Scholarly Research Journal for Humanity Science & English Language,
Online ISSN 2348-3083, SJ IMPACT FACTOR 2021: 7.278, www.srjis.com
PEER REVIEWED & REFEREED JOURNAL, AUG-SEPT, 2021, VOL-9/47

SCIENTIFIC PERSPECTIVES IN BUDDHIST PRACTICES

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Paper Received On: 25 SEPT 2021
Peer Reviewed On: 30 SEPT 2021
Published On: 1 OCT 2021

Introduction

The studies in Buddhism and Science show an increased positive correlation in different aspects. This indicates a positive correlation between Buddhism and Science, i.e., physiological and functional mutual relationships. They can interact and promote each other to develop. Buddhism can be considered a bridge connecting moral ideas and scientific ideas by encouraging people to discover the hiddenly potential forces in mind towards the surrounding environment. Buddhism is always trendy; since then,Buddhism and Science have actively applied to create a more developed, civilized, and ethical society.

Physicist Albert Einstein said, “If there is a religion that can satisfy the demands of science, it is Buddhism” because Buddhism has desirable characteristics for a universal religion of the future. It is beyond the power of God, away from dogmas. It encompasses both instinct and spirit and is based on the religious awareness that demands intensely the experiences accumulated of both body and mind as a meaningful unity.

Buddhism and Modern Science.

The vast universe with countless different shapes, but miraculously, all of them are formed from the basic matter unit, called atoms, the discovery of it illuminates science with a more general view of the whole world. It rejects all of the lukewarm and mystical theories of the ancient philosophical schools. From the time that the universe was formed by "the five

elements," the metal-wood-water-fire-earth, then that God moulded the world within six days ... until now all have been clarified thanks to the atomic theory and a new discipline of modern physics - quantum mechanics was born. However, we cannot completely refute the ancient theories because some of them have no small contributions. I would like to refer to Buddhism, an early school of philosophy with profound and realistic explanations recorded through the sutras and also recorded by the Buddha's disciples. In terms of Buddhism, we can see these elements as living beings when absorbing enough energy, as indeed, it will overcome the barrier and the obstacles of life.

Faith- "The faith that functions in Buddhism is the faith which leads to wisdom, and as such is secondary to wisdom. Buddhism is a religion-free of dogma. The second kind of faith is found in both Buddhism and science. It has three important functions in relation to wisdom:

- It gives rise to interest and is the incentive to begin learning.
- It provides the energy needed in the pursuit of that learning.
- It gives direction or focus to that energy.
- Apart from these main functions, well-directed faith has a number of further characteristics, which can be shown in the Buddhist system of practice.

Theoretical part: The correlation between Buddhism and science.

If there is one religion that can be called scientifically appropriate, it must be Buddhism. Because, unlike other religions, Buddhism is not dogmatic and is not based on faith; Buddhism has never sought to replace science in explaining every phenomenon; and in the course of human development, Buddhist organizations have never condemned an invention or a scientist.

One can explain these things in the spirit tolerance of Buddhism, but that's not all. Buddhism and science also share some characteristics that we will analyze later.

Moreover, over 2500 years of history, Buddhism has accumulated much knowledge and experience that scientists are also interested in and seeking to exploit today. Francisco Varela, a biology researcher in cognizant sciences, said that he discovered new horizons through studying and experimenting with Buddhism for more than 15 years: In the Buddhist tradition of more than 20 centuries, the phenomenon of learning experience has brought a vast amount of understanding. The Buddha proposed a very close method to Husserl's approach, to stop all beliefs and observe and perceive the senses directly.

It can be said that Shakyamuni Buddha was a precursor to Husserland that the Buddhists were specialists in mental phenomenology. Buddhist traditions are not related to beliefs. But is closely related to mental science. It is impossible not to know that treasure of knowledge, which is also in the spirit of Western phenomena but applied in action and even in experimental. Maybe the two paths of phenomenology and the scientific method will complement and enrich each other. Buddhism and science are compatible theoretically becausethey share a common foundation, some mental attitudes, and some observations, although there are differences in subjects and objectives.

A common foundation: Wisdom.

