An Analytical Study of the Relation Between Human and Nature in 
Theravada Buddhist Philosophy 
ศึกษาวิเคราะห์ความสัมพันธ์ระหว่างมนุษย์กับธรรมชาติในพุทธปรัชญาเถรวาท

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Abstract

The research on Analytical Study of the Relation Between Human and Nature in Theravada Buddhist Philosophy aims to study 1) to study the concept of human being in Theravada Buddhist Philosophy, 2) to study the concept of nature in Theravada Buddhist Philosophy and 3) to analyze the concept of relation between human beings and nature in Theravada Buddhist Philosophy. The research study of the Relation between human being and nature in Theravada Buddhist philosophy is a part of environmental and applied philosophy. It analyzed the study of Theravada Buddhist theories of Human being and Nature, to see some of the bigger issues example: the people will understand the environmental crisis in the world such as global warming, flood, drought and climate change and so on. And they can get some ideas from the ways one could go in constructing a philosophy of human being and nature.

The research finding were as follows.

The human being has the main important components, the body and mind that are related to each other. Human being has higher mind in the

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way to think, to judge, to understand and to control all its action. It is the kind of special being that has many activities with leading of the normal mind to be higher being. Life mind plays role as the forerunner, as the chief and as the mind-made to develop the body and mind. According to all special kinds of living beings, human being is better than the others. The human is the part of nature based on two main important components the body and mind. The components of body and the state of mind are raised by the state of its nature that we called Dhammajati or Loka, the nature or the world. The components of human being: four basic elements, earth, water, fire and air and non-physical features (mind) are under the subject to three characteristics -impermanent, suffering, and non self that there is nothing, nothing substantial, nothing permanent.

The nature is subject to the normal working of "laws of nature", five Niyama, is the essential properties and causes of those things to be what they naturally are, refer two major sets of interrelated meanings, referring on the one hand to the things which are natural. It is equivalent to the natural, physical, or material world or universe. The nature is not organized and constructed by man or God or "natural law or way" is universally valid, despite "natural" as fundamental principles. The nature is everything or environments exist on the Earth such as the natural resources and refer to the phenomena of the physical world, and also to life in general that has connected and influence on all living and non-living things. The nature is the state that offered everything for living and non-living on the World as well as universe.

Relation of human being and nature is both internal and external world. The body of human is born from four elements of nature. Human being has mind, and body. The nature has earth, water, fire, wind and other as is component combinations. Human body also has earth, water, fire, and
wind as its component, the human mind has own natural state happen based on nature word. Therefore human being and nature are very close to each other and have to go together. The relation is both bad and good that effect to each other. Most of bad relation mostly causes by human, not nature, but nature will back what the human did such as environmental problems, global warming, and natural disaster. The good relation human beings have to take care with loving-kindness of the nature because nature provide every natural resources for human being. The human beings is special being was born base on nature both body-mind and internal and external and human living depend on nature from birth till the death. The nature always provides everything for human being. The relation between human being and nature will be good or bad based on the human activities.

บทคัดย่อ

งานวิจัยฉบับนี้ คือศึกษาความสัมพันธ์ระหว่างมนุษย์กับธรรมชาติในพุทธปรัชญาแล้วว่า” โดยมีวัตถุประสงค์ 1) เพื่อศึกษาความคิดของมนุษย์ในพุทธปรัชญาแล้วว่า 2) เพื่อศึกษาความคิดของธรรมชาติในพุทธปรัชญาแล้วว่า 3) เพื่อศึกษาวิเคราะห์ความสัมพันธ์ระหว่างมนุษย์กับธรรมชาติในพุทธปรัชญาแล้วว่า งานวิจัยฉบับนี้เพื่อศึกษาความเกี่ยวเนื่องระหว่างมนุษย์กับธรรมชาติในพุทธปรัชญาแล้วว่าเป็นส่วนหนึ่งของปรัชญาสิ่งแวดล้อมและปรัชญาธรรมชาติ นี้เป็นการวิจัยเชิงเอกสารโดยเก็บข้อมูลจากเอกสารต่างๆ กล่าวโดยสรุป วัตถุประสงค์ให้ความคิดของมนุษย์กับธรรมชาติมีผลกระทบทางกฎหมาย การประกอบวิจัย ไม่เห็นด้วยซึ่งเป็นความเชื่อทางปรัชญาธรรมชาติระหว่างมนุษย์กับธรรมชาติ การศึกษาลักษณะนี้จะช่วยให้เห็นถึงความเข้าใจปัญหาของธรรมชาติและสิ่งแวดล้อมตัวอย่างเช่น ภาวะโลกร้อน น้ำท่วมเกิดขึ้น เปรียบเทียบผลดีภูมิอากาศ มันจะสร้างความคิดที่สามารถพัฒนาความเข้าใจธรรมชาติระหว่างมนุษย์กับธรรมชาติ

