

Buddhist Response to Environmental Degradation Under Conceptual Framework of the Five Niyāma

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Abstract

This article aims to understand the responses of Buddhism to environmental degradation by analyzing the conceptual framework of the Five Niyāma, namely:- 1. Utu-niyāma 2. Bīja-niyāma; 3. Citta-niyāma; 4. Kamma-niyāma; 5. Dhamma-niyāma. Such framework is a foundation of valuable knowledge found in the commentarial works. The researcher used this framework to expound the phenomena of a rapidly degraded environment. Each facet of the degradation is a natural linking network, with the main cause from human being. Starting from the world's overall heat degradation (Utu-niyāma); degradation of heredity caused by human's intelligent innovation of genetic engineering in crops and animals (Bīja-niyāma); mental degradation that has been overlooked in this era (Citta-niyāma); moral or action degradation to reduce humans to be a lower-human (Kamma-niyāma); natural and environmental degradation in which people live their lives (Dhamma-niyāma). These are a journey from "change" towards a decadent point called "degradation" by using human being's cravings as a center of nature and the cosmos.

An answer or guidance to cope with these problems is tangibly reflected through the law of kamma (Kamma-niyāma). Such a principle works basically on action and its particular results. The Buddhist view on action is of universal responsibility, human beings are regarded as nature and a part of nature in the same time. In addition, the law of kamma also demonstrates significance of nature, as well as expression of respect and gratitude to the natural environment, in order to live together harmoniously and permanently between human beings and nature. By truly understanding the working of kamma one has to understand not only on the desirable actions and results, but the undesirable facets as well.

Key Words: Response, Environment, Degradation, Five Niyāma.

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1. Introduction

In our rapidly changing world, the physical transformation of nature is reflected in the form of perpetual change between the environment surrounding human beings and ecosystems. The average temperature on the earth is increasing rapidly which causes global warming. A major cause is rooted in undesirable human behavior through action on the natural environment, such as deforestation, forest burning, releasing toxic contamination into the environment from the expansion of countless industries, etc. As the globe is gradually warming as well as rapidly becoming environmentally deteriorated, man, animals and plants lie stranded in the same jeopardous condition as soil, water, and climate. This is causing changes in Mother Nature by which humans are inevitably involved.

The human brain has evolved to a state of extreme intelligence. This cleverness has made it possible for humankind to interfere with natural selection, starting from scientific laboratories to an industrial scale. The fact is that these actions are underlaid by craving, greed, and lust of psychological degradation, the unwholesome action with bad results. As we begin to see more clearly at present. The world is heating up day by day, both physically and mentally. The whole system of environmental problems seem to increase in dimension by deeply rooted causes that penetrate deep into the system. How would Buddhism view these issues? We'll find out by examining the Five Niyāma as a conceptual framework to environmental degradation.

2. Five Niyāma vs. Environmental Degradation

Environment implies a wide range of meanings from microscopic environment of tiny particle that cannot be seen by the naked eye, to macroscopic level of coexistence between organism and non-living things in the universe. The particles and the universe do not stand alone but are connected to the countless surrounding environments with various forms of relationship. However, the word “environment” in this article refers to organism living together in ecological environment of the global atmosphere. This environment changes over time, even without any stimulation. Therefore we can see in the present world that the environmental deterioration caused by human as an intrinsic catalyst.

Degradation and depletion of such, Buddhism has already answered. The concept of Five Niyāma is the key. Although the Pālī canon shows a definition of niyāma in brief as Dhamma Niyāma¹: “*this causal law of nature, this orderly fixing of things*” (S.II.1; A.I.285.), therefore the great Buddhist commentator Bhadantācariya Buddhaghosa gives a slightly different meaning as “certainty” as well by classifying it into 5 categories

¹ The Buddha says of Dhamma-niyāma in Saṃyuttanikāya in form of Paṭicca-samuppāda: the Dependent Origination, and in Aṅguttaranikāya as Sāmaññalakkhaṇa: the Three-Common Characteristics.

named “the fivefold order” as appear in the commentarial scriptures named *Sumaṅgalavilāsinī*² and *Aṭṭhasālinī*³ (DA.II.432; DhsA.272.):

1. **Caloric Order** (Utu-niyāma),
2. **Germinal Order** (Bīja-niyāma),
3. **Psychical Order** (Citta- niyāma),
4. **Moral Order** (Kamma-niyāma),
5. **Natural Phenomenal Order** (Dhamma-niyāma) respectively.