The basic point of meeting between Buddhism and science is based on wisdom. Science is based on understanding built by human reason. Buddhism is also based on human intelligence, following the Buddha's example, who is "the perfect blessing of wisdom."

In science, as well as in Buddhism, there is no faith, and there is no need for faith. The English "believe" comes from the ancient German word "Liebe," which means "love." Therefore, it can be said that faith belongs to the emotional scope rather than reason, and most of the problems, the majority of disagreements between religion and science occur just because the religions of revelation are based on faith, in emotions, not in reason. Buddha, don't get caught up in that.

- **The subject is human**

On the path of wisdom, science, and Buddhism, asserts that the subject is human. Both focus on people, so it can be said that Buddhism and science are paths of humanism.

According to science, all understanding depends on people's nature and experience, and anyone can improve their level of education, thanks to their efforts. The truth achieved is not the divine truth given by God but the truth discovered by man.

According to Buddhism, people confuse themselves, cause suffering for themselves, and also enlighten themselves, free themselves. No one has an impact on man, no salvation or punishment by God or any divine being. There is no fate, no coincidence, only the law of cause and effect. Moreover, anyone can be enlightened, and anyone can become a Buddha.

Thus, science and Buddhism give people a sense of responsibility, confidence in their abilities, the freedom to choose, at least to some extent, and the spirit of equality on the intellectual path.

- **Differences in goals and subjects.**

The difference in goals and objects; we must recognize there are differences between science and Buddhism:

The object of science is all that can be observed, experimented with, and aware of: every phenomenon, natural or not, people and every organism, society, etc., even science can study on themselves. It can be said that there is no field beyond science, and the scope of science is widening every day.

But it can also be said that science has no purpose but a deeper and more accurate understanding every day. Self-science brings nothing to man but understanding. Science stands in a neutral position and has nothing to do with morality and sentiment. How to apply science is another matter.

In contrast to science – or rather complementary to science – Buddhism has a certain goal: eradicating suffering and being free. The Buddha emphasized, "Bhikkhus as if the seawater had only one salty taste, the things we taught had only one purpose, which was liberation." Therefore, Buddhism does not advocate to understand all that can be understood but only focuses on what brings people to the cessation of suffering and liberation. Because of the notion that "Buddhism is at heart," the object of Buddhism is the mind, which is very clear in Zen and Consciousness. Instead of studying the external environment like science, Buddhism advocates returning to oneself. To borrow an image, we can compare the light of science as a bright light that radiates everywhere, while the light of Buddhism as a laser converges on one point.

It is very likely that Buddha Shakyamuni took such an attitude because, in India in the 6th century BC, there were many vicious metaphysical tendencies in hypotheses that went nowhere, while science was not yet born. For Buddha, life is too short of taking time in activities that do not benefit the main goal, i.e., liberation. But today, after centuries of human evolution, with ever-evolving insights, is it possible not to receive the light of science. How do Buddhist intellectuals choose? Between the "vaster sea of suffering" and the endless "sea of learning," and is there a choice?

- **Two paths of wisdom.**

Science uses reason, a reason to interpret, use words and symbols to express thoughts. Insights are communicated, communicated through words, symbols, and thereby popular across the globe and through the times.

Buddhism uses reason to learn the doctrine and preserve the law, but the reason is not enough to attain enlightenment. Complete wisdom is beyond the scope of common knowledge, beyond words and symbols. It is a total and sudden awakening, a spiritual state called "realization," which can be experimental after a period of practice. Today's science itself must recognize the limitations of reason and the intuition that comes from the human subconscious. Perhaps "the main one is not visible."

Practical and experimental spirit.

The attitude of Shakyamuni Buddha is no different from the attitude of a physician. We can see through his first lecture on the Four Noble Truths, a scientific, reasonable, and practical order, a medical method consisting of four phases: diagnosis of the disease, finding the cause of the disease, the prescripts, and treating the disease with an effective dose of medicine. Buddhism is experimental practice because from suffering to the cessation of suffering are all life experiences, and to follow Buddhism is to find a way to follow the path the Buddha passed.

In the West, the strong development of medical research is also due to the scientific method proposed by Francis Bacon and Claude Bernard, in a four-stage sequence: from observing the present figure out some facts, then find laws that explain the facts, and finally test to control those laws.

