

A Study of Religious and Scientific Perspectives on Buddhist Cosmology

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Abstract

This research was qualitative, it was to investigate Buddhist cosmology as found in Buddhist scriptures and compare cosmological perspectives between 5 Buddhist scholars and 5 scientists. In Thai Buddhist cosmology, the principles of *Paṭiccasamuppāda* and *Tilakkhaṇa* share some similar ideas with the causality principle of science. Scientists regard them as a fundamental universal principle that underpins the laws of nature, which is unsurprising. Another similarity is *Samsāra*, the cycle of rebirth, which may be compared to the birth and extinction of stars but is not comparable to the physical Universe as a whole. Thai Buddhist scholars have accepted that Buddhist and scientific cosmologies are compatible. I argue that when it comes to the physical matter of the universe, its definition, evolution, shape, space, and time, the perspectives of Buddhist scholars and scientists are radically different and cannot be compared. Furthermore, Buddhist and scientific approaches to understanding natural laws are diametrically opposed; Buddhism concentrates on the mind, whilst science concentrates on the physical universe; thus, they cannot be naturally compared.

Keywords: Buddhist cosmology, cosmology, Buddhism and science, Buddhist, Modernism

1. Introduction

Comparisons between religious and scientific perspectives on what Buddhist and scientific cosmology have in common are *Paṭiccasamuppāda* and *Tilakkhaṇa* principles and the cause and effect or causality principle, which is a straightforward principle that underpins the laws of nature. As a result, it is unsurprising from a scientific perspective. Another similarity, while not the entire physical Universe, is *Samsāra*, the cycle of rebirth, which may be seen as identical to the emergence and extinction of stars. Thai Buddhist scholars have attempted to reconcile all facets of Buddhist cosmology with scientific cosmology and have previously concluded that they are compatible. I argue that the similarities between Buddhist and scientific cosmology are the principles of *Paṭiccasamuppāda* and *Tilakkhaṇa* in comparison to the causality principle, but they can be compared to only a small portion of the universe's physical scientific concepts and discoveries, and in many scenarios, they cannot be compared at all. Most significantly, when biological and physical sciences, as well as neurology, are examined in detail, they are proven to be completely so dissimilarly that they cannot be compared. Furthermore, the approaches to understanding the laws of nature taken by Buddhism and science are very different. Buddhism is concerned with the mind, while science seeks to understand the physical world (Reynolds & Reynolds, 1982; Zajonc, 2004; Schneider, 2006; Srisong-On, 2012; Yuktist, 2016; Tan, 2020).

In Thai Buddhist cosmology, the most notable difference between religious and scientific perspectives is that Buddhist scholars strive to reconcile Buddhism with science, whereas scientists do not. The comparison of Buddhist and scientific cosmology serves as an example of the comparison of Buddhism and science, both of which have distinct magisterial called non-overlapping magisterial. Buddhism's magisterium is focused on human goals, meaning, and value, while science's magisterium is focused on the empirical world. In response to the question, are Buddhist and scientific cosmologies compatible? The rationale is that they are compatible; despite their numerous differences, each side carries out its obligations independently, which occasionally necessitates cooperation, and Buddhism, in particular, frequently seeks assistance from science rather than science seeking assistance from Buddhism. For two primary reasons, Buddhism seeks scientific cooperation: (1) to assist in clarifying the teachings of Buddhism and assist people in understanding them more readily and profoundly, and (2) to fulfill the virtues and morality of those who adhere to the materialism created by scientists. Neither side, however, would seek to destroy or defeat the other (Kittisak, 1986; Kloetzli, 1997; Sadakata, 1997;

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