Moreover, the contemporary description makes use of the term “natural law” to explain the Five Niyāma widely in modern times as Venerable Phra Bhramagunabhorn (Phra Dhammapitaka, 2555: 153) described: 1. Utu-niyāma defined as the natural laws of material phenomena, 2. Bīja-niyāma involve the natural laws of reproduction, 3. Citta-niyāma is the natural laws about the working of mind, 4. Kamma-niyāma is the natural laws about the work of human beings, and 5. Dhamma-niyāma shows the natural laws of relationships and conditioned arising.

This evidence brought toward different perspective according to Pālī canon, commentarial works, and contemporary explanations. However, in writing this article, the author has defined Five Niyāma as “ordinary - certain - natural laws” to maintain the poetic flavor of the original meaning. These natural rules will be used as a framework to expound natural phenomena pertaining to 5 categories of environmental degradation.

Utu-Niyāma: Thermal Degradation

Temperature is a key term that describes the cooling and heating level. Even though our world is a place where the terrain is a vital factor for the existence of human beings, but there must be favorable condition of temperature and climate that is suitable for the growth and reproduction of organisms. From this point of view, the balance of temperature is another essential factor for appropriate living. The world is currently experiencing a temperature problem known as global warming, which represents steadily increase of average temperature of the Earth’s atmosphere, caused by Green House Gases. At the Intergovernmental Panel on Climate Change-IPCC which was held in 2014, the consensus of scientists indicated that global warming caused by the increasing concentration of greenhouse gas which came from human activities (National Research Council, 2010: 1) such as the burning of coal, including toxic chemicals in the mixture of greenhouse gases that humans have created themselves. These gases will float up into the Earth’s atmosphere acting as a reservoir of solar radiation, and eventually get trapped, causing global temperature to increases steadily.

Climate change affects the dynamics of the Earth in a manner of a holistic system of the nature. Ocean acidification phenomenon caused by the atmospheric carbon dioxide gas (CO₂) in which its concentration exceeds the standard, including the melting of glaciers which affect the rise of sea level. If the thermal degradation has not been

² Commentary to the *Dīghanikāya*, a collection of long discourses.

³ Commentary to the *Dhammasaṅgaṇī*, the first book of the *Abhidhamma piṭaka*.

resolved, mankind shall not endure further and will have no chance but to launch a migration project looking for a new world in a distant part of the universe.

In Buddhism, the first-type law of nature is recognized as “ordinary certainty” associated with thermal, meteorological, and climatic nature. The law underlies natural evolution in terms of growth and recession. On one hand the condition of environment in the past typifies the positive development of nature, on the other hand the current environment signal, recessive evolution of nature. Natural phenomena in which we encounter in everyday life namely:- global warming caused by the climate change, rapid melting of glaciers, climate variability, rain that does not fall in season, global heat increase, sea level rising steadily, etc. Such phenomena represent natural law, which is ordinary existence in everyday life, as Bhadantācariya Buddhaghosa stated:

Utu-niyāma means when in the rural areas of some times, picking flowers and fruits by cutting just once, the wind blow or does not blow, strong or weak sunlight, raining or no rain, lotus bloom in the daytimes and close at night time. (DA.II.432);

The simultaneous blossoming, fructifying and sprouting of such and such trees at such and such seasons. (DhsA.272.)

The passages show the variance of temperature caused by solar energy affecting the yield of plants, flowers and trees, wind, sunlight and seasonal rain including days and nights to regulate the phenomena. Notice that the Commentator mentioned the changing temperature only, he did not mention the degradation of temperature. Whatsoever, it can be said that the thermal degradation is based on severe temperature changes which are caused by physical law (Utu-Niyāma).

Bīja-Niyāma: Hereditary Degradation

Scientific knowledge in the early 21st century advanced enough to elevate human potential in order to do what our ancestors never even imagined before. Most recent advances in Reproductive Medicine offer the most advanced technologies to satisfy our limitless craving, we can dictatorially choose the time of fertilization to gametes between sperms and ovum. The technological advances in surgery can easily turn ugliness to miracle merveille in a snap just to distort our perception (saññā-vipallāsa)⁴ away from the truths The Buddha says “*Monks, there are these four perversions. . .they who perceive in the foul the fair*” (A.II.52-53.) Moreover, we also have the ability to conduct made-to-order genetic engineering in order to suit our intense needs.

