

THE VOICE OF HAN

漢之聲

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Published by the Hai Hung Foundation

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第一冊

FALL 2005

二零零五年秋季



<http://www.imagesonline.bl.uk/britishlibrary>

◆ How Chinese Learn America's Declaration of Independence by Matching National Situations

中國人如何配合國情學習美國獨立宣言

◆ Yellow River Management Strategies

黃河決策的討論

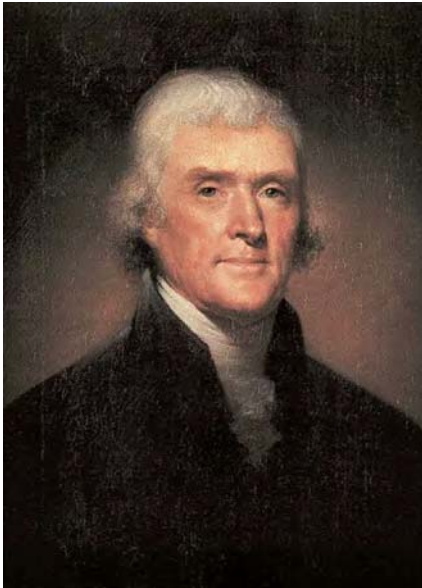
◆ Wolf Totem or Dragon Totem?

狼圖騰還是龍圖騰?

Confucius: The Great Sage and Pioneer Teacher 至聖先師 - 孔子

September 28, 2005 is Confucius's 2556th birthday, and is also Chinese Teacher's Day.

二零零五年九月二十八日是孔子二千五百五十六歲誕辰紀念日也是中國教師日



"<http://www.aolsvc.world.aol.com/wb/PrintMedia?id=pc200508>"

Thomas Jefferson (1743-1826) was the 3rd President of USA (1800-08), and he drafted the Declaration of Independence in 1776.

美國第三位總統湯姆士傑克遜先生



http://en.wikipedia.org/wiki/Jacues_Chirac

French President Jacques Chirac visited China in October, 2004.

法國總統傑克席拉克先生於
2004年10月訪問中國



"<http://www.answers.com/topics/shiing-shen-chern>"

Professor Shiing-Shen Chern (1911-2004) was a great differential geometer.

微分幾何大師陳省身教授



http://www.spacefacts/international/german/yang_liwei.thm

Lieutenant Colonel Liwei Yang is the first Chinese astronaut in space.

中國第一位太空人楊利偉先生

Inaugural Statements

發刊詞

Sing Ging

信淨

By taking a broad view of China, foreign countries, and the whole world, and making a comprehensive survey of the history of the past and present, it is generally true that people who obey Providence's law, will prevail; people who disobey Providence's law, will perish. China, from Emperor Huang, Yao, Shun, Yu, Tang, Wen, Wu, Chow Gong, Confucius, down through to the Han, Tang, Song, Yuan, Ming, and Qing Dynasties, up to the present, can be described as: Five thousand years of history and culture from up to now are like horses running millions of miles in length and breadth. Confucianism, Buddhism, and Taoism, the three main branches of philosophy, fall into hundreds of discourses.

放眼中外天下，縱觀古今歷史，大凡順天道者昌，逆天道者亡。中國上承黃帝、堯、舜、禹、湯、文、武、周公、孔子，下繼漢、唐、宋、元、明、清至今，真可謂「上下五千年縱橫千萬里，經綸三大教（儒、釋、道）出入百家言。」

“The Voice of Han” is an educational journal in Chinese studies and international relations published by the Hai Hung Foundation. First, this journal studies and explores Chinese politics, economics, science, engineering, education, literature, philosophy, history, culture, religion, etc. It considers the domestic and foreign affairs, incorporates the historical studies and current events, focuses on essential points, and avoids unnecessary polemics. Next, it studies international relations, and promotes better relations among the United States, European Union, and China. We hope that these countries will treat one another under the principles of equality and benefits, become good friends in America, Europe, and Asia, cooperate hand-in-hand together, and keep the world peaceful.

「漢之聲」是一份致力於中國研究與國際關係的教育雜誌，由海鴻基金會出版。本刊將秉著擷取中外，融合古今，去其糟粕，取其精華的精神，首先努力研究與探討中國的政治，經濟，科學，工程，教育，文學，哲學，歷史，文化，宗教…等。其次將研究國際關係和提昇美國，歐盟與中國的關係，我們希望三方秉著平等與互惠的原則成為美洲，歐洲和亞洲的友好國邦，共同攜手合作，維護世界和平。

The sages are gone, and the exemplars are in the past. We hope that our generation will learn from both Chinese and foreign sages, follow up on the past, usher in the future, and move forward in the direction as described by Mr. Zhang Zai in the Song Dynasty: “Set up the goals and objectives for heaven and earth, dedicate lives to people, and preserve the profound knowledge of the sages, and keep the whole world in peace forever”.

「哲人日已遠，典型在宿昔」，但願我們這一代能效法中外古聖先賢，承先啟後，而邁向宋朝張載先生所說：「為天地立心，為生民立命，為往聖繼絕學，為萬世開太平。」

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The Voice of Han is an educational journal in Chinese studies and international relations published by the Hai Hung Foundation. Hai Hung Foundation is a non-profit organization established in Virginia, U. S. A. in 2000. The objectives of the foundation are: 1. to award scholarships for university or college students in financial need in Virginia, U. S. A. and Canton, China; 2. to publish "The Voice of Han".

「漢之聲」是一份致力於中國研究與國際關係的教育雜誌由海鴻基金會出版。海鴻基金會是一非營利組織於2000年成立於美國維吉尼亞州。其目標一：美國維吉尼亞州及中國廣東省大學清寒獎學金；目標二：出版「漢之聲」。

Submissions: *The Voice of Han* (bilingual, English and Chinese) welcomes the submissions of articles from scholars and experts in Politics, Economics, Science, Engineering, Education, Literature, Philosophy, History, Culture, Religion, etc. Although we are more interested in Chinese studies and international relations, an excellent article in any area involving any country will be published. One volume of the journal is published each fall. Articles should normally not exceed 15 pages (including English and Chinese). Please send your articles or letters to: voiceofhan@aol.com. If you can write your article in only one language, the editorial board will translate it for you into the other language.

投稿:「漢之聲」(英文與中文雙語雜誌)歡迎學者專家投稿於政治、經濟、科學、工程、文學、哲學、歷史、文化、宗教等。雖然我們對中國研究與國際關係較感興趣, 但若一篇關於任何課題涉及任一國家的佳作將會被出版。這雜誌每年秋季出版一冊。一篇文章最長15頁(包括英文及中文)。請將您的文章及或信寄至: voiceofhan@aol.com 您若只能用一種語言撰寫文章, 編輯委員會將幫助您翻譯成另一語言。

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A Letter to All the Chinese People across the Taiwan Strait

致台灣海峽兩岸全體中國 同胞們的一封信

Wu Ren

五仁

Dear All the Chinese People across the Taiwan Strait, Hello!
親愛的台灣海峽兩岸全體中國同胞們：您們好！

I was born in a family of Chinese parentage in Taiwan. After receiving a B. S. degree from a university in Taiwan, I went to the U. S. A. to attend graduate school in the early 1980. Ever since receiving my Ph. D, I have stayed in the U. S. A. Even though I have been working overseas all these years, I have a strong spiritual and emotional bond to the land where I was born. I am especially concerned for the well-being of the people on both sides of the Taiwan Strait in view of the current political-military confrontation. History has taught us that without a unified country and a stable central government, China can be victimized by naked aggressions carried out by foreign powers. For those of you who may have a tendency to under-estimate what the foreign powers are capable of doing, one needs only to review the historical events which occurred between 1840 and 1945 when China was invaded repeatedly by the Western powers and Japan. The nature of country-to-country relations has not changed that much since the 19th and 20th centuries, except that the destructive nature of warfare has increased infinitely because a nuclear exchange between the powers can literally incinerate the entire earth.

我出生於台灣，父母是中國人（於1949年從大陸到台灣）。我在台灣一大學畢業後，於一九八零年初赴美國留學，取得博士學位後，居留美國工作多年，身在海外，心繫祖國。觀察最近海峽兩岸的政治與軍事的相互對策，我尤其關懷台灣海峽兩岸的全體中國同胞們的安寧。歷史教導我們，沒有一個大一統的中國與安穩的中央政府，中國會成為野心勃勃外國強權帝國的受害者。有些人或許低估外國強權的能力，可以回顧1840年至1945年的種種歷史事件，中國不斷被西方強權帝國及日本屢次入侵。自19世紀與20世紀以來，國與國之間的本質關係並未改變，但因國與國之間強權的核能交戰可以毀滅整個地球，戰爭的破壞力已經增進到了無窮的地步。

When we open “The Modern History of China” across both sides of the Taiwan Strait—one written by Mr. Fan Wenlang in Mainland China, and the other one written by Mr. Huang Dashou in Taiwan - we learn that all the Western countries and Japan had invaded China repeatedly since the first so-called Opium War in the early 1840s. It all began when the East India Company, owned by Great Britain, shipped tens of thousands of chests of opium from its colonial empires – the old Empire of India (now Pakistan) and the Crown Colony of Ceylon (now Sri Lanka) - to China, under the escort of the British Royal Navy. Warfare broke out when Lin Ze Xu, the governor of Guangdong (Canton) Province, confiscated and burned the opium. When the Chinese army lost the first battle, the weak Chinese Imperial Court settled for peace at any cost. It was not that the Qing Dynasty was too weak to resist a handful of foreigners, they were simply afraid that an extended war with the foreigners would lead to internal revolts. From that point on, China was like a wounded person in the water as all the sharks zeroed in for the feed. Then the Second Opium War followed, when Great Britain in collusion with France invaded China. The unjust treaties of Tianjin and Beijing were signed by China and with Great

Britain and France. Russia also invaded China and the unjust treaties of Tianjin, Beijing, and Aihui were signed between the two countries. By the late 19th century, just about every European country, Russia, Japan and the U.S.A. held territorial concessions along the Chinese coast. The Chinese were forced to sign numerous treaties which abdicated the total control of Chinese ports of entries such that merchandise entering China was duty free whereas Chinese exports were subjected to tariffs. Within a few years, Chinese light industry was totally wiped out by this obscene policy. Every day items of necessity such as matches, kerosene lamps, thread and needles, etc. had to be imported.

