

International Multidisciplinary
Research Journal

*Indian Streams
Research Journal*

Executive Editor
Ashok Yakkaldevi

Editor-in-Chief
H.N.Jagtap

Indian Streams Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

Regional Editor

Manichander Thammishetty

Ph.d Research Scholar, Faculty of Education IASE, Osmania University, Hyderabad.

Mr. Dikonda Govardhan Krushanahari

Professor and Researcher ,

Rayat shikshan sanstha's, Rajarshi Chhatrapati Shahu College, Kolhapur.

International Advisory Board

Kamani Perera

Regional Center For Strategic Studies, Sri Lanka

Mohammad Hailat

Dept. of Mathematical Sciences, University of South Carolina Aiken

Hasan Baktir

English Language and Literature Department, Kayseri

Janaki Sinnasamy

Librarian, University of Malaya

Abdullah Sabbagh

Engineering Studies, Sydney

Ghayoor Abbas Chotana

Dept of Chemistry, Lahore University of Management Sciences[PK]

Romona Mihaila

Spiru Haret University, Romania

Ecaterina Patrascu

Spiru Haret University, Bucharest

Anna Maria Constantinovici

AL. I. Cuza University, Romania

Delia Serbescu

Spiru Haret University, Bucharest, Romania

Loredana Bosca

Spiru Haret University, Romania

Ilie Pinteau,

Spiru Haret University, Romania

Anurag Misra

DBS College, Kanpur

Fabricio Moraes de Almeida

Federal University of Rondonia, Brazil

Xiaohua Yang

PhD, USA

Titus PopPhD, Partium Christian University, Oradea, Romania

George - Calin SERITAN

Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi

.....More

Editorial Board

Pratap Vyamktrao Naikwade

ASP College Devrukh, Ratnagiri, MS India

Iresh Swami

Ex - VC. Solapur University, Solapur

Rajendra Shendge

Director, B.C.U.D. Solapur University, Solapur

R. R. Patil

Head Geology Department Solapur University, Solapur

N.S. Dhaygude

Ex. Prin. Dayanand College, Solapur

R. R. Yalikal

Director Management Institute, Solapur

Rama Bhosale

Prin. and Jt. Director Higher Education, Panvel

Narendra Kadu

Jt. Director Higher Education, Pune

Umesh Rajderkar

Head Humanities & Social Science YCMOU, Nashik

Salve R. N.

Department of Sociology, Shivaji University, Kolhapur

K. M. Bhandarkar

Praful Patel College of Education, Gondia

S. R. Pandya

Head Education Dept. Mumbai University, Mumbai

Govind P. Shinde

Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai

G. P. Patankar

S. D. M. Degree College, Honavar, Karnataka

Alka Darshan Shrivastava

Shaskiya Snatkottar Mahavidyalaya, Dhar

Chakane Sanjay Dnyaneshwar

Arts, Science & Commerce College, Indapur, Pune

Maj. S. Bakhtiar Choudhary

Director, Hyderabad AP India.

Rahul Shriram Sudke

Devi Ahilya Vishwavidyalaya, Indore

Awadhesh Kumar Shirotiya

Secretary, Play India Play, Meerut (U.P.)

S. Parvathi Devi

Ph.D.-University of Allahabad

S. KANNAN

Annamalai University, TN

Sonal Singh,

Vikram University, Ujjain

Satish Kumar Kalhotra

Maulana Azad National Urdu University



BUDDHISM AND SCIENCE: TWO PATHS BUT SAME GOAL

Dr. Ramesh Sandhu

Associate Professor , C. R. College of Education, Hisar.

ABSTRACT

Several Western thinkers has viewed that Buddhism can reunite the estranged worlds of matter and spirit. These thinkers reinterpreted Buddhism as a system of thought rather than a religion which was known as "Buddhist modernism." They downplayed the mystical, mythological and psychical aspects of the religion in favour of the national and psychological. The Buddha, the founder of Buddhism discarded superstitions and rituals and took religion back to its pure and simple origin. Some researchers highlighted the rational and empirical of scriptural sources over those dealing with faith, the supernatural, and miracle. Buddhism itself can be is an agnostic, superstition-free moral ideal that propagates that universe is governed by rule of law that resembles the scientific view of universe. There are several similarities between Buddhism and Science. Both yearn for truth, the doctorial of 'Karma' and 'Dharma' are in congruence with systematic analysis of problem and searching the truth in a single minded and honestly performing your task. Both Buddhism and science have roots in the practice of observation to clear doubts. Buddhists' teaching like not-self (anatman), impermanence (anitya), and interconnectedness (pratityasamutpada) share a lot in common with scientific areas

much as genetics, evolution, and physiology. Buddhism yearn for human happiness, similarly, science is dedicated entirely to human advancement. Science has freed humanity from hunger, disease and natural calamities. In fact science and religion are not always opposite to each other and could be beneficial towards one-another.