ผลการวิจัยพบว่ามนุษย์มีส่วนประกอบที่สำคัญคือวิจารณญาณ และจิตใจที่มีความเกี่ยวข้องกัน โดยมนุษย์มีตัวสัญญาณในการคิด พิจารณาและเข้าใจ กระบวนการพัฒนาที่เกี่ยวข้องกับจิตใจแล้วพัฒนาให้สูงขึ้น กลายเป็นผู้เป็นบ้าน เป็นเรื่องโดยการพัฒนาริตเย
และทางกาย ความเป็นอยู่ของมนุษย์คือประเสริฐว่าชีวิตใดๆ มนุษย์เป็นส่วนหนึ่งของธรรมชาติ อาศัยโดยส่วนประกอบของอย่างคือ ทางกายและจิตใจ ที่ก่อให้ส่วนประกอบของทางกายและสภาพจิตที่เกี่ยวกับธรรมชาติ ที่เรียกกว่า โลกแห่งธรรมชาติ

ส่วนประกอบของมนุษย์เกิดจากธาตุทั้งสิ้นคือ ิติน้ำ ไฟ พรอมด้วยจิตวิญญาณที่สำคัญได้อ่านจากโลภธรรม ๓ ประการคือ ความไม่พอใจความทุกข์และความเป็นอันดับ
ธรรมชาติเป็นประการที่สำคัญที่มีบางอันพิกฤต “ภูเก็ตธรรมชาติ” โดยนิยามทั่วไปเป็นสิ่งสำคัญ เพื่อสร้างทุกข์ต่อสุขไม่เป็นธรรมชาติ โดยหมายถึงสภาวะที่สร้างสันติสุข ๒ อย่างคือความหมายที่เกี่ยวข้องกับใจ และภายนอก คือ ธรรมชาติทางกายและปัจจัยของโลก

หรือจัดสร้างธรรมชาติได้สร้างมนุษย์ พระเจ้า หรือภูเก็ตธรรมชาติ แต่มันเป็นสิ่งที่สมรูปแบบ หรือเป็นสิ่งที่เกิดขึ้น ธรรมชาติคือสิ่งที่สุขใหม่ และสิ่งแวดล้อมที่มีอยู่บนโลกเป็นแหล่งที่มาของธรรมชาติ รวมทั้งปรากฏการณ์บนโลก

ความเกี่ยวข้องระหว่างมนุษย์กับธรรมชาติคือโลกภายนอก และภายนอกของมนุษย์เกิดจากธาตุของธรรมชาติมนุษย์มีมิติ มีทางกายและธรรมชาติ มีทางใจ มีน้ำ มีไฟ ลม และสิ่งต่าง ๆ อีกมากมายที่สร้างปรากฏการณ์สิ่งแวดล้อมมนุษย์มี ดิน น้ำ ลม ไฟ