我們翻開台灣海峽兩岸中國大陸范文瀾先生與台灣黃大受先生所著的「中國近代史」，可以看到，從一八四零年初中英第一次鴉片戰爭訂立南京條約開始，列強紛紛入侵中國。它開始於英國擁有的東印度公司由英國皇家海軍從他們的殖民地巴基斯坦及斯里蘭卡載運成千上萬箱的鴉片到中國。戰爭起因於廣東總督林則徐禁煙及燒毀這些鴉片。當中國陸軍戰爭首次失敗，懦弱中國皇家不惜任何代價要求和平，並不是因為清朝太弱無法抵抗一些外來入侵帝國，而是他們只怕戰爭的延續會導至中國內亂。從此以後，中國像在水中受傷的人任所有的鯊魚描準啄食。緊接著第二次鴉片戰爭，英法聯軍入侵中國而訂立中英與中法天津、北京不平等條約。蘇俄也入侵中國而訂立中俄天津、北京、璦琿不平等條約。十九世紀末業，几乎每一歐洲國家，蘇俄，日本及美國，都租借中國海岸。中國被迫簽訂若干條約，其中括控制中國海岸，當各外國進口日用品至中國免稅，而中國外銷品卻需要繳稅。几年之間由於這荒謬無理的政策，中國輕工業蕭條，日用品如火柴，煤油燈，針線等都必須進口。

In 1900, an alliance of eight countries led by Russia and Japan invaded China, and the unjust treaty of Xinchou was signed between China and 11 countries in 1901. With this treaty alone, China was forced to pay reparations in the amount of 982,230,000 ounces of silver to Great Britain, France, Germany, Russia, Japan, the U.S.A., Italy, Austria, Spain, Belgium, and Holland. The Chinese people were fast on their way to the poor house as the foreign powers turned China into a semi-colonial country by carving the country into different spheres of foreign influence. Hong Kong Island was ceded outright to the British soon after the 1st Opium War. Some years later, when the British realized that the island could not sustain itself, the Chinese were forced to lease for 99 years an additional 300 square miles of territory on the mainland. China also ceded Macao to Portugal in a treaty lasting over 100 years. In 1895, after a naval battle defeat, China ceded Taiwan to Japan in the treaty of Ma-Guan (Taiwan was returned to China on October 25, 1945). Then in 1924, under the instigation of the Russians, Mongolia declared independence from China while the country was deep into a civil war. Through a series of wars and unjust treaties, China was leased as territories by many foreign countries, paid reparations, lost power and dignity, humiliated, and almost conquered. In 1911, Dr. Sun Yat-Sen's led the successful Xin-Hai revolution, which overthrew the decaying Qing Dynasty and established the Republic of China. From 1911 to 1949, when the People's Republic of China was established, China had suffered nearly 40 years of civil war plus eight years of war of resisting against the Japanese invasion. During the rebellion of the conservatives in 1957, and through ten years of the Cultural Revolution from 1966 to 1976, the Mainland Chinese had suffered a great deal. For China to have arrived at its current status-with a stable government at home, not a single foreign soldier on Chinese soil, and become an influential player on the international stage, it has gone through a long tortuous and agonizing course and the Chinese people have paid for their current situations in blood.

1900年以蘇俄，日本為首的八國聯軍進軍北京，1901年中國與11國簽訂辛丑不平等

條約，單此條約中國被強迫賠款共九億八千二百二十三萬兩銀給英國，法國，德國，蘇俄，日本，美國，義大利，奧地利，西班牙，比利時，荷蘭等十一國，此賠款鉅大，中國不勝負荷，民不聊生，中國被列強瓜分成半殖民地。於第一次鴉片戰爭訂立的南京條約，香港被割讓給英國，幾年後，英國人得知這島不能支撐自己，中國被迫出租額外三百平方里土地達九十九年。澳門也在一條約中割給葡萄牙一百多年。1895年台灣在中日甲午戰爭的馬關條約中割讓給日本五十年（1945年10月25日，中國光復台灣）。1924年在蘇俄的慫恿之下，外蒙古趁中國內戰之際，獨立於中國。在一連串的戰爭和不平等條約下，中國割地賠款，喪權辱國，中國被列強瓜分欺凌，幾乎到了亡國的地步。於1911年，幸虧孫中山先生登高一呼，辛亥革命成功，推翻滿清，締造民國。從1911年至1949年成立中國人民共和國四十年間，中國又逢內憂外患，北伐、八年對日抗戰。一九五七年的反右及一九六六年至七六年的十年文革，大陸人民歷盡艱苦。中國經過如此漫長迂迴和痛苦的教訓，中國人民用鮮血換來了中國今天的地步，中國在國內據有一個穩定的政府，不讓一位外國士兵踏在中國的領土，且中國在國際世界舞台上扮演具有影響力的角色。

Mainland China's economy has been doing remarkably well since the economic reforms were initiated in 1978. Taiwan has instituted democratic reforms in their early stages, and many political parties have been established since the Martial Law ended in 1986, till the presidential election of 2004. Hong Kong and Macao were returned to China in 1997 and 1999, respectively. People in Mainland China and Taiwan have interacted very closely since they established the visitation policy between the two sides in late 1987. There are millions of people on both sides who have close relations in trade, mailing, traveling, marriages, immigration, academia, cultural exchange, etc. In summary, blood is thicker than water, and roots are planted deep together. On January 29, 2005, for the first time in 56 years (since 1949), Mainland China and Taiwan opened their airports for direct flights on both sides - between Beijing, Shanghai, and Guangzhou in Mainland China and Taipei, and Gaoxiong in Taiwan - for the celebration of the Chinese New Year. During this holiday season, there were six airline companies employing 48 airplanes provided for 96 flights. Chinese people on both sides of the Taiwan Strait were very excited and celebrated this special event with the traditional lion dances. During these two weeks, there were more than five thousand Chinese who took the flights. They got along well and came to the same conclusion: "Direct flights across the Taiwan Strait save money and time." The direct flight experiment concluded successfully on February 15, 2005. 1.3 billion Chinese people on both sides sincerely hope that direct flights will be implemented as a permanent policy.

中國大陸自一九七八年改革開放以來，經濟蓬勃起飛，方興未艾。台灣自一九八六年底戒嚴法解除以來，民主初出萌芽，政黨林立，直至二零零四年的總統大選。如今，香港與澳門先後已於一九九七年與一九九九年回歸中國。中國大陸與台灣自一九八七年底海峽兩岸探親政策開放以來，雙方同胞們彼此熱絡來往，通商、通郵、旅遊、通婚、移居、學術、文化交流…等不計其數，總而言之，血濃於水，根深蒂固。二零零五年一月二十九日中國大陸與台灣首次「春節包機迎春」，這是自一九四九年五十六載以來，台灣海峽兩岸空前首度直航，中國北京、上海、廣州 對飛台灣台北、高雄往返，共六家航空公司，四十八班機往返，合九十六駕次，兩岸人民無比興奮，舞獅慶賀，一片歡欣；二星期以來，共五千多同胞搭機往返台海兩岸，和睦相處，非常愉快，共同結論是「台海兩岸直航既省錢又省時間」，二月十五日直航任務圓滿完成。海峽兩岸全體十三億中國同胞們竭誠希望台海兩岸直航成為永久政策。

China has been in political and social turmoil for over 160 years since the first Opium

War in early 1840s. We hope that ten years of Cultural Revolution in Mainland China and the presidential election in Taiwan in 2004 will remind all the Chinese people, both in Mainland and in Taiwan, of their responsibility to their country. The current objective for every one, from high officials to common citizens, is to forget past wrong doings, but to cooperate hand-in-hand and to strive for Chinese democratic reunification through a peaceful means. Finally, it is our wish that China will develop into a democracy through peaceful means and in doing so bring peace and prosperity to the world.

從鴉片戰爭一八四零年初至今，中國動盪不安已經一百六十多年了。但願大陸的十年文革與台灣二零零四年的總統大選能喚醒台灣海峽兩岸的全體中國同胞們對國家民族的責任感與當前時代的使命而能盡棄前嫌，目光遠大，共同攜手合作，為中華民族和平民主統一的大業而努力奮鬥。最後，恭祝我們泱泱大中國快快團結和平民主統一，富強康樂，並引導世界走向和平。

Sincerely yours,
Wu Ren
in U. S. A., Fall 2005

您誠摯的朋友
五仁敬上
二零零五年秋于美國

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How the Chinese Learn from America's Declaration of Independence by Matching National Situations

Jeo Yau

1. China's background

China has a five thousand years of long history with a population of 1.3 billion people, and a huge territory blessed with abundant resources. Chinese culture was originated along the Yellow River valley and then extended to the Yangtze River valley. It has developed its own unique culture that is different from European and American cultures. Chinese civilization is the only ancient civilization in the world spanning close to 5,000 years without any interruption. It has the ability to assimilate, and it combines cultures from minority groups internally as well as foreign cultures. It has tremendous cultural influences upon nations near and far, including east Asia and middle Asia. It goes from Japan in the east, to the Salt Sea and Persia in the west, from Indonesia in the south, to Siberia in the north. It surmounts the idea of country on the idea of world by replacing it by the concept of universality. The Chinese place a higher priority on world peace over their country's prosperity. Chinese culture obeys the providence's law and harmonious humanity at the same time, and "Providence's law and humanity are unified". It emphasizes morality, particularly filial piety. "The sutra of filiality" is a book describing how sons and daughters being filial to their parents. The sutra of filiality says, "My body is given by my parents. The beginning of filiality is not hurting my body. Establish myself such that my name is not perished, and then my parents will be proud of me, which is the ending of filiality". Confucius also said, "Filiality is the foundation of humanity". In summary, Chinese culture compasses a graceful mind, a balanced and equilibrium manner, tolerant and liberal attitudes, persistent spirit, etc. which leads a superior traditional civilization.

中國具有五千年悠久的歷史，13億人口，地大物博，資源豐富。中華民族文化發源於黃河流域而後擴展至長江流域，獨創一格，逐漸形成，與歐洲文化，美國文化不同，別具特徵。中華文化，綿延不絕，一脈相承，至今獨存，且具有同化力，兼容並包外來文化。中華文化對四周影響甚大，包括東亞及中亞，東至日本，西至鹹海、波斯，南到南洋群島，北到西伯利亞。中華文化是超越國家的，以天下觀念代替國家觀念，只祈天下太平，而不汲汲於自身國家的富強。中華文化順乎天，應乎人，主張「天人合一」。中華文化特別重視道德觀念，尤其重視孝道。「孝經」一書滿載作子女如何孝敬父母。孝經云：「身體髮膚，受之父母，不敢毀傷，孝之始也；立身行道，揚名於後世，以顯父母，孝之終也。」孔子亦曰：「孝弟也者，其為仁之本歟」...等。總而言之，中華民族文化擁有雍容大度的胸懷，用中均平的作風，寬容自由的態度，堅毅奮鬥的精神...等優良傳統文化。

Chinese history does not have "Freedom, Democracy, and Equality" in its constitution as does western Europe and the USA. In Chinese history, the concept of freedom is manifested through the desire to live harmoniously with nature. This is exemplified by ancient folk songs such as: "I work when the sun rises, and rest when the sun sets. I dig a well for water, and farm for food, but I don't care about the Emperor's power". The ancient Chinese concept of individual liberty is also manifested through such as the simple enjoyment of observing nature quietly. The

中國人如何配合國情 學習美國獨立宣言

九 曜

1. 中國背景

Chinese philosophy class on the relationships amongst the people, the country, and the rulers, according to the teachings of Mencius, is that the people are the most important, the country comes next, and the emperor comes the last. In ancient Chinese book, it is described, “Providence sees what people see and hear what people hear“. Such teachings placed the importance on the people, but it does not address the modern concept of democracy. “In order to help others to establish themselves, I must first establish myself”, “Do not do to others what you would not have them do to you”, “In the eyes of Providence, people and things of nature have equal value”. These are the concepts of “Equality”. How to preserve the classical Chinese culture and virtues while adopting the European and American concepts of Freedom, Democracy, and Equality will be the goals and objectives of this study and investigation.

至於歐州、美國列入憲章法治的「自由，民主，平等」，中國歷史上尚未曾有。中國自古有「日出而作，日入而息，鑿井而飲，耕田而食，帝力於我何有哉？」，是先民的自由歌，亦有「靜觀自得」，即靜中觀察可自由得到，其觀念類似「自由」。歷史上有「民本」思想，孟子說：「民為貴，社稷次之，君為輕。」，秦誓云：「天視自我民視，天聽自我民聽。」，都是重視人民，但未到「民主」的程度。「推己及人」，「己欲立而立人，己欲達而達人」，「己所不欲，勿施於人」，「民胞物與」，可說是「平等」思想。如何恢復及保持中國固有優良的傳統文化與道德和擷取歐美自由，民主，平等的長處，將是我們今後努力研究與探討的目標。

Great Britain established the “Magna Carta” (Great Charter) in 1215; Italy had its medieval renaissance from the 14th to 16th centuries; the USA had independence in 1776; France had a Revolution in 1789; Japanese had its “Ming Zhi Renaissance” in 1869, etc. Recently, the Berlin Wall was torn down in 1989, and West Germany and East Germany were reunited. Afterwards, the communist system was collapsed in Russia. All these historical events demonstrated that if people obey Providence’s law, they will prevail, and people who disobey Providence’s law, they will perish. Chinese implemented a closed-door policy during the Ming and Qing Dynasties until the Opium War, and they became poor and weak for hundred of years. While Europe is comprised of about thirty countries, the USA occupies much of the North American continent (similar to China on the Asian continent), we will examine the USA first. The USA has a two hundred thirty year history, which is about as long as one Chinese dynasty (the Qing Dynasty lasted two hundred sixty eight years). In order to keep up the current trend of the world, we will study “How the Chinese learn from America’s Declaration of Independence by matching national situations” in this article.

