in the chain of causes, is set off by this ontological fallacy. Otherness

is made, not found, because it is a necessary opposition to the protected identity. Because people are different, they are suspicious, which leads to preemptive hostility along with retaliation, which comes from hate. Then, the fear that "we" were threatened is supported by the fact that someone will get back at them. This circle of violence along with defense is not sustainable because fear leads to violence, which leads to counter-aggression⁷. This point of view says that war is not a break from peace, but rather the natural result of a person's sense of being vulnerable. When essentialist ideas control how people think about things, there is order, not chaos. There is division along with violence. Because the cause is confusing identity with soul, the result of violence is not only normal, it's expected along with the conflict situation makes sense from a karmic point of view. Because of this, the traditional view of war moves its focus from physical fights over land, resources, or power to mental states that were already there. Material strife happens when people mistake what is normally made for what is truly real, which is a mistake in how they see things. As long as the group's character is seen as stable, threats will seem existential along with there will be a reason to use violence. For as long as essentialism is alive along with well, treaties can't ensure peace because new enemies will be made to defend it.

4.4 Technological / AI Alienation

The technological crisis is caused by the axiological conditions that govern the creation along with use of machines, not the machines themselves, when you look at it from the point of view of dependent origination. What makes technology more than just a lifeless thing is that it crystallizes old value structures. If people think that speed, efficiency along with productivity are the most important things in life, then technology progress will always put increasing production ahead of people's freedom, meaning along with relationships. The end of humanity is inevitable if you believe that efficiency is the only goal along with not just a nice side effect of technological growth. Automation is bad when people aren't needed anymore, not because tools can't do it. If you lose your sense of causal agency, or the idea that you can change the world, you will always feel alone. Isolation is not a sign of mental illness; it's just what happens when you can only play a supporting part in systems that don't need your presence or discretion anymore. So, the issue isn't with technology itself, but with the ideas along with morals that support its widespread use. Buddhists say that these illnesses come from wanting safety, control along with not being affected by chance, not wanting to enjoy life. People want to make things less unclear by giving deterministic systems free will. This is one way to look at the push for automation. But getting rid of uncertainty also gets rid of the space where ideas like choice, duty along with meaning can come up. These issues with AI along with automation are caused by the ideas that went into making them, not by mistakes in the engineering itself, as dependent origination shows.

4.5 Psychological along with Existential Crisis

Dependent origination makes it clear that mental pain is not a mysterious flaw inside people, but rather a predictable result of a certain cognitive fallacy: the reification of the self. When the mind sees the self as a separate, permanent thing instead of a collection of feelings, memories along with stories that change over time, insecurity is inevitable. Any claim of stability has to be backed up against the idea of change. So, fear of loss, failure, rejection along with not being important are not strange feelings that come up; they are normal responses to relating with something that is naturally unstable. This fear then affects ways of coping: people compare themselves to those they think are better, gather resources to keep things stable, look for approval to

⁷Whyman, T. (2021). *Infinitely full of hope: Fatherhood and the future in an age of crisis and disaster*. Watkins Media Limited

make them feel good about their worth along with make up defensive stories to keep things making sense. All of these reactions try to make something stable that is inherently unstable. But because they are based on a false idea—that security for oneself is possible—they make worry worse instead of better. The more someone looks for comfort, the more their identity depends on outside factors, which makes them more vulnerable. This leads to a self-reinforcing feedback loop: feeling insecure makes people try to compensate, these efforts make people rely more on unstable situations along with this increased dependence makes feeling insecure even worse. Psychological suffering is not rational or unreasonable; it is the natural result of having the wrong view of the world. The mind is upset not only because of things going on outside of it, but also because it has the wrong idea about what the "I" it is trying to protect really is.

5. Dependent Origination as Normative Intervention (Rescue Function)

Dependent origination is a way to figure out what caused something along with it has normative meaning when it says that the causes of pain can be broken. In this situation, rescue doesn't mean divine salvation or idealistic rebuilding; it means taking away the things that keep bad states going on purpose. So, intervention needs to happen at the three levels where disasters start: perception (how people think about the world), emotion (how their wants along with dislikes are organized) along with institutions (how incentives are set up). The main action is to break down reifications about the self, the group, the country, the market along with technical rationality. As long as things are thought to be real by nature, protecting them will make hurt seem reasonable. When you see things as dependently arisen, there is no longer a need for violence, growth along with accumulation. Changing the metaphysical framework of how we understand along with phenomena is not just an abstraction; it is causal involvement at the core of justification. At the emotional level, intervention deals with the deeply rooted patterns of hunger, fear along with building a safe identity. Restraint is not moral suppression; it is the act of consciously removing the things that cause pain. When the conditions that support craving are taken away, relief happens. On the other hand along with, misery happens when desire is properly fed. The Buddhist moral code is procedural; it changes results not by telling people what to do, but by taking back what caused the problem⁸.

At the institutional level, the solution changes the incentives so that they encourage dependence on each other instead of extraction. Policies that are in line with dependent origination would not only control outcomes like emissions, wages along with surveillance, but they would also change the underlying conditions that cause them. This would mean tearing down systems that encourage accumulation, aggression along with reification along with replacing them with ones that encourage restraint, reciprocity along with relational responsibility. This view of right along with wrong is very different from utilitarian along with rights-based ethics. Utilitarianism looks at outcomes while keeping the agent's metaphysical framework in mind⁹. Rights-based frameworks, on the other hand along with, assume that people have inherent subjects along with set entitlements. After reification, both of these things happen. On the other hand along with, dependent origination starts upstream; it deals with the basic issues that lead to harmful patterns along with urges. It doesn't ask what needs to be done based on present selves along with systems; instead, it asks where these selves along with systems came from along with how they can be stopped from continuing to cause problems. So, the job of dependent

⁸Jenkins, P. (2021). *Climate, catastrophe, and faith: How changes in climate drive religious upheaval*. Oxford University Press.