KEYWORDS: Buddhism, science, common goal.

INTRODUCTION

Buddhism is a combination of both speculative and scientific philosophy. It advocates the scientific method and pursues that to a finality that may be called Rationalistic. In it are to be found answers to such questions of interest as: "What is mind and matter? Of them, which is of greater importance? Is the universe moving towards a goal? What is a man's position? Is there living that is noble? It takes up where science cannot lead because of the limitations of the latter's instruments. Its



conquests are those of the mind.

Bertrand Russell

Religion is portrayed as enemy to science. Galileo is one of the examples when church punished him for his new discovery. Earlier scientists were considered heretics to the church, and there still exists government-funded schools that teach creationism instead of evolution (Kirk, 2014). The tension between science and religion is a common theme in American government (Saffren, 2016). Several issues like research on stem cell, creation of human being in laboratory, abortion etc. have created division between people who believe in the supremacy of God and religion and those people who believe in science. Thus there is substance in the fact that religion hinders the advancement of science. Unlike, other religion, but Buddhism is an exception, because, Buddhism do not talk of a super power on God and believed in human experience. Buddhism is based on observation over blind faith. Buddhism's goal is to seek truth and find the best way to happiness through these truths. Buddhism accepts scientific advancement provided these are based on empirical facts. Some Western thinkers are searching relationships between Buddhism and science. They have seen in Buddhism a reconciliation of religious beliefs, and scientific thought. Buddhism was viewed – and constructed -- by many Western thinking, as an alluring and exotic spiritual tradition that could reunite the estranged worlds of matter and spirit (Verhoeven, 2013). The theologian Harvey Cox, in his 1977 book *Turning East*, views this move as the expression of a larger Western spiritual crisis, the result of "two tubercles in the body politic which debilitate both our churches and our culture -- the erosion of human community and the evaporation of genuine experience."

Buddhism and Science have similar objectives. Both seek truth and trying to free us from delusion of our perceptions, which can be cleared by observation. In the fourteenth Dalai Lama's book *The Universe in a single Atom* he states

An inquiry has to proceed from a state of openness with respect to the question at issue and to what the answer might be a state of mind which I think of as a healthy skepticism. This kind of openness can make individuals receptive to fresh insights and new discoveries; and when it is combined with the natural human quest for understanding, this stance can lead to a profoundly expanding of our horizons. (25)

Truth can be sought through inquiry and observation only. It leads to accepting the law of nature and is common in both Buddhism and science. Buddhism talks about Four Noble Truths: the existence of suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering. These Four Noble Truths were developed by Gautam Buddha and attain the enlightenment because of the four sights., an old man, disease, a dead body and an ascetic (Hagen, 2015). Thus Buddhism was developed as a response to observation. Likewise biology was developed through the observations of the Greek philosophers such as Aristotle (Boylan, n.d.).

Both Buddhism and science have roots in the practice of observation to clear delusion. Both have overlap in their discoveries. Buddhism's teachings such as not-self (*anatman*), impermanence (*anitya*), and interconnectedness (*pratityasamutpada*) share a lot in common with scientific areas such as genetics, evolution and physiology. Buddhism considers *Anatman* as no intrinsically existing soul. In his book *From Here to Enlightenment*, The Dalai Lama describes the Buddhist conceptualisation of *anatman*:

The Buddha asks us to analyse the nature of our self. The self, or the person, existing in dependence upon certain physical and mental elements. However, in our naive perception of ourselves we tend to assume that the self is something like a master that rules over our body and mind, that it is an essence somehow independent of them. It is that kind of self, one that we falsely assume to exist, that the Buddha negates. Buddhists refutes not the person, but a mistaken conception about the self. (82).