自一七六五年英國成立「大憲章」以來，十四至十六世紀義大利的「文藝復興」，一七七六年美國獨立，一七八九年法國大革命，一八六九年日本的「明治維新」，…至最近一九八九年柏林牆倒塌，東西德合併及蘇俄共產政體的瓦解，足以證明，順天道者昌，逆天道者亡。中國自明清兩代「閉關自守」以來，再至鴉片戰爭至今，已積弱不振數百年。由於歐州由約三十國家組成，而美國大陸類似中國大陸，我們首先研究美國。美國自一七六六年開國至今強盛約二百三十年，相當於中國的一個王朝（清朝共二百六十八年）。為了迎頭趕上當今世界潮流，本文我們將研究「中國人如何配合國情學習美國的獨立宣言」。

2. America’s Declaration of Independence 2. 美國獨立宣言

On June 11, 1776, the Continental Congress appointed a committee to draft a declaration

that could be issued if Congress adopted independence. The committee had five members: Thomas Jefferson of Virginia, John Adams of Massachusetts, Robert R. Livingston of New York, Roger Sherman of Connecticut, and Franklin Benjamin of Pennsylvania. Americans remember Thomas Jefferson as the author of the Declaration of Independence. But Jefferson's document was changed several times during the committee meetings and adopted in a form of different from what Jefferson originally proposed. It was created by bodies of men who spoke for the American people, and was ratified by the people either directly or through their elected representatives.

一七七六年六月十一日美國國會指定一委員會去制定可發佈的宣言當國會採取獨立時，這委員會包括五位委員：維吉尼亞州的湯姆士傑佛遜，麻州的約漢亞當斯，紐約州的勞博力溫斯敦，康州的羅吉雪門，及賓州的富蘭克林班哲民。美國人民記得湯姆士傑佛遜是獨立宣言的作者，但這檔案曾由委員會多次修改，不同於傑佛森的原作。這宣言是由為全美國人民發言的團體所制作，然後由美國人民或民選代表批准認可。

THE DECLARATION OF INDEPENDENCE

獨 立 宣 言

Action of Second Continental Congress, July 1776

The unanimous Declaration of the thirteen United States of America

一七七六年七月 第二次大陸國會決議

美國十三州全體一致宣言

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

當文明事件的過程中，一個民族必需解決政治團體讓他們結合在一起去採取地球的權力，自然的法律與天道給予獨立與平等的國家的權利，合式的尊重人類的意見需要宣佈促進獨立的原因。

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness - That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, - That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which

constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated inquires and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

我們秉持明顯的事實是所有的人們生而平等，他們俱有由創造者給予不可剝奪的人權，在這些人權中有生命，自由，和追求幸福 - 為了要保全這些權利，政府由人們中形成，從被管理的人們的許可衍生他們平等權力，每當政府的形式變成迫害這些權利時，人民有權利去改變或取消它，而形成新的政府，在這種主義形成基礎，在這種形式組成權力，在這種情況下大有可能讓他們的安全和幸福作出成效。尤其謹慎將顯示長期政府將不應該由於輕易及淺顯原因改變，當所有的經驗都顯示人們經歷痛苦，當邪惡者可以忍受，比取銷他們一貫的形式還對的。但當一個長期濫用及侵害權利追求相同的目標，表明了削減他們的設計在絕對的專制政府之下，這是他們權利與責任去推翻這樣的政府，為了未來的安全去預備新的護衛著。這些耐心的痛苦的十三州殖民地，有需要去改變他們以前的政府形式，現在大英帝國的帝王的歷史是一個不斷質問和剝奪的歷史，所有直接設治專制政體在十三州之上。為了證明這，讓事實交給坦誠世界。

He has refused his Assent to Laws, the most wholesome and necessary for the public good. 他拒絕他對法律的同意，對大眾最有益與必需的。

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended their operation till this Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. 他禁止他的政府去通過即刻與急迫重要的法律，除非掉消他們的作業直到這同意被得到，當取消時，他已經忽略去注意他們。

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them, and formidable to tyrants only. 他已經回到通過其他法律為了大多數人的利益，除非那些人們將廢除法律的代表權利，對他們不要緊的權利，僅對專制政體是可怕的。

He has called together legislature bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with measures. 他已經召喚政治體在非普通，不舒適的，偏遠的地方從公共的記錄受託者，為了勞累他們去順從目的。

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people. 他已經重覆解決眾議院代表為了堅決反對他入侵人們的權利。

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within. 他已經拒絕了好長時間在這決定之後，去讓別人去選舉，用法律的力量，不能去除，以已經回到人們去從事，同時政府持續顯露入侵和動亂的危機。

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migration hither, and raising the conditions new Appropriations of Lands.

他已經努力的去阻止這些州的人民為了破壞外國人入籍的法律，拒絕通過鼓勵他們

移民法律，而提出新土地專款的條件。

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers. 他已經用拒絕他同意成立正義權的法律去破壞正義管理。

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries. 他為了他們的行政的永久權和薪資的款目已經作了判決根據他的遺囑。

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance. 他已經建立了很多的新辦公市和送眾多的政府官員們去恐赫我們人民和索取他們的財產。

He has kept among us, in times of peace, Standing Armies, without the consent of our legislatures. 他已經保住我們和平在軍隊旁沒有法律的同意。

He has affected to render the Military independent of and superior to the Civil power.

他已經交出軍隊獨立和高於人民的權利。

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

他和其他人已經組成去困於我們審判權對我們憲法和不被我們法律感謝，給他同意對他偽裝的法案：

For Quartering large bodies of armed troops among us:

為了大部分我們軍事部隊聯姻徽章。

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States: 用一個示範試驗，為了保護他們於處罰為了任何謀殺者他們應該交付這些州的居民們：

For cutting off our Trade with all parts of the world: 為了切掉我們的貿易與其他世界：

For imposing Taxes on us without our Consent: 為了增加稅收沒有我們的允許：

For depriving us, in many cases, of the benefits of Trial by Jury: 為了剝奪我們在多種情況下的利益由陪審團陪審：

For transporting us beyond Seas to be tried for pretended offences: 為了運輸我們超越海洋被偽政府試驗：

For abolishing the free System of English Laws in a neighboring Province, establishing therein an Arbitrary government, and enlarging its Boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies: 為了取消在邊鄰州英國法律自由系統，在其中成立任意政府，擴大他們的邊界，以致於立刻成為一個例子和配合條件去介紹同樣絕對法案到這些州。

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments: 為了去除特權，取消我們最寶貴的法律，和改變我們政府的基本形式：

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever. 為了掉消我們的法律和宣告他們自己用權力投資去為我們立法在所有的情況下

He has abdicated Government here, by declaring us out of his Protection and waging War against us. 他已經放棄這裏政府，用宣告失去他們保護和對我們進行戰爭。

He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people. 他已經劫掠我們的海，破壞我們的海岸，荼毒我們的城鎮，和殘害我們人民的

生命。

He is, at this Time, transporting large Armies of foreign Mercenaries to compleat the works of death, desolation, and tyranny, already begun with circumstances of cruelty and perfidy, scarcely paralleled on the most barbarous ages, and totally unworthy the Head of a civilized nation. 他是這次運輸大量被外國雇用軍隊去完成死亡，痛苦，專制的工作，已經開始殘酷，背信，几乎到了最野蠻的時期，完全不值得文明國家的領導。

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethen, or to fall themselves by their Hands. 他已經逼破我們的人民去捕捉準備武器，背判他們的國家，去變成執行他們的朋友和同志，或讓他們自己倒下去。

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction, of all ages, sexes and conditions.

他已經興奮在我們國內暴動，已經努力到我們的邊界居民，無憐憫印地安奴隸，他們知道交戰的原則，是所有年紀，性別，和條件共同的毀壞。

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated Injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. 在這些壓破的每一階段，我們要求矯正用最謙卑詞句，我們重覆的要求僅被屢次受傷答覆。一個王子他的德行被每一個行為刻劃可定義作專制，對自由的人民是不適合統治者。

Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace, Friends.

我們沒有得到被英國同志注意。我們已經屢次試圖的警告他們用他們的法案去延伸在我們不保證管轄權。我們已經提醒他們我們的移民和定居的情況。我們已經上訴他們的正義和寬宏大量和我們已經推測他們用我們共同血親的緊密關係去否認這些侵害權利，這明顯的打斷我們的結合與聯絡。他們對正義和親族之聲裝聾作啞。我們因此必須為需要同意揭發分離，和抓緊他們如同我們抓緊其他的人類，戰爭的敵人，和平的朋友。

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Names, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great-Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our

Fortunes, and our sacred Honor.

因此，我們，美利堅合眾國的代表們，在國會集合，懇請世界最高法院為了正確我們的意願，用我們這些州人民的名和權勢，誠摯的出版及宣告這些聯合州是自由和獨立的州，他們免除對英國皇室的聯盟和所有和大英帝國的政治牽連，完全被解散，作為自由與獨立眾國，有權力去召集作戰，終結和平，結聯盟，建立財政，和去作獨立國家有權利作所有其它法案及事情。為了支持這宣言，用堅決保護州的信心，我們用我們的生命，財富及榮耀互相發誓。

3. How the Chinese learn from the Declaration of Independence

3. 中國人如何學習獨立宣言

When Chinese politics are dominated by one big party and are dictated by a few government heads, denying the Chinese people their Freedom, Democracy, Equality, and the Pursuit of Happiness, 1.3 billion Chinese people have the rights God entitled them to issue a declaration to secure their rights and to form a new government. We can use America's Declaration of Independence as a model. Our starting points for freedom, democracy, equality, and the pursuit of happiness are the same, but our ultimate goals are different. The USA wanted to be independent from Great Britain, but China wants democratic reunification peacefully. In China, we can elect three representatives in each province, region, and city, for a total of 108 representatives (China has 27 providences including Taiwan, 5 autonomous regions, and 4 municipal cities. The USA has fifty states, and 100 senators) to form the delegation of declaration. Then select five representatives from amongst them to form a committee to draft "The Declaration of Chinese Peaceful Democratic Unification". The main contents of the declaration contain:

- I. Chinese people across the Taiwan Strait deal with everything peacefully including politics, economics, military, education, science, academia, culture, etc.
- II. China belongs to all the 1.3 billion Chinese people, and is not owned by any party. Chinese people on both sides work hard together and establish "a democratic system".
- III. Chinese on both sides try to reunify together peacefully under a democratic system.

The committee will study and investigate all the details and steps, and draft "The Declaration of Chinese Peaceful Democratic Unification". After the declaration is drafted, the delegation will hold a few meetings to discuss and edit it according to the people's opinions, and finally, it will be passed by the delegation.