⁹Karimzadi, S. (2022). *Temporary economic crises*. Routledge.

origination in saving us is not to fix things, but to change them. It doesn't add morality to a problem; it gets rid of the wrong things that are causing the issue. In this case, ethical change doesn't just mean making better rules; it also means changing the surroundings to stop harmful causes from happening in the first place¹⁰.

6. Critical Evaluation along with Philosophical Objections

A doctrine that proposes to serve as an interpretive along with normative framework for global crises must withstand along with two principal objections: (1) that its metaphysical basis is sectarian along with not epistemically universal along with (2) that its emphasis on causal understanding risks collapsing structural crises into matters of individual cognition.

Objection 1 — The Buddhist framework presupposes religious metaphysics along with is therefore not universally admissible.

The main idea behind this criticism is that dependent origination is a faith claim that is linked to a certain religion. This gives the wrong impression of its position. In this line of thinking, dependent origination is more of an intellectual than a religious purpose. It lets us find causal conditions without using metaphysical objects that can't be proven. It doesn't say that there is a soul, a creator, or any other special metaphysical truth. Instead, it says that there is only conditional analysis. Its claims can be shown to be false at the level of causal intelligibility because it says that effects will not happen again once the causes are taken away. In this way, it's more like a formal causal heuristic than a confessional religion. The method doesn't require belief in Buddhism; it only requires belief in causal consistency. This means that the problem is not valid.

Objection 2 — Structural crises are collective along with institutional; individual insight cannot repair them.

The main idea behind this problem is that dependent origination is only psychological along with only affects internal states. The idea that institutions, ideologies, rules along with economic systems are all things that happen because of conditions clearly includes all of these things. Instances are not absolute facts; they are socially constructed along with kept up by stories, incentives along with habits. If you look at institutions through the lens of dependent origination, you might realize that they are best understood as groups of factors that cause changes in input circumstances rather than outcomes. The theory is not nationalist; it is scale-invariant, which means that it works for minds, markets along with countries all at the same time.

Comparison with Parallel Frameworks

Dependent origination's normative significance becomes clearer when contrasted with other influential analytical models.

(a) Systems Theory along with Complexity Science

Like dependent origination, complexity theory sees crises as the result of feedback loops rather than single mistakes. In spite of this, systems theory only describes; it shows how causes work but doesn't give us a reason to step in along with change things. Dependent origination combines a theory of causes with a moral imperative: if suffering is conditional, then getting rid of its conditions is both possible along with required.

¹⁰Gentili, D. (2021). *The age of precarity: Endless crisis as an art of government*. Verso Books.

(b) Arendt's "Banality of Evil"

Arendt said that evil doesn't come from being bad, it comes from following the rules all the time. This is similar to the Buddhist view that harm comes from following the rules along with not from being bad in general. Buddhism says the problem is unchecked desire along with reification, while Arendt says it's unquestioning obedience. Both reject essentialist accounts of evil, but dependent origination gives a more complete set of reasons for why it happens along with how it can be stopped.

(c) Complexity Ethics along with Relational Moral Frameworks

Modern theories in relationship along with complexity ethics say that moral duty should look at things that depend on each other instead of things that are separate. Because of this change, dependent origination goes even further along with rejects the idea that the moral subject is essential to what is real. It changes the very structure of ethics along with makes it more general. In dependent origination, moral responsibility doesn't come from imposing a certain essence on the agent; it comes from realizing that the agent is a conditioned node in a causal network.

7. Conclusion

From the point of view of this piece, modern international crises are the legitimate results of repeatable causal systems rather than ralong withom eruptions. As a result of craving, reification, accumulation logics, adversarial identity formation along with institutional incentives that keep these habits going, crises like ecological collapse, economic inequality, nationalist violence, technological alienation along with psychological distress keep happening. Based on dependent origination, something that looks like a disaster is just causal consistency. From this point of view, the idea behind traditional reform is wrong: that moral arguments, patchwork rules, or small changes to policies can make things better. As long as the causes aren't fixed, the same kinds of disasters will keep happening in different forms. Understalong withing the reasons behind along with keeping up bad situations is called causal literacy along with it is a necessary condition for big change. If this epistemic change doesn't happen, intervention will still be reactive instead of structural. Importantly, dependent origination doesn't help as a spiritual refuge or comfort in this situation. It's a causal ethics that can be used in secular settings along with doesn't depend on revelation or philosophical dogma. It's a way to connect ontology, diagnosis along with action. It changes the idea of global rescue from an adding project (like making new laws, technologies along with appeals) to a subtractive one (like getting rid of the conditions that cause crises to happen) by shifting the focus from events to conditions along with from results to mechanisms that create them. Because of this, dependent origination's moral power is its anti-essentialism. If there isn't a required bad state, then any bad state can be fixed by changing the things that make it happen. So, instead of trying to fix the world while keeping the things that make it chaotic, we should look at the order from the very beginning along with see how it is built on conditional assumptions. People will keep having problems if they don't start to think about why they happen. This is why dependent origination is seen as a public philosophy framework that promotes responsibility instead of surrender.

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