What is heredity? The word heredity is a biological terminology which means to convey or inherited traits from parents controlled by genes (Prof. Dr. Vittaya

⁴ Vipallāsa can be translated as distortion or perversions consisting of three level namely:- 1. Saññā-vipallāsa: Distortion of perception 2. Citta-vipallāsa: Distortion of thought, 3. Ditṭhi-vipallāsa: Distortion of views. The three level can basically be of the following four ways:- to regard what is impermanent as permanent, to regard what is painful as pleasant, to regard what is non-self as a self, and to regard what is foul as beautiful. - A.II.52-53.

Thiengburanatham, 2556: 456), or the character as well as disease or impaired make certain sons from their ancestors, fathers, grandparents. (The Royal Institute, 2546: 781) This includes all such plants and animals together, so that heredity, reproductive, or genetic succession share a common meaning. Geneticists put advanced technology together with their great efforts in order to reveal the secrets of the universe, science has developed and led to the Genetic Engineering ability. By cutting out or move genes from one specie to one another according to human needs, the consequences can cause life in new forms named as genetically modified organisms-GMO, a distorted organism from the original nature GMO covers a wide range not only in animals but also in agricultural crops, vegetables, fruits, etc.

To a wise consideration, the GMO does not provide only advantage. If we try to view the real nature, montage of GMO animals and plants is the intention to distort and force the nature to follow the ways of human beings by using propaganda falsely with hidden agenda. What lie behind is the concealed fact of undeniable hazard as the United States government began to alert the public about the real threat of GMO. Doctors encourage patients to avoid the consumption of GMO products, which cause diseases such as asthma, allergies, digestive and immune system disorders, rheumatoid arthritis, chronic depression and anxiety, neurosis, etc. (Jeffrey Smith: online) a significant amount of research has confirmed GMO foods can be harmful to the liver, pancreas, kidneys, reproductive system, etc. (Dona & Arvanitoyannis, 2009: 164-175).

In fact, Genetically Modified Organisms intentionally convey contamination of “alien genes” into the immaculate environment pervasively. This will, beyond human control, affect the biodiversity of the ecosystem with directionless mutation. From this aspect the ecological equilibrium will be destroyed by just a few scientific equations. A new overwhelming species will infiltrate the original species then the original species will finally reach the age of extinction. As a result, the Natural Selection Theory is replaced by the Human Selection Theory which is a great mistake of mankind. It also shows totally irresponsible action due to the fact that these species are undesirable to nature. The result is that the pests (and crops) resist drugs or chemical pesticides and began to transform into the Super Bug, the Super Weeds, and eventually the Super Man. To understand this point clearly, we must realize that the “Super” of such does not represents any hero but a mutant monster containing the totally perverse genetic structure. Should we call these artifacts hereditary degradation? The answer lies in our mind. Other questions may rise, what will we look like in the future? Then what about our features, and our soul?

The viewpoint of Buddhism starts from the principle of Bīja-Niyāma which involve the natural laws, or the ordinary certainty, concerning reproduction. Buddhism uses as a framework for describing the genetic characteristics passed from generation to generation, as appears in commentaries:

The wheat is indeed a result of the wheat plant itself. Sweet results from nectar. Bitter results from a bitter plant (DA.II.432);

The gram's top shoots sprouting to the north, the southern creeper growing round a tree from the right, the sunflower's facing the sun, the Māluva creeper growing towards a tree, the holes occurring in the top of the coconut (DhsA.272.)

From the passages, the Commentator indicates the nature of the reproduction, when we grow wheat then the result is certainly wheat, corn or flowers therefore could not be possible. The same concept applies to the bitter and sweetness that come from plants that taste bitter and sweet, e.g., Wormwood gives bitter, honey gives sweet etc. Therewith the Commentator also exhibits similar modes of fruition of plants that inherited from their ancestor. Thus Laws of Reproduction, in this context, are a Buddhist Reproductive Biology of the species of plants, animals, and human beings that serves as a framework to the Gregor Mendel's Genetics Theory (Daintith & Martin, 2010: 390, 515) in the late 19th century, the foundation to the aforementioned theory of "Natural Selection". This is the beginning of Hereditary Degradation under the Laws of Reproduction that marks the coexistence of all beings in a world filled with the degradation.