當中國政府為一黨專政，而由少數頭目獨攬政權時，不為中國人民的自由，民主，平等，及追求幸福著想時，中國十三億人民具有「天賦人權」的權利，可義不容辭發表一宣言及組織新的政府管理政治。我們可以「美國獨立宣言」為模式，我們出發點相同，都是為了自由，民主，平等及追求幸福；但最終目標不同，美國人民要求獨立於英國，但中國人民要求和平民主統一。全中國二十七省（包括台灣省），五自治區及四直轄市，每一省，區或市可由全省（區或市）人民選舉三位代表共一百零八代表們（美國共五十州共一百位參議員）組成「中國和平民主統一宣言代表委員會」，再由全國代表委員會，推舉五名委員組成「中國和平民主統一宣言草擬委員會」，擬定「中國和平民主統一宣言」，其大綱包括：

- 壹、台灣海峽兩岸全體中國同胞們以和平方式處理一切事務包括政治，經濟，軍事，教育，科學，學術，文化，…等。
- 貳、中國乃全中國十三億人民所有，而非屬於某一政黨，台海兩岸全體中國同胞們達成「民主」共識，努力形成「民主制度」。
- 參、台海兩岸全體中國同胞們在民主制度下以和平方式達成「統一」。

草擬委員會根據大綱，再努力伸入探討中國和平民主統一的詳細步驟及內容，待「中國和平民主統一宣言」擬定後，再由全國宣言代表委員會籌開大會討論，根據全國人民意願修改，最後由大會投票正式通過。

After the Declaration of Chinese Peaceful Democratic Unification passes, we can form a new government to administrate politics, and first form “The Drafting Committee of The Constitutions”, to create a new constitution. The constitution is the most important foundation of a country, which is different from the Declaration of Peaceful Democratic Unification, could be finished in a short period of time. It should be studied and thought over for a long period of time (about one to five years). “Politics” is the people’s business, “Administration” is to administrate the people’s affairs, “Politics and Administration” is to administrate and manage people’s business. “Power” is the strength of exercising laws and convincing people. There are two kinds of power, one is administrative power, the other one is managing power. People have four kinds of managing power: elective, dismissed, establishing, and abolishing. Government has three kinds of administrative power: executive, legislative, and judiciary. People use four managing powers to balance the government’s three administrative powers. We hope that people have the power to manage the government and the government has the capability to serve people. Government has federal government and local government. Federal government can be elected by the people directly or indirectly (elected by people’s representatives), and local government can be elected by people directly. China has had a “Provincial System” for over two thousand years since the Qin and Han Dynasties. China is suitable for a “Provincial System”, but not for the American “United States System”. A President exercises the “Executive” power, Congress exercises the “Legislative” power, and the Supreme Court exercises “Judiciary” power. The President is elected by the people directly or indirectly. Congress has a “Senate” and a “House”. Senators (two to three) are elected by the people in each province, region, or city, and house representatives are elected according to the population (for instance, one representative for every 3 million people). Judges are selected by the President, and passed by the Congress. Similarly, each province has a governor, congress and supreme court. All the officials are elected by the people in each province. In each province, there are counties, districts, and villages. Similarly, in each county, there are county heads, county senates, and county houses, etc. We will continue to study and investigate all the documents, procedures, and problems in details in the next volume.

當「中國和平民主統一宣言」正式通過後，其次根據宣言全中國人民組織新政府管理政治，首先形成「草擬憲法委員會」，重新制定「新憲法」，憲法乃是治國的根本大法，不同於「和平民主統一宣言」可短期幾月完成，必需經過長時間（一至五年）的功夫，努力推敲琢磨，考慮長治久安的民主統一大計。政是眾人之事，治是管理，管理眾人之事便是「政治」。「權」是有行使命令與制服群倫的力量。權分「政權」與「治權」。人民有

四個政權：選舉權，罷免權，創制權，複決權。政府有三個治權：行政權，立法權，司法權。人民可用四個政權來管理政府的三個治權。我們希望「人民有權，政府有能」。政府可分「中央政府」與「地方政府」，「中央政府」可由人民直接或間接(即人民代表選舉)選舉產生，「地方政府」由人民直接選舉產生。中央政府具「行政，立法，司法」三權分立。中國國情和美國不同，自秦漢以來，中國地方實行郡縣制度已二千餘年，根深蒂固，故中國地方適合「行省制」，而不適合美國「聯邦制」。總統執行「行政」，國會執行「立法」，最高法院執行「司法」。總統由人民直接或間接選舉。國會分參議院和眾議院，參議院相當於立法院，眾議院相當於人民大會代表，立法委員由每省人民選舉二至三名，人大代表根據每省人數比例產生(例如每三百萬人民產生一人大代表)。最高法院委員由總統提名，國會通過。類似的地方政府有省長，省立法院，省議會，省司法院，由各省人民直接選舉。每省以下設置縣，鎮，鄉，村，類似有縣長，縣議會及縣民代表等。我們將在下一冊繼續深入詳細探討有關檔案，程序及問題。

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China's Perspective on National Security Issues 中國在國家安全問題的透視

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Since the generation of China's New Security Concept (*xin anquan guan*) in 1996, China has promoted a policy of increasing its security through diplomatic and economic interaction, arguing that the Cold War mentality of competing and antagonistic blocks is outdated. Around 2002 and 2003, this security policy merged with the foreign policy doctrine known as China's Peaceful Rise (*Zhongguo heping jueqi*), the concept that China's rise in military and economic prominence will not be a threat to peace and stability, and that other nations will benefit from China's rise. The new security concept had some positive effect on Chinese foreign policy in the 1990s and early 21st century, including better relations with ASEAN, the formation of the Shanghai Cooperation Organization,¹ and joint efforts with the United States to control nuclear proliferation in North Korea. China also applies its new security concept to its foreign policy with the United States. This paper examines the application of the new security concept to China's policy toward the United States. This paper has three parts: 1) a discussion of China's perspectives on national security issues, 2) China's perception of the United States and strategic thinking, and 3) application of the New Security Concept to China's U.S. Policy.

自從1996年中國提出「新安全觀」，中國提倡由外交與經濟互相反應，增加它的安全政策，述說冷戰競爭及敵對阻擋已經過時。2002和2003年，這新安全觀合併外交政策條款成為「中國和平掘起」，中國在軍事與經濟進步將不成為和平及穩定的威脅，從中國掘起，其他國家將獲得利益。於1990年期間及21世紀初「新安全觀」在中國外交政策有一些正面效果，包括與東協有較好關係，上海合作組織，參與美國在北韓控制核子武器擴散。中國也應用它的新安全觀到對美國的外交政策。這篇文章檢測新安全觀的應用到中國對美國的政策。這篇文章分三部分：1) 中國在國家安全的透視，2) 中國對美國的認知及戰略上的想法，3) 新安全觀應用到中美關係。

I. China's Perspective on National Security Issues I. 中國在國家安全問題的透視

China's New Security Concept is a Chinese version of the liberal approach to international relations, and has four key principles: mutual confidence, mutual benefits, equality, and collaboration. 中國新安全觀是中國式的自由驅近國際關係，有四項主要原則：互相信任，互相裨益，公平，合作。

-- *Mutual trust* means that all countries should transcend differences in ideology and social system, discard power politics and refrain from mutual suspicion and hostility; maintain frequent dialogue and mutual briefings on each other's security and defense policies and major operations. -- 互相信任 意思是所有國家應該超越意識及社會形態

¹ The Shanghai Cooperation Organization is an intergovernmental international organization created in 2001 by the governments of China, Russia, Kazakhstan, Kyrgyzstan, and Tajikistan to strengthen confidence-building and disarmament in the border regions.

的不同, 拋棄權力政治及阻止猜疑及敵對; 在你我國家的安全及國防政策及重要工作, 經常對話和互相簡報。

-- *Mutual benefit* means that all countries should meet the objective needs of social development in the era of globalization, respect each other's security interests and create conditions for others' security while ensuring their own security interests with a view to achieving common security. -- 互相裨益 意思是所有國家應該適合全球世紀社會發展的目標需要, 尊重你我國家的安全興趣及為了其他國家安全創造條件當保證他們自己安全利益, 達成共同利益的見解。

-- *Equality* means that all countries, big or small, are equal members of the international community and should respect each other, treat each other as equals, refrain from interfering in other countries' internal affairs and promote the democratization of the international relations. -- 公平 意思是所有國家, 無論大國還是小國, 都是國際社會的公平份子, 應該互相尊重, 互相公平對待, 避免干涉其他國家的內政及提昇國際關係的民主化。

-- *Coordination* means that all countries should seek peaceful settlement of their disputes through negotiation and carry out wide ranging and deep-going cooperation on security issues of mutual concern so as to remove any potential dangers and prevent the outbreak of wars and conflicts. -- 合作 意思是所有國家應該對爭論尋找和平出路, 經由談判及廣泛和深入的合作在國家安全問題的互相關心, 以至移除任何危險及阻止戰爭及磨擦發生。

Basically, the New Security Concept posits that nation-states can put aside selfish security interests, and can seek common ground with other nation-states. Its focus is enhancing trust through dialogue, and promoting security through cooperation. The New Security Concept seeks to build domestic and international security on the basis of the following principles:

基本上「新安全觀」假設國家能將自私的安全利益放在一邊, 且能尋求與其他國家共同目的。它集中於經由通話加強信任和經由合作提昇安全。「新安全觀」根據下列的原則尋求國內及國際的安全:

-- To conduct cooperation on the basis of the UN Charter, the Five Principles of Peaceful Coexistence and other widely recognized norms governing international relations, and give full play the leading role of the United Nations; -- 根據聯合國憲章實行合作, 和平共存五原則及其他普遍認同原則管理國際關係, 和徹底扮演聯合國的領導角色;

-- To peacefully resolve territorial and border disputes and other controversial issues through negotiations; -- 經由談判; 和平的解決領土及邊疆的爭論和其他爭議問題;

-- To reform and improve existing international economic and financial organizations and promote common prosperity in line with the principle of reciprocity and mutual benefit and common development; -- 改革和促進存在國際經濟及財政組織和在互惠及共同發展線上提昇共同繁榮;

--To place emphasis on non-traditional security areas such as combating terrorism and transnational crimes, in addition to the traditional security areas like preventing foreign invasion and safeguarding territorial integrity; --除了傳統的安全方面如阻止外國入侵及領土完整的保衛, 加強非傳統的安全如對抗恐怖主義及越國犯罪;

--To conduct effective disarmament and arms control with broad participation in line with the principles of justice, comprehensiveness, rationality and balance, prevent the proliferation of weapons of massive destruction, uphold the current international arms control and disarmament regime and refrain from arms race.²--處理有效解除武裝及武器控制用廣泛參加線上的正義, 普遍, 公理及平衡的原則, 阻止大量武器吹毀的滲透, 支持現在國際武器控制及解除武裝政權和避免武裝比賽。

The New Security Concept and Peaceful Rise foreign policy indicate that China is in the process of re-identifying itself and is constructing a peaceful image. According to this way of thinking, China had a revolutionary national identity in the Mao era; a detached national identity in the Deng and Jiang era; but is moving toward a status quo³ national identity in 2004.⁴ This transformation away from a revolutionary national identity began in the 1970s. In the 1980s, China adopted a policy of opening and reform (*kaifang*). The more China integrated into international institutions, the more it began to identify itself more as status quo. The move toward status quo national identity coincides with the increase of China's economic interdependence. In 2003, foreign trade accounted for 60% of China's GDP, up from 12.6% in 1980.