What we mistakenly perceive as the self is the compilation of The Five Aggregates or The Five *Skandas*: form, sensation, perception, mental formation, and consciousness (Hagan, 2015). Buddhism does not believe in one soul that controls The Five Aggregates, these factors interact with each other and compile into the aspects of a conscious being. The advance research in science about the living being shows the proof of not-self. If we look into the physiological functions of our body, the more we find that the human skin doesn't separate us from the

rest of our environment; it joins us to it (Barash, 2014: 29). In fact, the cells in our body are being continuously renewed and require perpetual uptake from the environment to survive. Our body is composed of a lot of water and carbon compounds and inorganic elements. From a neuropsychological standpoint, the belief that our thoughts and feelings separate us from the outside world is a delusion. However, these thoughts and feelings are established in our parietal lobes. The left lobe establishes that the body is distinct from the environment and the right lobe makes comparisons to features in the environment (Hanson, 2009). From a scientific perspective, mind is the product of physiological process. Memories, experiences, and emotions can all be traced back to the molecular structures in the body (Hanson, 2009: 26). Scientific research shows that self is composed of genetic material expressing a certain phenotype in a given environment. Certain genes exist within us that do not emerge unless exposed to an outside factor (Barash, 2014). These genes emerge from the choices, experiences, and the reflective adaptations. Therefore, both Buddhism and science do not believe in intrinsically existing self.

Buddhism believes in *anitya* or impermanence and it is supported by science also. Everything in this world worn down and changes. So life requires energy to maintain and sustain itself. This continuous maintenance leads to impermanence. Thousands of cells in our body are continuously worn out and new cells are formed, our body has a tendency to change and mutate on its own. Thus evolution is based on mutation of genes and their adaptation to environment. The organisms which are best adapted to environment survive and is able to pass on his / her genetic material to future life forms. Organism changes their role in their environment for better adaptation and survival. For example, the endosymbiotic theory which explains the progression of complex eukaryotic cells by their ability to engulf prokaryotic cells to provide them with energy. It shows that two separate, single celled organisms combined together to form a mutually beneficial relationship. The evolution theory advocates that life will forever be changing from one form to another. Buddhist's meaning of impermanence focuses on acceptance of death. The impermanence of life is inevitable, and the Dalai Lama has written that, "Awareness of death is crucial because remembering death and impermanence counters on habitual tendency to grasp at permanence in our own existence, and all forms of trouble arise from grasping at permanence" (*From Here to Enlightenment* 80). Consciousness does not believe in impermanence. Yom brain deals with this by trying to hold dynamic systems in place, find fixed patterns, and construct permanent plans for changing conditions (Hanson, 2009). "This is a contradiction, because although the brain strives for permanence, the brain itself is an impermanent, changing system. New memories strengthen different synaptic connections that cause us to learn from our environment (Saffron, 2016). The advance research on brain concludes that the brain is a system that is capable of changing at any age, although it is especially plastic in the early years of life. Moreover, the continuous evaluation of universe, black hole show that nothing is permanent in this universe and all is destructible and being created simultaneously. Therefore, Buddhist's concept of impermanence is acceptable in science. Evolution, genetics, ecosystem, force of attraction between all heavenly bodies is also in congruence with the tenets of Buddhism interconnectedness or *pratityasamutpada* of Buddhism. Since all living beings belong to evolutionary lineage that contains genetic material stretching back to a common ancestor, the theory stresses the interconnectedness of living beings in the world (*The Universe in a Single Atom*, 98). If the existence of all living beings branch from the very complex phylogenic tree, the Buddhist concept of every creative existing as another creature's mother has evolutionary validity (Saffron, 2016). The evolution mechanism explains that each organism has developed traits and physiological mechanism over a long time that are best adapted to uptake nutrients and survive in its environment. The concept ties in nicely with the Buddhist Law of Causality. The Dalai Lama explains: "causes are the creator of the result, and each cause is also the result of previous causes. As far as the Buddhism is concerned, it is illogical to conceive of a being without a cause. Every event must have its own causes" (*From Here to Enlightenment* 40). Life adapts itself due to results of different causes. There is effect of every cause on the development of organism. Genetic mutation were originally thought to be random, but statistical analysis has shown mutations are more likely to arise that are useful for adaptation to the environment (Barash, 2014, p. 93). The organism and environment are dependent on each other. This dependent relationship has initiated the causes of drastic change, or impermanence overtime. Through ecological research, we can scientifically observe the impact of organism i.e. human being activities on our environment and vice-versa. Buddhists' understanding show that observed effect is not just one