เช่นกัน จิตของมนุษย์แสดงกล่าวถึงмеждународธรรมชาติ เพราะฉะนั้น มนุษย์กับธรรมชาติมีสิ่งที่เกิดมาจากโลกแห่งธรรมชาติเพราะฉะนั้น มนุษย์กับธรรมชาติมีสิ่งที่เกิดมาจากโลกแห่งธรรมชาติเพราะฉะนั้น มนุษย์กับธรรมชาติมีสิ่งที่เกิดมาจากโลกแห่งธรรมชาติเพราะฉะนั้น มนุษย์กับธรรมชาติมีสิ่งที่เกิดมาจากโลกแห่งธรรมชาติเพราะฉะนั้น มนุษย์กับธรรมชาติมีสิ่งที่เกิดมาจากโลกแห่งธรรมชาติเพราะฉะนั้น มนุษย์กับธรรมชาติมีสิ่งที่เกิดมาจากโลกแห่งธรรมชาติเพราะฉะนั้น มนุษย์กับธรรมชาติมีสิ่งที่เกิดมาจากโลกแห่งธรรมชาติ

มนุษย์เป็นสิ่งที่เกิดจากธรรมชาติมีร่างกาย และจิตใจอยู่ใต้ด้วยอาศัยธรรมชาติเกิดแล้วก็ดำเนินการอย่างดี หรืออย่างดีต่อการกระทำของมนุษย์ หรือไม่ดีต่อธรรมชาติ

1. Introduction

From day to day our world is changed due to people action and need of. The people’s need are to get all valuable things from natural resources in and on the ground as well as in water such as many numbers of trees are cut for fuel that has been decreasing rapidly. These effects have changed climate
of the world like the global warming, climate changes, drought and flood thereby adversely affecting not only human beings but also other living species. This dangerous situation is being taken very seriously and getting worse in environment of the world. This result comes from the action of human being.

A human being is considered as the highest level of development of all living beings on the earth. In Buddhism a human being is called “Manussa” the one who has the higher mind more than other living things. The human being is also a natural being. Birth gives man existence as a natural individual. The nature refers to natural growth. It refers to the way in which things happen by themselves. All the plants, animals, and things that exist in the universe are not made by people as called nature. In Buddhism nature is everything in the world which is not organized and constructed by human, which come closest to the Pali word “Loka and Dhammajati”. Sometimes, the nature refers to “natural law or way” (Dhammata and Niyam).

This relation in which human and nature are connected to each other and nature's effect on relevance to human. In the life of human there

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*Phra Assajita Dhammajoto (Awale), Analytical Study on Concept of Citta and It’s Significance in Theravada Buddhist Philosophy: Master’s Thesis, Mahachulalongkorn Buddhist University, (Under Royal Patronage, 2538), p.1.*


are two component things, mind (*Citta*) and body (*Kāya*) that has the relevance to other things in condition of nature. The human body is composed of the four primary elements (*Mahāphala Rupa*), namely, earth, water, fire and air or wind. So human being is united two important things mind and body, the elements of human nature that deal with five aggregates. The human being and nature is dependent on each other. The nature supports all needs to living beings and human being lives with nature and has to take care of nature. If human being destroy nature it means hurting oneself because the nature will give back what the human being did. If people exploit every available thing: trees, water, mineral resources or anything, without caring about the next generation in the future. The study of human being and nature is still interesting for the scholars, philosophers as well as religious leaders. This research is to study the human being and nature in the concepts of Theravada Buddhist Philosophy with an emphasis on points of (1) relation of natural state, body, (2) relation of mental state, mind and (3) relation of action. To sum up the research aims to analytical study on the following points: (1) The human being can be seen as the basis for interpreting religious or philosophical doctrines. (2) The relation of human being and nature are closed and dependent on each other that both are under the three characteristics. (3) The human being destroys nature like hurting own self and finally receives the own deed. (4) The nature supports and offers all needs to living thing on the world and the human being lives with nature and has to take care of nature with loving-kindness and compassion.