「新安全觀」及「中國和平掘起」, 顯示中國在重新定義自己且朔造一個和平形像。根據如此想法, 中國在毛澤東時代有一個革命的國家形勢, 在鄧小平及江澤民時代有一個分離國家形勢, 但現在於2004年中國邁向事務形勢尋找領土, 意識, 及權力的國家形態。這變換不同於革命形態始於1970年。在1980年中國採取開放政策。中國越參入國際組織, 它越進入國家事務形勢。往國家事務形勢步驟協調於中國經濟國際依靠性的增長。2003年外貿達中國全年總所得的60%, 比1980年增加12.6%。

China has reaped tremendous economic benefit from integration in the international economic system. In 2003, China took in more than \$53.5 billion in FDI, more than other emerging market, and its export-oriented economy grew at more than 9 percent. The more integrated in to the international society, the more international organizations will join. The PRC signed 34 international conventions in the first 30 years of its existence. By 2002, China had signed 220 international conventions.⁵ In 2002, China had signed the same number of international conventions as the United States, Great Britain, and India.⁶ China scholars point to these figures as an indication that China is as involved as the world's most involved states. The most significant multilateral agreement, of course, is China's accession to the World Trade

² Ministry of Foreign Affairs, "China's Position Paper on the New Security Concept," Beijing, PRC, 2003.

³ Status quo nations seek to preserve the existing territorial, ideological and power distribution. Defenders of the status quo regard stability and order as key values. International law, treaties and orthodox diplomatic procedures are portrayed as legitimizing or codifying the system.

⁴ Qin Yaqing, "Strategic Culture and Security Issues," presentation for the workshop *China's Perspective on National Security Issues*, June 7, 2004, Beijing, China.

⁵ This figure refers only to multilateral agreements and does not include treaties.

⁶ Qin Yaqing, "Strategic Culture and Security Issues," presentation for the workshop *China's Perspective on National Security Issues*, June 7, 2004, Beijing, China.

Organization.

中國經濟大增長從加入國際經濟系統起。2003年中國增加535億中央指數，比其他合併市場還多，及它的外銷經濟增加多於9%。中國越參加國際社會，它將加入更多國際組織。在前30年中國簽訂了34國際協定。在2002年以前，中國簽訂了220國際協定。在2002年中國簽訂了如同美國，英國，及印度同樣數目的國際協定。中國學者指出這些數字顯示中國是世界上最投入的國家。最重要的協定當然是中國加入「世界貿易組織」。

The New Security Concept and China's Peaceful Rise illustrate China's future aspirations. When becomes an even stronger economy, it may try to challenge and replace the United States and Japan as the dominant regional power. China's ascendancy may be threatening to other countries in the region. China's leaders, in touting the New Security Concept and Peaceful Rise concepts, argue that China will not replace the United States as the regional hegemon. Rather, the change of power from the United States or Japan to China will be peaceful.

「新安全觀」及「中國和平掘起」說明了中國未來的希望。當中國變強的經濟，它可能取代美國及日本。中國掘起可能威脅這地區的其他國家。中國領導人求得「新安全觀」及「中國和平掘起」解釋中國將不取代美國成為霸權國家，從美國或日本的權力轉移是和平的。

II. China's Perception of the U.S. and Strategic Thinking

II. 中國對美國的認知及戰略上的想法

In the post-Cold War international system, China views the U.S. global position with some suspicion, but not hostility. A July 2002 U.S.-China Security Review Commission report to Congress finds that Chinese leaders believe that the fundamental drive of the United States is to maintain global hegemony by engaging in the shameless pursuit of "power politics," often disguised as a quest for democratization.⁷ China's Defense Paper of 2000 reflects is concern about an international order dominated by the United States. It states that "certain big powers" are contributing to instability and "threatening world peace" by pursuing neo-interventionism, new gunboat diplomacy, and neo-economic colonialism. The term "big power" refers to the United States. The paper accuses the United States, in the role of hegemon, of playing power politics.⁸ China cites as evidence of U.S. hegemony specific events that occurred in 1999-2001. These include U.S. military intervention in Kosovo and the NATO campaign against Yugoslavia, the accidental bombing of the Chinese embassy in Belgrade and the EP-3 surveillance plane incident, the enlargement of NATO, and the U.S. development of a ballistic missile national defense system.

在冷戰後的國際系統，中國視美國全球姿態帶有一些猜疑，但不敵視。2002年美中安全回顧委員會報告美國國會，發現中國領導相信美國的基本動機是保持國際霸權，經常假借追求民主作「政治權力」無恥的追求。2000年中國國防書是關心國際次序被美國控制。它敘述「某大權力」導至不穩定及「威脅世界和平」，用新調停主義，新砲艇外交，和新經濟殖民主義。「大權力」指美國。這書控告美國用霸權主義角色玩弄權力政治。中國記錄美國霸權事件發生於1999年至2001年以為證。這些包括美國軍事參與科索偉，北大

⁷ *Report to Congress of the U.S.-China Security Review Commission: The National Security Implications of the Economic Relationship between the United States and China*, (Washington, D.C.: U.S. Government Printing Office), July 2002, p. 17.

⁸ *Ibid.*, p. 17.

西洋公約組織戰役對抗優格斯拉夫，誤炸布格德的中國大使館，E-P3偵察機事件及北大西洋公約組織的擴大及美國推展彈道飛彈國防系統。

Chinese suspicions of the United States are reflected in mainland media. Chinese media and websites are filled with comments expressing Chinese suspicion and criticism of U.S. foreign policy. A quick look at July 2004 media reports indicates strong suspicion of U.S. foreign policy motives. An article in China's *Huanqiu Shibao* states that the [U.S.] pre-emptive strike strategy poses a challenge to the international order, and that the international community must respond to this strategy by strengthening the role of the United Nations and by putting stress on "multilateral cooperation mechanisms."⁹ An article in Beijing's *Guoji Xianqu Daobao* (*International Herald Leader*) calls for putting President Bush on trial for military aggression in Iraq. The article states that the Iraqi court should summon two defendants, one of whom is bearded and in prison remembering his lost power, and one of whom is "beardless and smiling in a white palace somewhere in America."¹⁰ An article appearing in China's *Ta Kung Pao* claims that the U.S. objective of going to war was to gain wealth, and that eradicating a dictatorship regime and promoting democracy and freedom were only a political package covering up the real objectives. The article asks "Without benefits to be gained, why would the Americans go and do such a foolish thing and put themselves at risk?"¹¹ An article in the official *China Daily* claims that the United States will join Japan to contain China and to aid Japan in its rivalry with China over oil for energy needs.¹²

中國猜疑美國反映在中國大陸的媒體。中國媒體及網站充滿評論表示中國懷疑和批評美國外交政策。2004年六月媒體報導強烈懷疑美國外交政策的動機。中國環球時報一文章報導美國預先空掃戰略對國際次序產生一挑戰，國際社會對此戰略必須反應由加強聯合國角色和用集中「多元化合作法」。北京國際先驅導報(英譯)一文章宣稱，放布希總統在伊拉克的軍事進攻作試驗。這文章敘述伊拉克法庭應該召喚二個被告人，一個人是有鬍鬚的在監獄，記得他失去的權力；一個人是「沒有鬍鬚微笑的，在美國某處的白宮」。中國大公報一文章聲稱美國作戰的目的地是取得財富，去除一獨裁體制及提出民主和自由僅是一政治包裹包裝其真正的目的。這文章問：「若沒有利益，美國為何去作如此愚蠢的事，且把他們放置於危險處？」官方中國日報一文章宣稱美國將聯合日本去獲取中國和幫助日本與中國對抗為了能源需要爭取石油。

Chinese suspicions of the United States were evident in summer 2004 when the United States carried out Summer Pulse '04, the near-simultaneous deployment of seven carrier strike groups (CSGs) in five theaters across the globe, demonstrating the U.S. Navy's ability to provide credible combat power across the globe with other U.S., allied, and coalition military forces. Summer Pulse '04 was the Navy's first deployment under its new Fleet Response Plan (FRP), in which the U.S. Navy can put six CSGs anywhere in the world within 30 days, and two more CSGs within 90 days. There were some rumors in the Asian media and among China watchers in

⁹ Lu Hong and Liu Gang, "How to Contain a US Pre-emptive Strike," *Huanqiu Shibao*, July 28, 2004, carried by *Renmin Wang* website, 28 July 2004: www.people.com.cn, accessed through BBC Monitoring International Reports, Quotes from China, Taiwan, Press, July 28-29, 2004, <http://web.lexis-nexis.com/universe> (accessed 8/20/2004).

¹⁰ Shang Han, "Saddam is not the only one who's guilty," *Guoji Xianqu Daobao* (*International Herald Leader*), July 12, 2004, BBC Monitoring Asia Pacific, <http://web.lexis-nexis.com/universe> (accessed 8/20/2004).

¹¹ Sze Qun Yuk, "How can 20bn US dollars vanish into thin air? Officials and businesspeople collude to grab wealth," *Ta Kung Pao*, July 13, 2004, BBC Monitoring Asia Pacific, <http://web.lexis-nexis.com/universe> (accessed 8/20/2004).

¹² Zhang Kexi, "China and Japan's Oil Rivalry Unavoidable," *China Daily*, July 13, 2004, BBC Monitoring Asia Pacific, <http://web.lexis-nexis.com/universe> (accessed 8/20/2004).

the America about how the United States planned to send their carrier strike groups (CSGs) to the Taiwan Strait. As it turned out, only two CSGs were to be deployed in the western Pacific. According to the U.S. Department of the Navy, the San Diego-based Stennis CSG was to participate in the annual multinational exercise Rim of the Pacific '04 (RIMPAC '04). The Kitty Hawk CSG, forward-deployed Yokosuka, Japan, was to link up with the Stennis CSG to carry out dual exercises in the western Pacific.¹³ A third CSG associated with the USS the Reagan would conduct flight operations with South American allies in the eastern Pacific en route from Norfolk, VA to its new homeport of San Diego, CA.

當美國實現04-夏天波動,同時佈署七個航空掃射群在全球五戰區,證實美國海軍能力去提供戰爭威力經由全球與其他友邦及盟國軍隊。2004年夏天中國對美國的猜忌明顯。04-夏天波動是美國海軍第一佈署在它的新艦隊計劃下,在那兒美國海軍在30天以內可放六個航空掃射群在世界任何地方,在90天以內再加二個。在亞洲媒體及美國的中國目睹者有一些謠言關於美國如何送航空掃射群到台灣海峽。結果僅二個航空掃射群被佈署在西太平洋。根據美國海軍部,聖地牙哥基地斯丹尼斯航空掃射群是參加每年度的04太平洋環的多國演習。科地哈克航空掃射群前往佈署日本,被聯接斯丹尼斯航空掃射群在西太平洋實行雙演習。第三航空掃射群聯合雷根號實行飛行任務與南美友邦在東太平洋延線從維吉尼亞州諾佛克到加州聖地牙哥新港。

The Chinese media often portray the United States as "imperialist," "unilateralist," and as the "self-appointed world policeman." For the Chinese media, Summer Pulse only reinforced the view of the United States as hegemon. Editorials in China's state newspapers called Summer Pulse an act of intimidation. The *People's Daily* outlined a perceived US plan to build up a line of defense in the Western Pacific that starts with Japan and extends down China's coastline through Taiwan and the Philippines. "The US global strategic review" not only again fully exposes a wild ambition for world domination, but at the same time also shows its intent on taking unilateral actions in every part of the world."

中國媒體經常描繪美國是「帝國主義者」,「獨行主義者」及「自己指定的世界警察」。對中國媒體來說,夏季波動僅加強視美國為霸權主義國家。中國報紙的編輯們稱夏季波動是恐嚇的舉動。人民日報列出一個察覺美國的計劃是在西太平洋去建造國防線始於日本延至中國海岸經由台灣及菲律賓。「美國全球戰略複習」不僅完全暴露控制世界的野大雄心,同時表露它的意圖在世界的每一部分採取單獨行動。

III. The New Security Concept and China's US Policy III. 新安全觀和中國的美國政策

China's New Security Concept encompasses both traditional territorial security as well as economic security. Currently, there are few threats to China's national security. Therefore, China's top priority is to serve China's economic interests. China views its relations with the United States as central to its security, and this view has been a key determinant in shaping China's U.S. foreign policy. China's interests in U.S. foreign policy are promoting commercial ties with the United States, maintaining China's internal stability, safeguarding China's territorial integrity and security, and maintaining Taiwan's political stability.