Citta-Niyāma: Mental Degradation

The degradation of mind standing on one side, the other side is the perfection of mind. The perfection of mind reflects ultimate equilibrium in state of mind, invisible to the naked eyes, but with a mind-contact: Mano-samphassa⁵ (D.III.243; S.II.3.) amongst the three factors of mind (citta), mental objects (dhammārammaṇa), and mind-consciousness (manoviññāṇa). The state of consciousness stands behind and regulates all the actions at a behavioral level of men framed by either the moral or ethical (or both). This is because the mental factor controls and dictates behavior of human beings through words and actions, thus when the human mind has undergone a degradation, it inevitably reflects human expression of degraded behavior. Having viewed from this angle, a mental degradation is a major cause of the physical degradation to oneself, society, and living environment.

Buddhism marks Citta-Niyāma as the natural laws about the working of mind as the Commentator says:

Depending on the previous Citta and Cetasika, arise the latter Citta and Cetasika. . . This is Citta-Niyāma (DA.II.432.);

From the time the object strikes the sentient organism; each according to its own nature adverting by the five doors agitates the life-continuum, visual cognition accomplishes the function of seeing, the resultant mind-element accomplishes the function of receiving, the resultant mind-cognition-element that of examining, the

⁵ There are six kinds of contact (Phassa) in order to obtain knowledge from the external world:- 1. Cakkhu-samphassa: eye contact, 2. Sota-samphassa: ear contact, 3. Ghāna-samphassa: nose contact, 4. Jivhā-samphassa: tongue contact, 5. Kāya-samphassa: body contact, and 6. Mano-samphassa: mind contact.

inoperative mind-cognition-element that of determining, apperception enjoys the taste of the object (DhsA.274.)

The law clearly describes the process of mind and mental factors in terms of wholesome and unwholesome currents. Therefore, Buddhism regards mental currents as being cultivated easily regarding the Buddhist emotional development (Citta-bhāvanā) by training the mind to contemplate on one object at the present moment resulting one-pointedness of mind, where the unshakable mental currents are located. These conditions can be measured by the Four Jhānās⁶ (M.I.40.) of the Right Concentration (Sammasati). When individuals are trained and equipped with the developed mind according to the approach, everything that one says or do will consist of morals and ethics by the working process of wholesome mental currents. On a social level, the community inevitably turns into a quality society that members treat each other with loving-kindness, compassion and having ability to scrutinize what's right or wrong, not taking advantage of each other. But on the other hand, the undeveloped mind conduces towards the Mental Degradation of an evil society, filled with a great deal of undesirable demeritorious thought (Akusalacitta). This is the Buddhist viewpoint on the Mental Degradation that underlying the Citta-Niyāma's framework.

Kamma-Niyāma: Behavioral Degradation

The writer has already mentioned earlier about how Mental Degradation effects to society. In the context of Kamma-Niyāma, Buddhism marks the natural laws as the work of human beings in a manner of behavioral expression which embraced all the words and actions of human beings. Hence the Behavioral Degradation refers to behavior that does not include morals, ethics, and virtues.

Lacking of **moral behavior** breaks down the basic framework of Pañca-sīla⁷: the Five Precepts (D.III.235; A.III.203, 275; Vbh.285.) causing from the controversy on the individual level to the holocaust by powerful devastating weapons of the international warfare. Theft or burglary will be as normal as in everyday life. Husband and wife would no longer be able to spell "monogamy". Then the truthfulness words will disappear from society but filled with false speeches and misrepresented facts instead. Therewith, the wisdom of men will be reduced by intoxicants and all kinds of drug.

Likewise, lacking of **ethical behavior** blurs the ethical criterion into the stage of jeopardy. The black or white, good or evil, right or wrong would not be differentiated anymore.