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*Phramaha Rambong Chadhavangso (Yunram), Human Nature in Theravada Buddhist Philosophy and Aristotle’s Philosophy, (Bangkok: Mahachulalokorn Buddhist University, 2548), p. 9.*
2. Objectives of the research

1. To study the concept of human in Theravada Buddhist philosophy
2. To study the concept of nature in Theravada Buddhist philosophy
3. To analyze the concept of relation between human being and nature in Theravada Buddhist philosophy

3. Research method

This research work is a documentary research. The research methodology can be divided into three stages as the following.

1. collecting the data from sources, Tipitaka, its commentary, sub-commentary and other sources, in which all the information and data concerned with Theravada Buddhist philosophy are available including:
   1.1 Primary sources, which refers to the Tipitaka and Atthakathā.
   1.2 Secondary sources which are related to the thesis and research sources are related to books, text, newspapers, magazines as well as internet.
2. Analyzing the data as well as systematizing them to give a learn scope of the topics connected on concepts of relation between human and nature in Theravada Buddhist philosophy.
3. Giving of conclusions and suggestions for further research study on Theravada Buddhist philosophy which can be beneficial for anyone who is interested in academic field.

1. The concept of human Beings in Theravada Buddhist philosophy

The study of human beings in Theravada philosophy shows that the human and the nature with focusing on natural phenomena are subject to three characteristics - impermanent, suffering, and non-self that there is nothing, nothing substantial, nothing permanent. The human being has the main important components; the body and mind are related to each other. Human has higher mind to think, to judge, to understand and to control all activities with leading of the mind to be higher being. Its mind plays role as
the forerunner, as the chief and as the mind-made to develop the body and mind in the way to med the life. Human being is better than the others, but can act both good or bad with making of result and has influence and power on own self, all living beings and nature in both—good and bad. The human is the part of nature due to two important components—the body and mind, components of body and the state of mind arise by the state of its nature that we called Uhamma or Loka, the nature of the world. The components of human are four basic elements and non-physical features or mind. Human is also the five Aggregates because it, the Khandhas compose a human being and the five aggregates body or Rupa. Human is the twelve links as well because they are the circle process of chain in the wheel of human life that we can say human is twelve links.

The human being can practice ‘abstain from all kinds of evil, to accumulate all that is good and to purify the mind’ by following Three fold Training. When human understands the true nature of things, human finds nothing substantial in the world. And human being can find happiness in present life and reach Nibanna with following the Noble Middle Path.

2. The Concept of the nature in Theravada Buddhist philosophy

The nature as subject to the normal working as "laws of nature" is the essential properties and causes of those things referring on the one hand to the things which are natural. The concept of nature as a whole, the physical universe, is one of several expansions of the original notion. It has meaningful for everything not only world but in the universe as well. Nature is equivalent to the natural, physical, or material world or universe. The nature is not organized and constructed by man or God called “natural law or way” is universally valid, hence “natural”. It refers to the phenomena of the physical world, and also to life in general that has connected and influence on all living and non-living things.
The nature has offered everything for living and non-living on the world such as natural resources. The life of human being, the animal and the plants on the planet are depending on the natural resources as well as the body. All natural resources have the sustainable balance for each other and relate to and closed with other. All of natural resources, people can use which comes from nature in and on the ground and in soil or river belongs to nature. All things grow up by nature and they have to depend on the nature as well. Buddhism taught the concept nature such as that law of nature is the fivefold Niyāma. It is the nature as Laws of Nature work together with causing the things to happen in the universe. Moreover, the teachings of four primary elements show clearly the four components element belong to nature. All of the concrete objects of this world—from are related by the four elements. The movement of these four elements is continually taking place, so that change is a continuous process within the internal and external world—in the universe and in living beings as well as non-living being. The nature is also everything or environments exist on the earth. It is focused on the natural resources in and on the ground as well as the animals and plants live that can be used and destroyed the action of human activity that can be changed to good to bad therefore those things are valuable natural resource be loosed or destroy by human activities from time to time.