中國新安全觀包含傳統領土安全及經濟安全。現在中國國家安全有些威脅。因此中國第一優先是供給中國經濟興趣。中國視美國關係如它的安全同樣重要,且此想法是中美

¹³ U.S. Department of the Navy, "Pacific Fleet In-depth: Summer Pulse 2004 and the Pacific Fleet Aspect," U.S. Pacific Fleet Online – Summer Pulse 2004, <http://www.cpf.navy.mil> (accessed 8/20/04).

外交的主要決定因素。中國對美國外交決策的興趣是提昇與美國商業結合，保持中國內部穩定，安全防衛中國領土完整及安全，和保持台灣的政治穩定。

Consistent with serving its economic interests, China's first interest in China-U.S. relations is to promote commercial ties with the United States. According to Chinese statistics, total FDI flow into China was a record \$53.5 billion in 2003.¹⁴ The United States is a key investor in the Chinese economy. According to Chinese statistics, U.S. FDI flow into China was \$4.2 billion in 2003.¹⁵ Throughout the 1990s, FDI flows to China was for the establishment of new businesses, primarily concentrated in the manufacturing sector. With an inexhaustible supply of low-cost labor, China was able to channel investment into its labor-intensive and low-skilled assembly manufacturing sector and develop an aggressive export-oriented economy. The United States also is China's largest export market. According to U.S. statistics, in 2003 the value of China's exports to the United States was \$163.3 billion, and the value of US exports to China \$28.4 billion, resulting in a trade surplus for China of \$134.8 billion.¹⁶ U.S. FDI and trade benefit the Chinese economy. China needs to provide jobs for the millions of people who enter China's economy each year. To provide those jobs, China's economy needs to grow at least eight percent a year. Good commercial relations with the United States help China meet this goal and facilitate economic growth, development and stability in China. Good commercial relations with the United States play an important role in facilitating China's economic security under the New Security Concept.

和供給中國經濟興趣一致的，中國在中美關係的第一興趣是要提昇與美國的商業結合，根據中國統計，2003年總中央指數流入中國記錄535億。美國是中國的主要經濟投資者。根據中國統計2003年美國中央指數流進中國42億。1990年期間中央指數流入中國為了新商業的建立，主要集中製造產業部門。用無數低廉工資的供應，中國能鑿著投資到大量低廉勞工及低技術製造產業部門和發展神速的出口經濟。美國也是中國的最大出口市場。根據美國統計，中國出口到美國1633億，美國出口到中國284億，結果中國貿易結餘1348億。美國生產指數及貿易利益於中國經濟。中國需供應百萬人民進入中國經濟的工作。為了供應這些工作中國需要每年成長最少8%。與美國好的商業關係幫助中國達到目標及助長經濟成長，進展及穩定。與美國好的商業關係在新中國安全觀下助長中國經濟安全扮演一重要的角色。

A second interest in China's U.S. policy is to maintain China's internal stability. To maintain internal stability, China needs to maintain high economic growth. China achieved and maintained annual average GDP growth of 9.7 percent in the past 20 years. In 2003, the Chinese economy grew 9.2 percent, and at an annual rate of 9.7 percent in the first quarter of 2004.¹⁷ U.S.-China trade and investment help fuel China's economic growth engine. China does not want to jeopardize strong commercial relations with the United States at a time when unofficial statistics indicate double-digit urban unemployment. In late 2004 there were as many as 15 million unemployed in China's cities, and ten times that number in the countryside.¹⁸ Between

¹⁴Ministry of Commerce (PRC), as cited in *The US-China Business Council*, "FDI in China, 1979-2003," <http://www.uschina.org/statistics>.

¹⁵ Ibid.

¹⁶ U.S. International Trade Commission, U.S. Department of Commerce as reproduced in *The US-China Business Council*, "US-China Trade Statistics and China's World Trade Statistics," <http://www.uschina.org/statistics/tradetable.html>

¹⁷ Charles Wolf, "China's Rising Unemployment Challenge," RAND, http://www.rand.org/commentary/070704A_WSJ.html, accessed September 28, 2004.

¹⁸ "China's Growing Pains," *The Economist*, August 21, 2004, p. 11.

1998 and 2002, the number of new urban jobs was 10 million fewer than the number of workers seeking them.¹⁹ According to Chinese statistics, China between 1995 and 2002 laid off 45.4 million urban workers, most of them laid off (*xiagang*) from state-owned enterprises.²⁰ Unemployment may increase if China cannot secure enough energy to continue to fuel its economy. China has nearly depleted its coal mines, and a growing energy crunch will likely soon mean rolling blackouts in China's major cities.²¹ Moreover, the gap between rich and poor in China is widening. The GINI index in China's relatively rich southern cities is more than .4. China's leaders will have major problems on their hands if they cannot solve this inequality. In particular, this situation could explode if liberal arts students cannot find jobs and turn to violence to channel out their dissatisfaction.²²

中美政策的第二興趣是維持中國內部穩定。為了維持中國內部穩定，中國須要維持高經濟成長。在過去20年中國完成及維持每年國內總生產成長9.7%。2003年中國經濟成長9.2%，2004年第一期成長9.7%。美中貿易及投資幫助中國加油潤滑經濟成長引擎。當非官方統計指出在城市雙數位失業統計，中國不要危及與美國堅強商業關係。2004年末期在城市有15百萬人失業，在鄉村有十倍以上的人失業。1998年至2002年城市比尋找工作的人們缺少千萬工作。根據中國統計1995年至2002年下崗達四千五百四十萬人，多數由國家企業裁員。如果中國不繼續成長潤滑經濟，失業率可能增加。中國幾乎用盡煤礦，能源增加消費可能很快導致中國大城市黑暗。甚至中國貧富不均越演越大。中國南部富有城市的成長指數高於40%。如果他們不能解決貧富不均中國領導將有很大問題。尤其這情況可暴發如大學生不能找到工作及產生暴動去發洩他們的不滿。

China's leaders do not want to risk jeopardizing U.S. trade and investment with China, which helps fuel China's economy and has created millions of jobs. China sees that there are very few communist countries remaining in the world, and that it is increasingly surrounded by capitalist systems. There is the fear that United States will work to bring about the collapse of communist China, much as it did the Soviet Union. According to Wang Jisi, director of the Chinese Academy of Social Sciences' Institute of American Studies, there are real fears and real stories about the time frame in which China will be changed dramatically. According to Wang, many Chinese believe that intelligence exists indicating there is a secret plan by the United States to topple the Chinese leadership before the year 2020. Thus, while China welcomes U.S. trade and investment, it remains deeply suspicious of U.S. intentions toward China. China's New Security Concept, particularly its incorporation of economic security into China's national security, tries to prevent Chinese suspicion from harming commercial ties with the United States.

中國領導不要危及美國與中國的貿易與投資，其幫助潤滑中國經濟及製造百萬工作。中國看到很少共產國家殘留世界和它被資本系統增加包圍。中國恐懼美國將導致中國共產黨瓦解如同它對蘇俄所做。根據中國學術院美國研究社會研究所所長王級思(英譯)，有實在的恐懼及故事關於中國將急遽改變的時間。根據王所判斷，很多中國人相信情報顯示美國有一秘密計劃在2020年以前推翻中國領導。因此當中國歡迎美國貿易及投資，他們深深

¹⁹ Charles Wolf, "China's Rising Unemployment Challenge.

²⁰ *China Labor Statistical Yearbook, 1996-2002*; Annual Report on Labor and Social Security by MOLSS and NSBC, as appears in John Giles, Albert Park and Juwei Zhang, "What is China's True Unemployment Rate," February 2004, p. 24.

²¹ Conversations with Wang Jianqun, Ministry of Foreign Affairs, June 8, 2004, and with scholars June 7 through June 11, 2004, Beijing, China.

²² Qin Yaqing, "Strategic Culture and Security Issues," presentation for the workshop *China's Perspective on National Security Issues*, June 7, 2004, China Foreign Affairs University, Beijing, China.

懷疑美國對中國的用心。中國新安全觀尤其它的融入經濟安全觀至中國國家安全觀，試著阻止中國人的猜忌危害與美國的商業結合。

The third interest governing China's U.S. policy is to safeguard China's territorial integrity and security. With the secession of China-Russia and China-India military hostilities, there are no real threats to China's borders. However, China remains concerned by the threat of a nuclear North Korea, and has participated in six party talks with North Korea to discourage the regime from developing nuclear weapons. For China, the threat is not so much a nuclear Korean Peninsula, but the pressure that Japan would feel the need to develop nuclear weapons to defend itself against North Korea. Despite its hegemon rhetoric, China has indicated that China it could live with a U.S. military presence in the region. China leaders believe that the U.S. presence can actually stabilize the region because the United States offers a nuclear umbrella for Japan, pre-empting Japan's need to develop its own nuclear weapons program. For China, a U.S. military presence in Asia decreases the likelihood of a militarily resurgent Japan.²³ Considering China's history with Japan, China would feel compelled to invest more in its nuclear weapons program if Japan were to acquire its own nuclear weapons. China scholars claim that, because China can accept the United States military presence in Asia, China is developing a Blue Water Navy not to confront the United States but to contain Taiwan and to protect sea lanes against piracy of oil shipping.²⁴

第三興趣導至中美政策是保衛中國領土完整及安全。由於中俄及中印軍事敵意的退除，對中國的邊界沒有真正威脅。但中國關心北韓核能的威脅且參加與北韓的六國談話去阻止北韓政權發展核能談判。對中國言朝鮮半島的核能威脅並不大，但壓力是日本感覺須要發展核能去抵抗北韓。僅管它的霸權論調，中國指出他們可生活在美國軍事出現在他們區域。中國領導相信美國出現可穩定此區域因為美國提供核能傘給日本，讓日本發展核能計劃需要落空。對中國言美國軍事出現在亞洲減少日本軍事復甦的可能性。考慮到中國與日本的歷史，中國感覺迫使投資它的核能武器計劃，若日本獲得它自己的核能武器。中國學者聲稱因為中國能接受美國在亞洲的軍事出現，中國正在發展一個藍水海軍不面對美國但包圍臺灣和保護海線對抗油田運輸的竊盜。

The fourth interest guiding China's U.S. foreign policy is Taiwan's political stability. The New Security Concept and China's Peaceful Rise do not pertain to Taiwan because China considers the Taiwan question to be a domestic issue. The Taiwan question is the biggest problem in China-U.S. relations. China may prepare for a military showdown with the United States over Taiwan. Some China scholars such as CFAU's Zhang Qingmin predict that the United States would not send troops, but would offer intelligence assistance to Taiwan. China's perception is that the United States would not support large numbers of military casualties that would likely occur in protecting or liberating Taiwan, and that "China's large population could support higher casualties."²⁵ China's Central Military Commission (CMC) predicts that the United States would likely dispatch one or more aircraft carrier strike groups (ACSG) to the Strait if there were a war between China and Taiwan. China's primary focus of arms development, and procurement of weapons and technology from Russia, Israel and Europe, has

²³ Su Hao, "Security Concepts and Asia-Pacific Security Structure," presentation for the workshop *China's Perspective on National Security Issues*, June 8, 2004, Beijing, China.

²⁴ Su Hao, "Geopolitics and Strategic Patterns," presentation for the workshop *China's Perspective on National Security Issues*, Beijing, China, June 7, 2004; and Admiral Yang Yi, National Defense University, Beijing, China, June 9, 2004.

²⁵ Zhang Qingmin, China Foreign Affairs University, June 10, 2004, Beijing, China.

been missiles and other weapons capable of taking out a U.S. aircraft carrier strike group.

