

next to impossible for a scientist to apply a brake to the operation of one portion of the body for a careful study of another portion as long as the object of study remains alive. He is equally hopelessly at sea in ascertaining the interactions and interrelations between the body and the mind as a complicated dynamic whole so long as the mental and physical constituents of the object of study are in working condition. However, we can find an answer to this question if we employ the methods of Buddhism for the achievement of samadhi and prajna. —The end—

(Trans. by Elaine S. C. Chou)

CHINESE SCULPTURE, A CHOSEN MEDIUM

FOR BUDDHISM

By H. T. Lee

Prof. H. T. Lee, author of this article, is noted for his academic achievement in Chinese studies. He wrote a book in English entitled "THE STORY OF CHINESE CULTURE" dealing with Chinese philosophy, literature and fine arts. In this book Mr. Lee has Chinese metaphysics presented in the form of art and Chinese fine arts interpreted in terms of metaphysics. Hence, it is interest-stimulating and thought-provoking. This book is priced at US\$3.00 per copy including freight. Orders may be placed with the TORCH OF WISDOM at 6, Lane 168, Chien Kuo South Road, Taipei, Taiwan, China.

Chinese sculpture is closely associated with Buddhism because Buddhist ideal usually find eloquent expression in plastic forms. A study of Chinese fine arts reveals that sculpture as a traditional Chinese fine art had seen better days when Buddhism reached the climax of development and influence in China.

However, in the Chou, Chin and Han (1100 BC-221 AD) periods, Chinese sculpture was mainly confined to

synthetic, unbroken whole.

Buddhism also makes use of the method of simplifying as described above. But Buddhism does not confine its study to form alone; it studies the thing that mingles form and mind. The changes of this heterogeneous thing are far more complicated and interwoven than those of form alone. This necessitates the application of the method of simplification to the study of Buddhism. Repeating Buddha name is Buddhists' most commonly used method of purifying mind; by concentrating attention on the few words "Namah Armitabha" the mind is rid of its many confusing thoughts and distraction. The various methods of Ch'an meditation are based on the same principle. For instance, Ch'an school often instructs its followers to ruminate on a Hua-tou like "Try to visualize what you looked like before you were born." When the activities of the mind is reduced and directed into steady concentration, it becomes as calm as a pool of water which when the wind has ceased blowing becomes as still as the surface of a mirror. What this mirror reflects is the true form of every thing v. s. the false image we perceive with a confused mind which is like water chopped into wavelets by the wind. Rippling waves reflect a mess of light and shadows instead of true forms.

The scientific method of simplification applied to the study of lifeless things, has been proven valid. The very contrary is the case if it is applied to the study of sentient beings with regard to their physiological and psychological responses. By means of anatomy, we can ascertain the positions, relations, structures and functions of the different parts of a human body. However, this approach is only good for the study of a dead body rather than a living body. The reason for this lies in the fact that a sentient being is composed of not only complicated physical constituents but also a meshwork of intricate mental systems involving the activities of the mind. It is

ever way it is turned." Readers may as well try a drop of this dew of wisdom to find out for themselves that they have not been falsely informed.

Objects of Study

The scientists' objects of study are the structures, movements and changes of material things, the mutual influences that bring about the changes and the quantitative relationship involved in the process of changes. They constitute only a portion of the field of Buddhism—namely the study of form, time, space, speed, succession and other things not associated with mind as discussed in **The Door to the Knowledge of Universal Phenomena**. Scientists have not covered what Buddhism calls the mind and mind-objects. As an object of study, form is less elusive than mind. The mind takes shape, develops, extinguishes, and changes in a thousand ways. It is a far too cunning and evasive thing for you to catch, compared with form. But, however simple the study of form may prove to be, the research undertaken by scientists still falls short of a general or integral approach. For instance, scientists know that the change of phenomenon A is related to the influences of phenomena B, C, and D. With a view to finding out the bearing of B on A, they have to eliminate the influences of C and D by stopping their activities. Only in this way will they be able to discover the relation between the changes of A and B. The intensity of electric current is both affected by voltage and electric resistance. Hence to find out the relationship between the intensity of electric current and electric resistance, the research workers must devise ways to stabilize voltage. The same has to be done with electric resistance if the object of study is the relationship between the other two. To facilitate study scientists must seek ways to simplify complicated things or processes. Scientists are incompetent in the study of changes as a