⁶ Four Jhāna comprise of 1. First Jhāna (Paṭhama-jhāna) concerning with initial application (Vitakka), sustained application (Vicāra), rapture (Pīti), happiness (Sukha) and one-pointedness (Ekaggatā). 2. Second Jhāna (Dutiya-jhāna) concerning with rapture (Pīti), happiness (Sukha) and one-pointedness (Ekaggatā). 3. Third Jhāna (Tatiya-jhāna) concerning with happiness (Sukha) and one-pointedness (Ekaggatā). 4. Fourth Jhāna (Catuttha-jhāna) concerning with equanimity (Upekkhā) and one-pointedness (Ekaggatā).

⁷ The Five Precepts are the fivefold fundamental rule of morality to be observed by the laity namely:- 1. To abstain from killing, 2. To abstain from stealing, 3. To abstain from sexual misconduct, 4. To abstain from false speech, 5. To abstain from intoxicants causing heedlessness.

At last, lacking of **virtuous behavior** eventually renders human beings have no mercy toward our fellows, be ungrateful both to oneself and nature. Ones act oneself as a center of the universe and living like an imperishable God whose desires were always fulfilled regardless of troublesomeness of other animals and the nature. Such degradation was visible in the form of logging, deforestation, burning forests, including the toxic emissions from large industrial business into the nature.

In other words, said degradation of behavior can be measured by the using of Akusala-kammapatha: unwholesome course of action (D.III.269, 290; A.V.264.), which is clearly classified to the following courses:

Bodily action

1. Destruction of life (killing)
2. Taking what is not given (stealing)
3. Sexual misconduct

Verbal action

4. False speech
5. Tale-bearing (malicious speech)
6. Harsh speech
7. Frivolous talk (vain talk or gossip)

Mental action

8. Covetousness (avarice)
9. Ill will
10. False view (wrong view)

The ten unwholesome courses of action, particularly to the bodily and verbal action, are clear indicators to judge human behavior and actions. Whenever men fall under the purview of the ten criteria, it may be read as the totally Behavioral Degradation as the Buddha explains in the Cakkavattisuttra of the Dīgha Nikāya (D.III.61.) The results to the natural environment are both direct and indirect, in short and long term.

Now let's examine the Buddhist doctrine of kamma: the law of actions or the natural laws about the work of human beings which existed in every molecule of the universe. The Commentary explained in the Expositor⁸ (Aṭṭhasālinī) as:

The giving of suitable results by various kammās, Thrice-conditioned kamma gives thrice-conditioned [Ti-hetuka], twice-conditioned [Du-hetuka], unconditioned result [A-hetuka]; twice-conditioned kamma gives twice-conditioned, unconditioned result, not thrice-conditioned result. (DhsA.272.)

From the passage, what the Commentary emphasizes is that the action (kamma) and the result of the action (vipāka). The whole process of action and result has accurate power to control and judge all volitional actions. “The fruits of desirable meritorious result. And the fruits of undesirable evil” (DA.II.432; DhsA.272.), therewith The Buddha says:

⁸The commentary to the Dhammasaṅgaṇī: the first book of Abhidhamma Piṭaka.

*Whatever sort of seed is sown,
That is the sort of fruit one reaps:
The doer of good reaps good;
The doer of evil reaps evil.
By you, dear, has the seed been sown:
Thus you will experience the fruit. (S.I.216.)*

Therefore the degradation of human behavior means the absolutely growth of the unwholesome powers contaminating in human actions. The Law is considered the most important as a driving mechanism to other laws. The writer will discuss this in detail next.

Dhamma-Niyāma: Natural Degradation

Natural degradation means the regression and decay of all surrounding environmental conditions existing in the nature.

That is to say the holistic view of nature consisting of humans, animals, crops, buildings, etc., both man-made and not made, gradually decayed over times. Typically, the natural by itself is subject to decay and change naturally as a common characteristic as the Buddha says:

Paccaya Sutra (Dependent Origination)⁹

And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations come to be . . . whether there be an appearance or non-appearance of a Tathāgata, this causal law of nature, this orderly fixing of things, this conditioned arising. About this a Tathāgata is fully enlightened, he fully understands it. So enlightened and understanding he declares and teaches it, makes it plain; he shows it forth, opens it up, explains and makes it clear. (S.II.1.);

Upapāda Sutra. (Appearance)

Monks, whether there be an appearance or non-appearance of a Tathāgata, this causal law of nature¹⁰, this orderly fixing of things¹¹ prevails, namely, All phenomena are impermanent. . . All phenomena are misery¹². . . All phenomena are not the self.¹³ About this a Tathāgata is fully enlightened, he fully understands it. So enlightened and understanding he declares and teaches it, makes it plain; he shows it forth, opens it up, explains and makes it clear. (A.I.285.)