第四興趣導致中美外交政策是台灣政治安定。「新安全觀」及「中國和平掘起」不涉及台灣因為中國把臺灣問題當作國內問題。臺灣問題是中美關係的最大問題。中國可能準備與美國在台灣問題作一個軍事解決。一些中國學者預測美國將不會送軍隊到台灣，只會提供情報協助給台灣。中國認為美國不會支持大量軍事傷亡去保護或解放台灣及「中國眾多人口可支持高傷亡人數。」中國中央軍事委員會預測美國可能遣送一或二航空掃射群到台灣海峽如果中國與台灣有戰爭。中國主要集中軍器發展和從蘇俄，以色列及歐洲的武器技術採購有飛彈及其他武器，能夠把美國航空掃射群驅逐。

Since 1979, the United States has been legally obligated to help Taiwan defend itself. Under the 1979 Taiwan Relations Act, the United States sells Taiwan defensive weapons. In July 2004, national security advisor Condoleezza Rice during a visit to China rebuffed demands from China that the United States curb arms sales to Taiwan. In spring 2004, Taiwan's leaders asked the United States for a \$610 billion NT (\$18 billion US) arms package which includes eight diesel-powered submarines, a modified version of the Patriot anti-missile system and a fleet of anti-submarine aircraft, spread over a 15-year period. Although Taiwan's Cabinet approved in June a special budget to purchase the weapons, but the weapons package did not pass in the end.

自1979年以來，美國已經有法律義務幫助台灣防衛自己。在1979年台灣關係法，美國販賣防衛武器給台灣。2004年6月，美國國家安全顧問康都麗莎賴斯訪問中國拒絕中國要求美國停止販賣武器給中國。2004年春天，台灣領導要求美國販賣6100億新台幣軍器批購包含八艘柴油潛水艇，一改造型愛國反飛彈系統及一反潛水航空艇艦隊，分賣在15年期間。雖然在六月台灣內閣同意特別預算去購買軍備，但軍備批購最後沒有通過。

Conclusion

結論

So how important are China's New Security Concept and Peaceful Rise in shaping China's foreign and economic policies? Americans may think that China's New Security Concept and Peaceful Rise policy do not apply to the Taiwan question. China's integration into the world economy and its moral imperative for international cooperation can act as a restraint against China in its relations with Taiwan. One would think that a peaceful resolution of the Taiwan issue would be in keeping with the principles of China's New Security Concept and China's Peaceful Rise. The United States may encourage China to apply the principles of the New Security Concept -- mutual trust, mutual benefit, coordination, and peaceful settlement of territorial and border disputes and other controversial issues through negotiation -- to the Taiwan issue.

「新安全觀」及「中國和平掘起」在重整中國的外國及政治政策有多重要？美國人們可能認為「新安全觀」及「中國和平掘起」沒有應用到台灣問題，中國加入世界經濟及它為國際合作的道德動機可能在中國對台灣關係受阻礙。人們想一個和平解決台灣問題會保持「中國新安全觀」及「中國和平掘起」的原則。美國或許可鼓勵中國應用新安全觀念——互信，互惠，合作及和平解決領土，及邊界爭論，及其他經由談判的爭論問題——到台灣問題。

Taiwan was returned to China in 1945, after it was ceded to Japan for 50 years. In fact, Taiwan is a part of China's territory. According to the China's New Security Concept seeking to build domestic and international security on the basis of the principles described in Section II: --

To peacefully resolve territorial and border disputes and other controversial issues through negotiations; --To place emphasis on non-traditional security areas such as combating terrorism and transnational crimes, in addition to the traditional security areas like preventing foreign invasion and safeguarding territorial integrity; Chinese think that Taiwan is a domestic issue of China.

台灣割讓給日本50年後，於1945年正式歸還中國。事實上，台灣是中國領土的一部分。根據第二節所描述中國「新安全觀」尋求國內及國際的安全依循的原則：--經由談判，和平的解決領土及邊疆的爭論和其他爭議問題；--除了傳統的安全方面如阻止外國入侵及領土完整的保衛，加強非傳統的安全如對抗恐怖主義及越國犯罪；中國人認為台灣是中國的內部問題。

Chen Shui-Bian won his second term by a very narrow margin by earning many sympathetic votes in March 2004. Many Taiwanese were dubious about his victory. Since taking office in his second term in May 2004, he has accomplished very little. Many Taiwanese are losing jobs, and the economy is getting worse. Taiwanese are losing confidence and complaining about him. From April to July of 2005, President Hu Jing-Tao of China invited Lian Zhan, the leader of Kuo-Ming Party, Song Chu-Yu, the leader of Chin-Ming Party, and Mu Yu-Ming, the leader of New Party in Taiwan to visit Mainland China. There was a tremendous turn-out for this event which had a great impact on all the Chinese and Taiwanese people across the Taiwan Strait. This was a good beginning for Chinese and Taiwanese to deal with their issue peacefully.

2004年3月陳水扁獲得多數同情票以非常微小差距贏得第二任，很多台灣人們懷疑他的勝利。2004年5月他上第二任以來，他成就很少事業。很多台灣人們失業和經濟越來越差。台灣人們對他失去信心且報怨他。2005年4月至6月中國國家主席胡錦濤邀請台灣國民黨主席連戰，親民黨主席宋楚瑜，新黨主席慕郁明前往中國大陸訪問。此訪問事件具有重大結果，對台灣海峽兩岸的中國人們與台灣人們造成了很大的影響。這是中國人民和平處理他們問題的一好開端。

Observing the “2005 Great Celebration of Chinese New Year” and Review of Chinese Olympics, French President’s Visit, and Qing-Zong Railroad Construction in 2004

Ji Ming

觀看「2005年中國春節聯歡會」有感暨回顧2004年中國奧運，法國總統訪華及青藏鐵路建築

雞鳴

Prelude. “Firecrackers burst into the sky to wash away the old. Everything on the earth appears in a new look”. 2005 is the Chinese Yi-Yo year, which is the year of rooster. On the eighth of February, Chinese New Year Eve, the great celebration of Chinese New Year was broadcasted by China Central Television the first time using four international channels in Mandarin, English, French, and Spanish synchronously all over the world. Since this New Year was the year of rooster, it reminded me “Evergreen trees never fade away in the end of year. A rooster is a harbinger of dawn, and never stop crowing to awake people in the rain and wind.” I am a foreigner in the foreign county, and I think of my family even more during this holiday season. I have lived in U. S. A. for more than twenty years. Observing the Great Celebration of Chinese New Year is one of the happiest things for me each new year. The program started singing and dancing for the “Celebration of Great Reunion for the Prosperous Time”. Then Mr. Liu De-Hua from Hong Kong sang “Gong-Shi-Fa-Cai” (happy new year and have a great fortune). There were more programs as follows: Inquiry Hot Line, Flying, Happy Birthday, Great Scene in the Spring, Ti-Ta Dance, Sing the Song of Mountain Every Year, the Sunshine of Spring, Dance of Wood Shoes, Dance of Swinging, Dance of Chopsticks, a Great Husband, Repairs, a Great Man, In the Villages, etc. From the beginning to the end, there were many wonderful programs which let people enjoy watching them very much.

序曲. 「炮竹一聲除舊，大地萬象更新」，二零零五年是乙酉年肖雞，二月八日中國新年除夕，「中國春節聯歡晚會 - 盛世大聯歡」第一次由中國中央電視台採用國際四台頻道以漢語，英語，法語，西班牙語，向全世界現場同步直播。今年是雞年，首先使我聯想到「松柏未凋於歲寒，雞鳴不已於風雨」。「獨在異鄉為異客，每逢佳節倍思親」旅居美國二十餘年，每年觀看「中國春節聯歡晚會」是我新年的第一大興事。晚會在「盛世大聯歡」的載歌載舞中揭開序幕，其次香港 劉德華 演唱「恭喜發財」，咨詢熱線，飛，祝壽，盛景爭春，踢躑舞，山歌年年唱，春光，木屐舞，旋舞，筷子舞，大丈夫，裝修，男子漢，鄰里之間… 等。從頭至尾，具有很多精彩節目，高潮迭起，令觀眾大飽眼福。

The most touching program was the beautiful and artistic dance of “Guan-Yin with Thousands of Hands” by the Chinese Handicapped Association of Dances and Theater. Their performance was applauded by all of the audience several times, and their teachers taught all the people how to express “Love is our common language” by hands. This is exactly the language of “Na-Mo Guan-Yin Buda’s thousands of eyes and thousands of hands, great kindness and compassion for saving people out of pain and disasters”. During this new millennium, terrorism widespread, natural weather disasters, man-made tragedies, and morality fading away, it reminds me the “Great Compassion Sutra” and a paragraph of “The Guan-Yin Wondrous Dharma Locus Flower Sutra” as follows: “True Contemplator, Pure Contemplator. Contemplator with Vast, Great Wisdom, Compassionate Contemplator, Kind Contemplator, May we constantly behold

you with reverence! Undefined pure light, the sun of wisdom that breaks through the darkness is able to quell calamities of wind and fire, as it shines on all the worlds. Compassionate substance: the thunder of percepts. Kind intent: a wondrous great cloud. He rains down sweet dew and Dharma rain, which extinguish the flames of affliction". Let us recite "Na-Mo Guan-Yin Buda" and pray for all the people in the world to restore moral, nice weather and good moisture, and for the world peace. Afterwards, there were programs: Hand-in and Hand-out, a Great Ambition, a Double-Flying Metal, Wood of Plum Blossom on Head, Five People's Rabbits, "Men Should Be Strong" sang by Jackie Chen from Hong Kong, which showed the spirit of Chinese Gong-Fu.

最令我感動的節目是「千手觀音」優美與藝術的舞蹈，由「中國殘疾人藝術團」的一群聾啞男女青年主演，引起全場觀眾數次熱烈掌聲，幾位老師教導全體觀眾如何用手勢表達「愛是我們共同的語言」，這正是「南無千手千眼大慈大悲救苦救難廣大靈感觀世音菩薩」的語言。值此新二千年紀，恐怖主義瀰漫，天災人禍，道德淪喪，使我想起「大悲咒」及「妙法蓮華經觀世音普門品」中的「真觀清淨觀，廣大智慧觀。悲觀與慈觀，常願常瞻仰。無垢清淨觀，慧日破諸暗。能伏災風火，菩提照世間。悲體戒雷震，慈意妙大雲，澍甘露法雨，滅除煩惱焰。」，讓我們大家常唸「南無觀世音菩薩」，祈禱世人恢復道德，風調雨順，國泰民安，世界和平。緊接著手心手背，壯志凌雲，雙飛金剛鐵，頭頂梅花庄，五人兔翹，由香港成龍主導演唱的「男兒當自強」，充分表現了中國的武術精神。

Chinese Olympics. China first participated the summer Olympics in Los Angeles, California, U. S. A. in 1984. For six times (1984, 1988, 1992, 1996, 2000, 2004) of Chinese Olympics performances, China celebrated their best-ever Olympic medals (32 golds) in Athens, Greece, in 2004, finishing the games in second place behind the United States (35 golds). Chinese were traditionally strong in diving, badminton, table tennis, and shooting, and we got gold medals everywhere this time. In Athens, 110m hurdler Xiang Liu became the first Chinese male to win a track gold, while tennis players Ting Li and Tian Tian Sun stormed to a shock win in the women's doubles. There were also golds for Xujuan Luo in the women's 100m breaststroke and canoeists Guanliang Meng and Wenjun Yang in the men's C2 500m. Chinese are improving pretty fast on track and swimming.

