

Buddhist theory of unravelling hindrances

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Buddhism has its own identity to describe the ultimate reality. Buddha has expounded the causal law (Pali: *Paṭiccasamupāda*) by using two methods. Those two methods can be identified as the theory of knowledge in Buddhism. Knowledge means understanding of or information about a subject which a person gets by experience or study, and which is either in a person's mind or known by people generally. In the Early Buddhist literature mentions that two methods of knowledge of Buddhism such as; 1) Synthesis (*saṃgahānaya*) and 2) Analysis (*bhedhanaya*). According to the Oxford Advanced Learner's Dictionary, the term 'synthesis' means the act of combining separate ideas, beliefs, and styles. On the other hand, the inter-relatedness between the cause and effect is explicated according to this procedure. 'Analysis' means the detailed study or examination in order to understand more about somethings. In other words, it is the classification. These two methods are helped to the great realization of this 'central philosophy of Buddhism' which causes to impede or stop the endless *saṃsāra*; it is the final purification of the individual which is known as the *nibbāna*. The theory of cause and effect explains the nature of the beings and world (psyche and physio world). It makes response for the whole philosophical concepts such as beings, consciousness, world and elements etc. In this sense, root cause of modern society as well as conceptual issues of individuals easily can be recognized through these two theories of knowledge. Therefore, objectives of this inquiry are to illuminate the Buddhist theory of knowledge and how it is applicable to unravelling hindrances of individuals and society.

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