From the above Sutras, the Buddha spoke of the same thing that is “the causal law of nature and the orderly fixing of things”. Looking through this facet, Dhamma-Niyāma according to the Buddha’s intention significantly consisted of only two things,

⁹ Paṭicca-samuppāda.

¹⁰ Dhātu-dhammaṭṭhitatā=sabhāva-ṭṭhitatā.

¹¹ Dhamma-niyāmatā.

¹² Dukkā, “oppressive.”

¹³ Anattā, “not within our power.”

namely:- 1. Dependent Origination (Paṭicca-samuppāda); 2. The Three Characteristics (Sāmañña-lakkhaṇa). Of these, Dependent Origination explained the entire process of the rising and the fading away of sufferings. Meanwhile the Three Characteristics explained the common characteristics of things, viz., impermanence, state of conflict, and not-self.

Bhadantācariya Buddhaghosa has expanded Dhamma-Niyāma into a unique phenomenon that occurs in the life of Bodhisats¹⁴ starting from the conception to the extinction of the Aggregates (Khandha-parinibbāna) that make ten thousands of the universes shaken:

The world-earthquake when Bodhisats proceed into the mother's womb. (DA.II.432.);

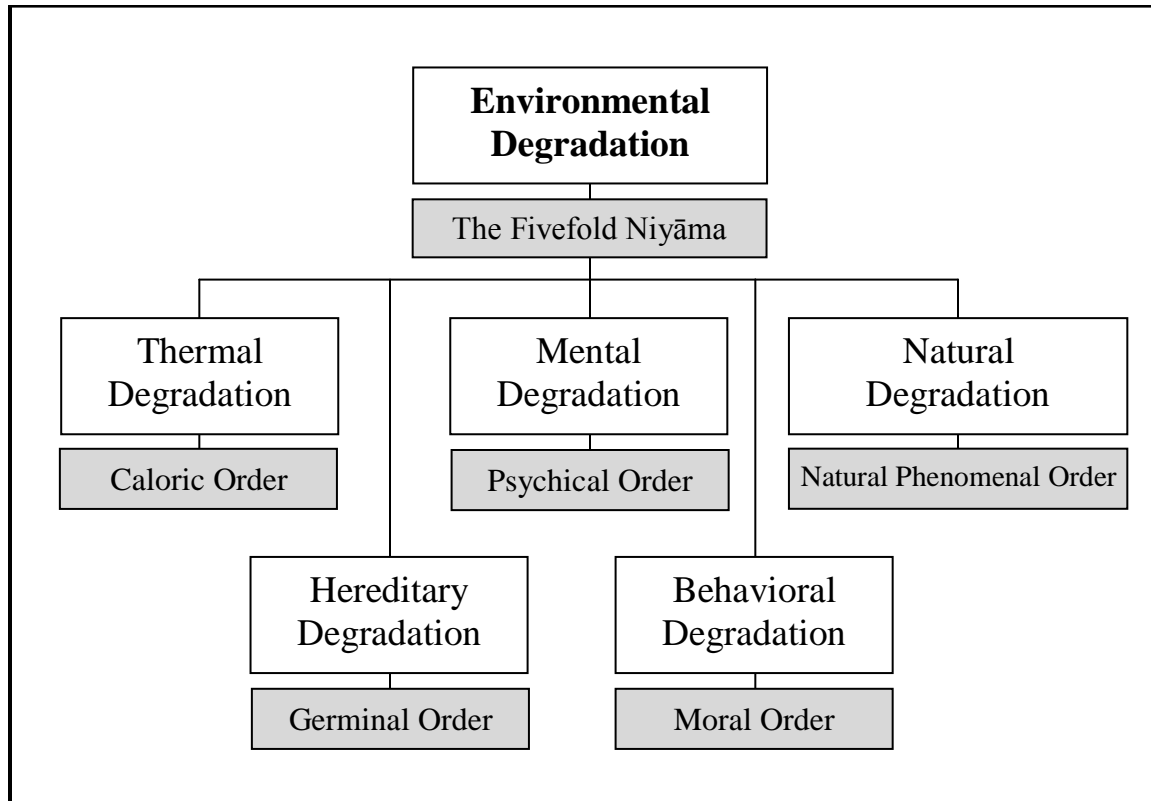
Bodhisats taking conception, being born of a mother, their final enlightenment, as Tathāgata turning the wheel of Dhamma, the surrender of life and utter passing away:- the world-earthquake at each. (DhsA.272.)

