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NATURAL LAW OF BUDDHISM

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INTRODUCTION :

The Buddha was a human being. He was bonded and lived as a man.

In those the natural law of Buddhism is been strange and interested in for me. Because in Buddhism law some fact not same to other law. I think *Dhamaniyāma* most strangely in the world from the Buddha. If we are studying the natural law in Buddhism, we can see some fact of law strangely for us.



FIVE KINDS OF THE NATURAL LAW IN BUDDHISM:

The Natural law in Buddhism religion we can see is the process by which things happen and have always happened of their own accord. From a metaphysical, a psychological and an ethical standpoint on the Buddha natural law, then, we can see there are five aspects to this natural process.

- (1) The genetic process or caloric order *utuniyāma*, by which the ordered succession of the seasons, the flowering and forming of fruit of various plants ordered by seasonal changes, phenomena of winds and rains. etc, are brought about by the germinative and maturative nature of heat and could (tejo).
- (2) The genetic process or germinal order, *bījaniyāma*, by which seeds of a particular plant, for example, will produce a similar plant;
- (3) desirable and undesirable acts produce corresponding good and bad results.
- (4) *Cittaniyāma*, order of mind or psychic law, e.g., processes of consciousness (*cittaVithi*), power of mind, etc.
- (5) *Dhammaniyāma*, order of the norm, e.g. the natural phenomena occurring at the advent of a Bodhisatta in his last birth, gravitation, etc. By which the law of natural takes its course, such as when the attainment of Path-consciousness leads to eradication of the Buddha's birth, the preaching of the Dhammacakkasutta and the passing away (Mahaparinibbāna) are marked by earth tremors.

HOW TO UNDERSTAND UTUNIYĀMA IN BUDDHISM:

The science know this genetic process or caloric order *utuniyāma*, by used to the temperature, thermometer. They can know the ordered succession of the season the flowering and forming of fruit of

various plants ordered by seasonal changes, phenomena of winds and rains etc., the nature of heat and cold (tejo) on the universal world outside of our physician. Although Buddhism were not only studies our outside physician but also studies our inside physician. Therefore both outside physician and inside physician have earth elements; heat element, air element and water element. But the science more interested in outside our physical (Bahidda) than inside our physical (Ijjatta). Buddhism is most interested in our inside physical and consecration to meditation. Hence the Buddha dhamma and science are different. Weather on the world changing always some time hot sometime cold, sometime raining and sometime dry on the universal world. As the earth element, heat element, air element and water element are impermanent changes always in our body and outside.

HOW TO UNDERSTAND BĪJANIYĀMA IN BUDDHISM:

Bijaniyāma is the law of living matter, what we would think of as biology. The Pāṭi word Bīja means “seed,” and so Bijaniyāma governs the nature of germs and seeds and the attributes of sprouts, leaves, flowers, fruits, and plant life generally. Some modern scholars suggest that laws of genetics that apply to all life, plant and animal, would come under the heading of Bijaniyāma.

HOW TO UNDERSTAND KAMANIYĀMA IN BUDDHISM: EINSTEIN:

Say, at the Newton law “Every action there is an equal and opposite reaction.” That he point to outside phenomena natural in the world and truth for only Physical action laws. Whereas the Buddha point to teaches in Buddhism, mainly wants to understand to Physician and Phenomena action.

There are Verbal action (*vacīkamma*), mental action (Manokamma) and Physical action (Kāyakamma). The Buddha says “*cetanāhaṃkammavadāmi*”. *cetanā* is kamma, kamma is action, actions are Physical, Verbal and mental actions, there are doing good and bad.

HOW TO UNDERSTAND CITTANIYĀMA IN BUDDHISM:

Philosopher J.J.Tomsam says, “*Grate idea can move the world.*” Buddha says “*Cittananiyatiloko*”. Now scientists made and produce many kind of thing on the World. There are Computers, T.V and Nuclear and can go to the moon and other polar, those are idea of human mind. Thus Scientists and philosophers are now agreed that whole universe is a construction of the mind and exists only in the mind as an edifice of conventional symbols shaped by the senses of man.

Hence, if we could see ‘things as they really are,’ the world may appear in an entirely different hue or even as one vast void.

These are the six sense bases: eye, ear, nose, tongue, body and mind (*mano*). In Buddhism there are many words for mind.

Citta – the mind, which can develop or deteriorate

Mano – the mind faculty

Viññāna - consciousness

The central word for mind is “*citta*”.

Viññāna is the connection to the object or faculty. It is the cognition of, the awareness of Dhammas. The *mano* may be collecting information but our attention might be elsewhere. The nature *Citta* of awareness of objects is called consciousness.

HOW TO UNDERSTAND DHAMMANIYĀMA IN BUDDHISM:

Dhammaniyāma, order of the norm, the natural phenomena occurring at the advent of a *Bodhisatta* in his last birth, gravitation, etc. The original Pāṭi term for Buddhism is *Dhamma*, which, literally, means that which uphold as. The *Dhamma* is that which really is.

Scientist **Einstein** says, “Every energy can neither be created nor destroyed.” that is true for only the physical (material) but that is normal philosophical idea. Till now the Buddha had created and

destroyed **Eistien** theory “Every-energy can neither be created nor destroyed” at *Dhamaniyāma*. Because Nibbāna haven’t rebirth and died, have only Nibbānadhātu. That is called *Dhamaniyāma*.

CONCLUSION:

The truth is the same in any age, even if the law methods leading to its understanding way. When we consider the evidence in the light of modern science, we shall find that the results achieved have been the same.

For instance the Buddhist view of mind and matter-phenomena law, that they are all illusions not real. Numerous are the instances wherein the Buddha draws attention to this. Whether man or beast, angel or devil, from the atom to the stars in the heavens, everything is governed by the (*Dhamaniyāma*) law of “Dependent Origination”- *Paticca-Samuppāda*. When the conditions or cases cease, the object, too, ceases. But the sphere of *Māyā*- (Illusion)- is one of relative reality’, that is to say; a thing is real on its own level, but not real in any absolute sense.

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