sume the proper function of reflection so that the truths of life and universe may be clearly revealed in it. Polishing and cleaning, however, is no easy work. Tools are needed and methods must be used to accomplish the task. What we see in the Buddhist temples nowadays and what ordinary people may call tokens of superstition — the enshrined gilded Buddharupa, the bell, the drum, the stone chime (ch'in) and the wooden fish that beat time for the chants, and the flowers, incense and the pendants and banners—are in fact tools used by Buddhists for “polishing and cleaning”. The odd decorative fixtures attached to the temples of the Esoteric or Mantra School are so dazzlingly fantastic that an atmosphere of mystery is created. Essentially, there is nothing mysterious about Buddhism. Everything and every fact referred to by Buddhism have their intellectual basis. Buddhism is not mysterious; it is only too profound and subtle as to baffle the comprehension of the general reading public. A few more instances: the students of the Pure Land school diligently and concentratively repeat Buddha name as a daily drill; the followers of Ch'an school sit meditating and walk meditating. They usually set a time limit for these practices by incense burning. The faithful of the Vinaya school often engage themselves in transmission and practice of commandments, and Sutra reading and Buddha-rupa meditating are very popular among Buddhists of other schools. All these are polishings and cleanings. None of the practices (in all sincerity and earnest the writer solicits the attention of readers) should be regarded as superstitious, mysterious, or held in contempt. In the realm of Buddhism, whatever is used or on display can be traced to the wisdom of purity that derives from supreme enlightenment. Everything flows from this stream of wisdom and purity. So we are told, “The Dharma (Buddhist truth) is like sweet dew; every drop of it tastes nice. It may also be compared to Mani pearl; it is all round which

thickness, length and time. To enumerate them all is an exhausting task.

With their precise and elaborate apparatus, scientists are able to determine the various quantitative units of matter, deduct the mathematical relation among them, and plot all kinds of graphs and curves and charts to show their changes in property. Now, are these devices 100% accurate and infallible (as they are supposed to be)? None seems to be so. Scientists themselves know quite well their shortcomings. To remedy this situation, they would think up other methods to correct their errors. Instruments are used to compensate for the drawbacks of sense organs; intellect is used to correct the errors made by the apparatus. But who, we wish to ask, is the wielder of intellect? If, by chance, this wielder too should make a mistake, how would any one correct him? Scientists never question this point; they are unwilling and afraid of bringing up such a big problem. They simply drop it — leave it to be puzzled over by philosophers and religious workers, lending food for speculation to the former, and an object of deification to the latter.

Buddhism, on the contrary, has a firm grasp of the problem and considers it the tool of all tools, the instrument of all instruments. It is a mirror that reflects all phenomena. If, owing to one reason or another, this major agent fails to function properly even as a standard instrument that is no longer accurate or a brilliant mirror that is tarnished by dust, then nothing you perceived will be true. According to Buddhism the mind of all living beings is like a mirror, the same as the Buddha's. Only when this mirror is dimmed by dust will it cease to perform its function. To restore the mirror's function of reflecting things we must do some polishing in order to restore its original brilliancy. The twelve categories of the tripitaka deal with nothing other than the methods of cleaning the mind-mirror to make it re-

From Buddhism to Science

(Continued from the Previous issue)

By. T. P. Wang

Instruments of Research

Scientists attach great weight to the apparatus of research. Being fully aware that eyes, ears and body or the **three roots** in Buddhist terms (nose and tongue are not considered important in scientific research) are not reliable, precise and delicate enough in discerning light, sound, heat and the degree of hardness ; that the discerning power of the three sense organs vary widely; and that a unified standard is still wanting; scientists have devised all kinds of apparatus — such as photometer, cymometer, [tuning fork, calorimeter, thermometer and such other quantitative indicators which by making use of the sensitivity of matters, are able to help avoid subjective errors. So, there are the astronomer's observatory for the survey of heavenly bodies, and the biologist's microscope for the study of minute organisms. Again, as electric motive force, electric wave and lines of magnetic force are fundamentally beyond the sensation of human sense organs, scientists, too, have invented instruments for measuring their respective strength. There are also transits for measuring distance and angles, all kinds of surveying and drawing instruments, hydrometers, and various precision instruments for measuring weight,