Thus, we can say that practical and experimental spirits are characteristics that make Buddhism and sciences apply closely to each other.

- **The spirit of criticism, defiance, openness, tolerance.**

Especially in accordance with science is the critical spirit of Buddhism. All Buddhists remember the Buddha's teachings to Kalama villagers, advise them to keep always the spirit of criticism, take not accept a single truth before verifying it by reason, and experiment for themselves.

The spirit of science is the spirit of criticism and positivism, rejecting subjective feelings, legendary beliefs, paranormal and metaphysical explanations.

Breaking down, **being open and tolerant,** often intimately related to each other, are the core spirits of Buddhism. The Buddha considered his path as a means, as a "raft to cross the river," as "the finger pointing to the moon," as impermanent like all methods.

Buddhism is not based on the sutras but only as a means of helping Buddhists understand the teachings. The sutras are just written teachings, passed down from generation

to generation, and are not immune from time constraints. Of course, that spirit of openness and tolerance has brought useful developments to both sides. Science is enriched by new theories, sometimes contradictory but always complementary theories, which adds some new light. Newton's concept of the mechanical universe, Einstein's theory of relating, and the theory of Bohr and Heisenberg's anthology, in turn, made humans understand more about the world. Buddhism has become as diverse as a great tree, and it's also because of the contribution of the ancestors.

Results and Discussions.

Buddhism is a sublime, miraculous, and practical doctrine, including all the philosophies in the world, without any sermon of thought but Buddhism. Therefore, when looking at Buddhism, the philosopher told Buddhism to be pure philosophy, and recently when science began to flourish, scientists said: Buddha is so scientific!

Impermanence-means that it does not usually exist but changes every hour, minute by minute, all inorganic or organic things are impermanent. The universe is infinity; all things perceivable through feelings or thoughts called Dharma are changing, impermanent, changing in the blink of an eye, in every moment khana (the shortest time unity), or each stage, the quality is replaced by change.

Impermanence manifests itself according to the law of cause and effect that arises, stays for a while, and then transformed, all arises and passes away due to causes and conditions; causes are conditions and conditions that help causes cause to develop.

Verification- Kirthisinghe discusses the confrontation between the "revealed" beliefs of Christianity and scientific "truths" established by science on "ocular demonstration and verification by experiment" and contrasts it with the mutually friendly relationship between Buddhism and Science. He says,

"By using the scientific method, the Buddha proved that he was, indeed, a scientist. Hence from this consideration alone, it is futile to ask whether he, his followers, or his statements can be considered as scientific or inimical to science. He and his followers, and the whole procedure that the Buddhists employ, are in conformity with and in the spirit of science. Hence, no quarrel could ever arise with people who accept scientific principles or make scientific discoveries. The Buddha and Buddhists welcome each scientific discovery, each new application of scientific principles, for there could never be contrary to the principles that they themselves employ. "

Summary.

Today we live in the scientific age in which every aspect of our lives is influenced by science. Since the scientific revolution during the 17th century, science has continued to develop continuously to this day.

The impact of science has an extraordinary power over traditional religious beliefs. Many basic religious concepts are being shaken under the pressure of modern science, and they cannot be accepted any longer by the intellectual world. Nowadays, it is no longer acceptable to admit the truth through theology or to rely on classical clerical versus science. For example, the invention of modern psychology has shown that the mind, like the human body, operates according to the natural law of cause and effect without the presence of an unchanging soul, as some religions have preached.

All true religions have certain cultural and moral contributions to humanity. Buddhism has made contributions in terms of culture, morality, and lifestyle, contributing to perfecting personal morality, healthy social relationships, and forming a style and lifestyle consistent with the ethic tradition. The Buddhist sutras, literature, poetry, architecture, sculpture, painting, music, art show not only the intellectual culture but also contain a treasure trover of teachings. Delicate philosophy, the art of intellect, soul, emotions, and national identity. In the current social conditions, the cultural heritage of Buddhism is continuing to take effect, creating national nuances, contributing to enriching cultural identities for many countries. In addition to its value to meet the needs of spiritual life and practice guidance. Hence, we can say that there is no detachment of scientific concepts from Buddhist bases.

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