3. The Concept of relation between human and nature in Theravada Buddhist philosophy

Relation of human being and nature is the closed and dependent to each other. The body of human is born from four elements of nature. Human being has mind, body. The nature has earth, water, fire, wind and other as is component combinations. Human body also has earth, water, fire, and wind as its components, the human mind has own natural state happen based on nature world. Both human being and nature are under the three
characteristics, permanence (Anicca), suffering (Dukkha) and non-self (Anatta). The relation is both bad and good that effect to each other. Most of bad relation mostly cause by human, not nature, but nature wait for return what the human did that maybe the ways to awake and find the human beings such as cause of environmental problems. All are causes of problems, in our World. Many problems are happen like this maybe come from the Increasing of population, growth populations that make more need, there more population, more needs the more we need the natural resources are destroyed.

Those are causes of disaster that from the activities of human such as smoke from factory, the industry in the world, cutting down the tree, polluting of water, making dirty water. By the concept of lord Buddha, the root or cause of problems are the three poisons arise in human mind, are the main causes of destroying everything that cause the environmental problem and makes suffering and the reasons that keep sentient beings trapped in Samsara. For living happily have to cut down the poisons—greed, desire, craving, lust, and anger: hatred, animosity, ill-will, and aversion, and hostility, ignorance: delusion, wrong understanding, wrong view of reality, misperception of the way the world works. We will be happy in this life and next life. We can flow the Buddha teach in the ways to stop these problems for our world.

Lord Buddha, He always spent his lifetime with nature and loving-kindness of nature. Lord Buddha is the one who love nature and live with nature from his birth to death and after he got enlightenment he let the monks to reside in forest with nature and also prohibited the monks not to destroy the nature, trees. He taught us about our body and mind is the components of nature—earth, fire, water and air. So if we want to live happy with the nature we have to take care and protect the resources and natural environments belong to nature.
The human being is one who has the higher mind more than animals and other living things in the World. The human being is just one type of being and can attain enlightenment as a Buddha. The concept of nature with two major sets of inter-related meanings, referring on the one hand to the things which are natural, or subject to the normal working of laws of nature. The human being and nature is the closed and dependent to each other both body and mind that can provide both bad and good that effect to each other.

4. Conclusion

Relation of human being and nature are very important subject for the research. Relation is the way in which two or more concepts, objects, or people are connected: a thing's effect on or relevance to another. This research is to study concept in Theravada Buddhist philosophy, Applied and Environmental Philosophy, part of Metaphysic, the branch of Philosophy. The human being is a bi-social being and represents the highest level of development of all living organisms on earth, of the social forms of life, communication and consciousness. In the life of human being there are two main components things mind and body has the relevance to other things in condition of nature. The nature is everything in the world which is not organized and constructed by man or God. The nature mean to "natural law or way" is claimed to be universally valid, hence "natural" as fundamental principles. Otherwise nature refers to natural growth, words combined two "naturally", without "interference". The relation of human being and nature is related and dependent on each other both body and mind and every close to each other and hard to go together. The relation is both bad and good that effect to each other. Most of bad relation mostly cause by human, not nature, but nature wait for giving back what the human did as result the environmental problems.
4.1 Suggestions for further research work:

Human being is special living thing that has high and deep thinking than other living beings in our World. The study of human being is still interested from the scholars, philosophers as well religious leaders. They all have the different ideas on human being’s theory. Nevertheless some give the same idea on being’s theory.

After doing the research study on human being and nature in the concept of Theravada Buddhist Philosophy go with the emphasis on point of relation between human being and nature. It will bring both views to discuss and then analyses with focuses on those theories for the further research as following suggestions below.

(1) The human being can be seen as basis for interpreting religious or philosophical doctrines.

(2) The human being and nature are closer to each other and both human being and nature are under the three characteristics, permanence (Anicca), suffering (Dukkha) and non-self (Anatta) and relation of them is dependent on each other.

(3) The human destroy nature like hurting can self then receive own deed.

(4) The nature supports and offers all need to living thing on the world and the human being lives with nature and have to take care of nature and live with nature with loving-kindness.

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