cause, but a series of causes affecting each other and creating more causes. Inductive reasoning approach is applied by Buddhists and have much less linear way of thinking e.g. X comes Y, but Y also causes X. Such reasoning approach is useful in explaining the micro biome that exists in our own bodies. Nine out of ten cells in our body are actually single-celled prokaryotic organisms (Barash, 2014: 110). "These organisms utilise our body for a protective habitat that supplies nutrients and shelter. Likewise, we depend on these organisms to help us digest and take in certain nutrients that we otherwise could not. Our diet and intake of antibiotics effects these organisms, and these organisms can affect our health if population of certain species grow too much" (Saffron, 2016). While scientists are concerned with specific examples of interdependent relationships such as this, Buddhists emphasises on what is meaning of interconnectedness as far as a species should behave. Buddhism focuses on extending compassion to all species, because every living being is connected and has a cause and effect on other beings. Compassion means respecting every living being's right to happiness. Buddhists believe that a person should extend compassion and relieve the suffering of other organism. This is the most important value associated with Buddhism.

Science seeks truth about the world in Western countries while Buddhism do the same task in Eastern countries. Both have same goal but apply different ways to reach that goal. In this way one culture can get benefit from other culture's teaching. Science and Technology based education not only promote more avenues about the jobs but it develops scientific thinking and help in gaining insight about scientific theories and discoveries. Along with seeking non-deluded truths, Buddhism focuses on happiness. Such moral values are essential for sustenance of human being and science should also inquire about it. Human advancement without happiness is a lopsided development. Neither Buddhism nor science is answer to each question and everyone. They are not always enemy to each other but they in collaboration with each can mitigate the suffering of humanity.

REFERENCES:

1. Barash, David P. (2014). *Buddhist Biology: Ancient Eastern Wisdom Meets Modern Western Science*. New York: Oxford UP. Print.
2. Boylan, Michael (n.d.). "Aristotle Biology." Internet Encyclopaedia of Philosophy. N.p. <http://www.iep.utm.edu/arisbio/>
3. Cox Harvey (1977). *Turning East*. Simon and Schuster Trade.
4. Gyasto, Tenzin (2012). *From Here to Enlightenment: An Introduction to Tsong-kha pa's Classic Text the Great Treatise on the stages of the Path to Enlightenment*. Trans. Guy Newland Ed, Guy New land, Boston: Snow Lion.
5. Gyasto, Tenzin (2005). *The Universe in a Single Atom. The Convergence of Science and Spirituality*. New York: Morgan Road, Print.
6. Hagan, Jim (2015). "Lecture on Buddhist Philosophy." India. Darjeeling.
7. Hanson, Rick and Richard Mendius (2009). *Buddha's Brain: The Practical Neuroscience of happiness, Love and Wisdom*. Oakland, CA: New Harbinger Publications.
8. Kirk, Chris (2014). "Map: Publically Funded Schools That are Allowed to Teach creationism." Slate. N.p. Web http://www.slate.com/articles/health_and_science/science2014/01/creationism_in_public_schools_mapped_where_tax_money_supports_alternatives_html.
9. Russel, B. In. Martin J. Verhoeven (2013) *Science, Technology and Religion VI: Science through Buddhist Eyes*. The New Atlantis: A Journal of Technology and Society. www.TheNewAtlantis.com.
10. Saffren, Brooke (2016) *Buddhism, Biology, and Ethical Implications*.
11. people.rit.edu/wirgsh/Saffren.pdf.
12. Verhoeven, Martin, J. (2013), *Science, Technology and Religion VI: Science through Buddhist Eyes*. The New Atlantis: A Journal of Technology and Society. www.TheNewAtlantis.com.

Publish Research Article

International Level Multidisciplinary Research Journal

For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication, you will be pleased to know that our journals are

Associated and Indexed, India

- * International Scientific Journal Consortium
- * OPEN J-GATE

Associated and Indexed, USA

- Google Scholar
- EBSCO
- DOAJ
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database
- Directory Of Research Journal Indexing

Indian Streams Research Journal
258/34 Raviwar Peth Solapur-413005, Maharashtra
Contact-9595359435
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com
Website : www.isrj.org