Having Dhamma-Niyāma as a framework, Buddhism can make an extensive and comprehensive explanation pertaining to the degradation of the natural environment in all dimensions of natural phenomena. This includes the entire process of the rising and cessation of suffering; the common characteristics of all things in the universe; including supernatural phenomena of nature, e.g., Bodhisats taking conception, passing away, and so on. Thus, it is clear that environmental degradation is only just natural phenomenon that happens commonly in the physical world. Nothing special falls under this law of nature. Moreover the Dhamma-Niyāma framework not only helps humans to fully understand the nature as they really are, but also contributes to the right view regarding to the Noble Eightfold Path, a path to the purification of all beings.

From what we have discussed, the environmental degradation under framework of the Fivefold Niyāma can be displayed by the following chart:

¹⁴ Bodhisats, Bodhisattva, or Bodhisatta means one who has resolved to attain enlightenment for the helping of his fellow beings.

Figure 1: Shows Types of Degradation Classified by the Fivefold Niyāma



3. What are the Buddhist Responses?

The awareness of the problematic conditions on environmental degradation is important in order to create realization of collaboration solutions. But what is the best solution? We need to examine what is answer from Buddhism? Therefore, studying conceptual framework of the Five Niyāma not only made aware of the fundamental problems but also imply the resolution of the problem. Ways to solve these problems are reflected through the concept of Moral Order (Kamma-Niyāma) as the primary law: “the natural laws about the action of human beings”. As we know that nature is always changing habitually. Humans are a key factor in urging change more rapidly, and then causing degradation in the end. Thus we can say that behavioral degradation of human has influenced to all types of degradation: the thermal; hereditary; psychical; and natural, in the overview of living planet.

In fact, some of scientific theory or invention in which is a product from the human’s brain, is not friendly but is antagonistic to the environment. Humans dictated nature to meet their stream of demands. They use cunning to seize the benefits of nature to comfort their own sensual indulgence. The material civilization of humans unfortunately does not help raise the spiritual level even higher, but in contrast is

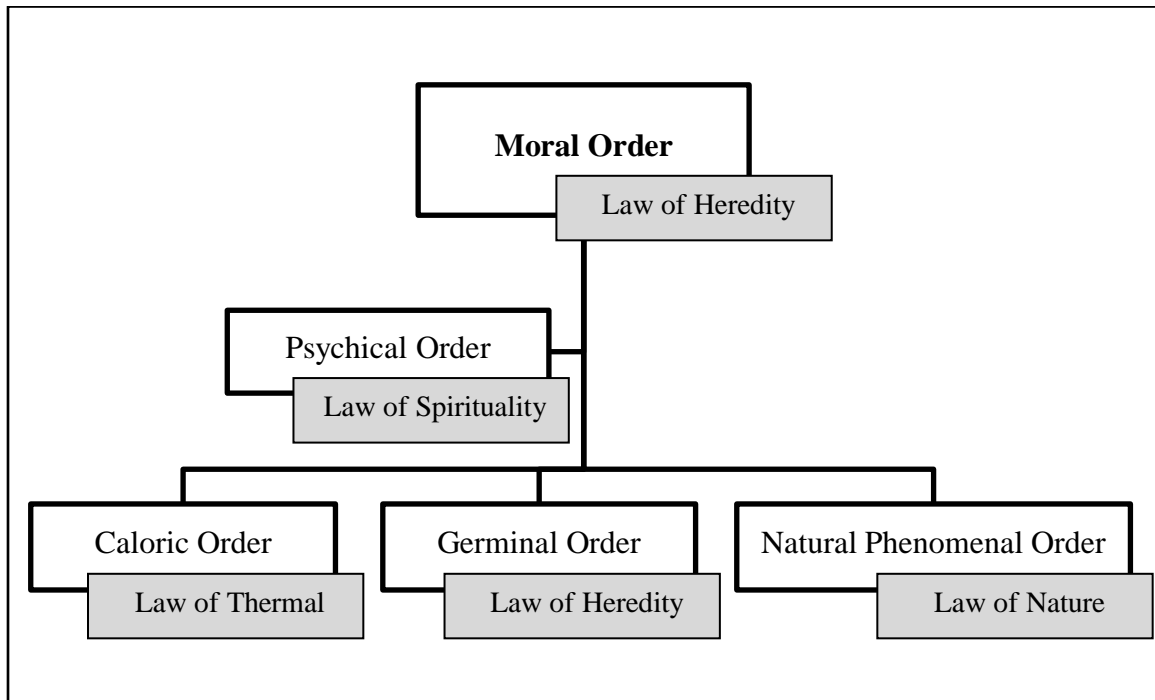
worsened. Furthermore, the behavior of man toward nature shows a lack of morality and ethics by means of ingratitude. Men cling to their cravings as a base without regard to ethics, good and evil against human beings and the animals that living together including forest and plants. Yet they take advantages solely from nature just only to satisfy their avarice. Hence human behavior is the main parameter of the problem of environmental degradation as a catalyst and accelerator of rapid degradation of nature. And this leads to the depletion of the environment finally.

The question may rise at this point, is mental degradation associated with this? Spirituality plays a significant role of governing behavior in the psycho-physical organism like humans. The five aggregates constitute inseparable materiality and mentality. Therefore behavior degradation is depends on the degradation of spirituality. The truth is that human beings have a tendency to express unwholesome behavior according to the basic instinct. Nevertheless, they also have the potential to cultivate the body and mind in order to escape from evil. It can be concluded that the psychical order and the moral order overlap and are inseparable from each other. So when we mention about the moral order, the psychical order is included.

In order to resolve these problems, it is necessary to resolve at cause which is “human”? This is why we need to pay special attention to the moral order. The law of kamma concerns universal responsibility. As a part of nature, the undesirable actions of men leads to undesirable consequences. This is where the concept of universal responsibility plays a vital role. That is to say human must be accountable for the results of every single action. At last, the law of kamma also shows the expression of respect and gratitude to the natural environment for coexistence between humans and nature harmoniously and sustainably.

Therefore moral order is important as a driving mechanism to the remaining Orders for balance of the environment. The following chart shows the moral order as a key factor in driving other orders:

Figure 2: Shows the Orders Driven by the Moral Order



4. Conclusion

The degradation of the entire environment in terms of the thermal, hereditary, mental, behavioral, and natural, are the problematic issues that humans are experiencing not just in our generation, but also in future generations. Looking back to the life of our forefathers, they did not experience degradation as severe as ours.

The concept of Five Niyāma is used as a framework for describing the phenomenon of rapid degradation of natural environment. Each aspect of the corruption that occurs is interconnected overlapping network of nature. This network has transformed to “decadence”. The major cause derived from the human avarice and craving.

In order to cope with such problems, we must study the moral in order to better understand the concept of actions, and their effects. We must also realize our accountability to pleasurable or unwanted effects since humans can choose to get the results of their actions either good or bad. With this principle, moral order is the universal responsibility of mankind. Thus human behavior should be properly developed as well as the development of mind and wisdom according to the threefold training. Which will make clear human intelligence and knowledge. Human should stop behavior that contributes to greenhouse gas emissions, should not burn coal. Nor release chemicals and toxins into the rivers and the atmosphere. Human must scrutinize in the use of reproductive technology, and medical surgery, and knowledge of genetic engineering, for

these should be controlled by the virtue, morality, and ethics. In the end, the average temperature of the Earth's atmosphere will gradually drop, glaciers will stop melting, sea levels will be lowered, the land will not be flooded, the rain will fall in season, etc., Although it is not possible to restore the prosperity within the foreseeable future, these actions will effectively help to slow a situation not to get worse than this. We must patiently take a long time to restore the degraded environment, wait for it to come to life again for the better future, and for the sake of our children.

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