中國奧運。 中國於一九八四年第一次參加在美國加州洛杉磯舉行的夏天奧林匹克運動會。在六次中國奧運會表演中，2004年中國在希臘雅典熱烈慶祝前所未有的最佳得獎記錄，取得金牌三十二面名列第二，儘次於美國(三十五面金牌)。中國傳統強於潛水，羽毛球，乒乓球，這次我們得獎於任何項目。在雅典，中國劉翔獲男子一百高欄冠軍，李亭和吳天天(英譯)令人出乎預料獲女子網球雙打冠軍，廖嬌娟(英譯)獲蛙式一百米女子游泳冠軍，孟冠良和楊文竣(英譯)獲獨木舟五百米冠軍，中國正在向徑賽及游泳加速進步。

"Magic Olympics" invited two (a male and a female) gold medalists and the Chinese women volley ball team to the stage. In 2004 Olympics in Athens, China won 32 golds, 27 silvers, and 14 bronzes; Taiwan won 2 golds, 2 silvers, and 1 bronze; Hong Kong won 1 silver, and therefore, Chinese people won 79 medals total. Congratulations! I remember that the Chinese women volley ball beat Cuba in the summer Olympics in Los Angeles in 1984, and that was the first time for winning the gold medal in Chinese women volley ball. We were very happy that the Chinese women volley ball team beat Russia to win the gold medal again last year. All the representatives of Chinese Olympics team showed a big red sign, "Happy New Year to all the Chinese people". Then more programs played: Have You in My Life, Mixed Flower of Water and Wood. Ms. Cai Yi-Lin from Taiwan sang, "Thirty Six Ways for Love". Afterwards, more programs such as Four Seasons, a Smile, Chinese Year, the Love of Sunshine,

a Perfect Dream, etc.

「魔力奧運」中，邀請了一男一女奧運金牌得主代表及中國女排代表出場。二零零四年夏天在西臘雅典舉行奧林匹克運動會，中國獲得三十二面金牌，二十七面銀牌，十四面銅牌，台灣獲二金二銀一銅，香港獲一銀，中華民族共獲七十九面獎牌，真是可喜可賀。我記得一九八四年在洛杉磯舉行奧運，我曾經觀看中國女排與古巴冠亞軍賽，中國以二勝一負贏得驚險，首度獲得奧運女排冠軍。我們很高興去年中國女排擊敗蘇俄，再度獲得奧運冠軍。然後中國奧運代表聯合手持紅條「奧運健兒向全中國民拜年」。隨後更多節目：一生有你，水木聯華，台灣蔡依林小姐演唱「愛情三十六計」，四季，笑口常開，中國年，愛的陽光，夢圓，... 等。

French President Chirac's Visit. 2004 was the year of "Sino-French Cultural Year". French President Jacques Chirac (1995-present) visited China for five days in October, 2004. His visit had promoted Sino-French relations to a new era, as the two countries commemorate the 40th anniversary of their diplomatic ties with grand celebrations. The two countries, both permanent members of the United Nations Security Council, reiterated their respect for multilateralism and the UN Charter in a joint press communique issued during Chirac's stay in China. Chirac reaffirmed the one-China policy, and he opposed any move to intensify the tension across the Taiwan Strait and lead to Taiwan independence. The efforts to promote bilateral ties between the two countries have resulted in cooperation that has reached its best in history in the fields of economy, education, culture, science and technology. The total volume of mutual trade in 2003 amounted to 13.39 billion US dollars, 60.9% more than a year earlier, according to Chinese figures. A few leading French companies have made their business booming in China. The two countries have signed their agreements in science and technology such as environmental protection, development and peaceful use of atomic energy, health and medical science, and research and peaceful use of space. French and Chinese scientists and researchers have brought together more than 700 joint projects. Exchanges in education have made much progress with approximately 20,000 Chinese students studying in over 200 universities and 40 high schools in France from both countries, setting up twinships. The agreement signed by the two countries on mutual recognition of diplomas further boosted the exchanges.

法國總統席瑞克訪華. 2004年是中法文化年。法國總統傑克席瑞克在2004年10月在中國作了五天訪問。他的訪問使中法關係到了新時代當中法盛大慶祝中法外交四十週年紀念。中法兩國是聯合國國家安全理事會的常任理事國，當席瑞克訪華時，他們在聯合新聞發表會重申對多邊關係及聯合國憲章的支持。席瑞克再肯定「一個中國」政策，他反對「台灣獨立」。2003年中法貿易總額達133.9億美金，根據中國統計，比前一年多了60.9%。一些領頭法國公司在中國已經生意興隆，欣欣向榮。中法兩國已簽定了科學與技術合同如環境保護，原子能發展及和平使用，健康及醫療科學，太空研究及和平使用。中國與法國科學家及研究學者共同從事七百多研究計劃。約二萬中國學生在法國二百多所大學及四十所中學攻讀，設姊妹校。由兩國共同認同簽定的證書更增進支持雙方交換學者及學生。

President Chirac called China on the 2005 Chinese New Year Celebration, "Chinese New Year is the Year of Rooster, please allow me to wish French people and Chinese people will have better friendship, and understand one another deeper. Happy Chinese New Year and Best Wishes to all the Chinese people." I went to Lyon, France for an international science meeting to present a publication in the summer of 2001. I visited Palace Versailles, Palace Louvre, Arc De Triomphe, Champs-Élysées, Tour Eiffel, Notre Dame Cathedral, etc in Paris. In the Napoleon courtyard at the palace Louvre, that the Pyramid now stands, work of the famous Chinese

architect Ieoh Ming Pei, is very impressive. I visited France for about two weeks, and had a wonderful time. France has about two thousands of history, and their civilization is closer to Chinese five thousands of history. I like French culture and arts very much.

法國總統傑克席瑞克特別致電中國春節聯歡晚會：「中國農曆新年是雞年，請允許我在此祝法中人民在新的一年里雙方感情更加深入，更加牢固，向全中國人民拜年。」我曾於二零零一年夏天有幸到法國里昂（法國第三大城）參加國際科學會議發表我的一篇著作，並遊訪巴黎的凡爾賽宮，羅浮宮，凱旋門，埃佛爾塔，香格理塞，禱粹丹教堂…等。在羅浮宮的拿破崙廣場見到了中國著名建築師貝律銘所精心設計別緻的三角金字塔建築，令人印象深刻。我旅遊法國約二星期，非常愉快，盡興而歸。法國具約二千年歷史，其文化文明程度與中國五千年文化接近，我很喜歡法國的藝術與文化。

Pairs of verses about Chinese provinces and cities. I loved the Chinese five thousand years of history and Chinese geography of nine millions of square kilometers of land (we used to have fourteen millions of square kilometers, but unfortunately, Mongolia was independent from China during the time of the Republic). There were TV broadcast representatives from thirty two provinces and cities, Hong Kong, and Marcus to form eighteen pairs of verses described characteristics of Chinese history and geography as follows:

關於中國省與市的對聯。 我從小熱愛中國五千年歷史文化，九百多萬平方公里疆土（原來一千四百多萬平方公里，不幸外蒙在民國時代獨立於中國）的地理環境，由全中國三十二省市電視台及港澳代表所組成的十八付對聯描述中國的人文歷史地理如下：

“The Great Celebration of the Prosperous Time”

「盛世大聯歡」

1. Beijing: Three seas and nine gates look forward to 2008 Olympics in Beijing.
Shanghai: Both east and west of the Huangpu River observe the World Fair in Shanghai.
北京：三海九門京華迎奧運。 上海：一江兩岸世博靚申城。
2. Tung Chin: The gate of Cho Tian graciously welcome all the visitors throughout the world.
Tanjin: The harbor of Tanjin receives the wind of ten thousands of countries with a smile.
重慶：朝天門喜迎天下客。 天津：天津港笑納萬國風。
3. Jiling: The wheels of car roll in east, west, south, and north to chase the wind.
Lioling: The water of metal falls in spring, summer, autumn, and winter to come to our eyes.
吉林：車輪飛轉東西南北追風去。 遼寧：鋼水奔騰春夏秋冬入眼來。
4. Tibet: The spring and fall of snow region Za Xi De La (lucky and happy).
Shinjiang: The south and north of Mountain Tain Wu-Lu-Mu-Chi (evergreen land).
西藏：雪域春秋扎西德勒（吉祥如意）。 新疆：天山南北烏魯木齊（青青草原）。
5. Guangdong (Canton): Describe the spring story in the south sea.
Guangxi: Sing the third sister's song in the Lee River.
廣東：南海春風講述春天故事。 廣西：漓江水碧飄來三姊新歌。
6. Shandong: Confucius and Guan-Gun are human models of “kindness” and “justice”.
Shanxi: The dawn of mountain Tai and the chimney of Hu-Ko are rare scenes on the earth.
山東：孔子仁關公義人文典範。 山西：泰山日壺口煙天地奇觀。
7. Hunan: Enjoy the view of Yue-Yang building on the lake of Dongting for eight hundred miles.
Hubai: Visit Huang-He Hall besides the battle field of Shi-Bi with two thousands years old.
湖南：八百里洞庭湖憑岳陽壯闊。 湖北：二千年赤壁覽黃鶴風流。
8. Hebei: Shan-Hai Guan is the dragon head of the Great Wall.
Henan: Show-Lin Monastery has the best Chinese Gong-Fu in the world.

- 河北：萬里長城山海關龍頭為首。 河南：獨門絕技少林寺天下無雙。
9. Guzhou: Village Mau, mountain Zai, and tree Huang-Guo have delicious wine and red water.
Sishan: Shan has dishes, Shu has silk, and Gi-Guan city has paths of flower and fields of grass.
貴州：苗寨山黔黃果樹酒香赤水。 四川：川饒蜀繡錦官城花徑草堂。
10. Zhejiang: Drink Long-Jin tea and appreciate silk in the south of the Yang-Ze river.
Jiangshu: Climb Hu-Siu tower and admire the garden and woods.
浙江：飲龍井茶品江南絲竹。 江蘇：登虎丘塔論天下園林。
11. Inner Mongolia: Horses, oxes, and goats are raised strongly in the green land and house of fur.
HelongJiang: Rice and wheat grow well in the fields of evergreen trees and snow mountain.
內蒙古：碧草氈房春風馬背牛羊壯。 黑龍江：蒼松雪嶺沃野龍江稻穀香。
12. Ningxia: Five precious herbs of red, yellow, blue, white, and black offer luck.
Shanxi: Five sages of calligraphy, history, wine, medicine, poetry have great reputation forever.
寧夏：紅黃藍白黑五珍獻瑞。 陝西：字史酒醫詩諸聖流芳。
13. ChinHai: Water, pond, river, crook, lake, and sea are five kinds of water source.
Gonshu: Gold, silver, copper, iron, lo, nickel, lead, and zinc are eight kinds of metal.
青海：水澤源流江河湖海。 甘肅：金銀銅鐵鉛鋅。
14. Yunnan: Numerous rocks are like many high mountains standing out in the ground.
Hainan: Sea of Qiong has the unique great mountain with five fingers.
雲南：石林自有高材生群山拔地。 海南：瓊海獨具大手筆五指擎天。
15. Anhui: Mountain Huang makes China more beautiful and attractive.
Jaingxi: China porcelain and China share the same names.
安徽：黃山為九州增色。 江西：瓷器與中國同名。
16. Hong Kong: Flower Jin grows pretty in the Hong River.
Macao: Stamen of locus reflects the peace and freeze of the calm of the sea.
香港：荊花吐艷香江瑞。 澳門：蓮蕊臨風鏡海清。
17. Fujian: Guan Yin tea smells great on both sides of the Taiwan Strait.
Taiwan: Pray in Ma-Ju Monastery as one big family.
福建：鐵觀音香飄兩岸。 台灣：拜媽祖廟情係一家。

China: Celebrate today for the prosperous time with five thousand years old of history.

Let the great China of nine million square kilometers of land prosper in the future.

中國：上下五千年繁榮盛世慶今日；縱橫九萬里錦繡中華興未來。

The above eighteen pairs of verses were broadcasted during the Chinese New Year, and let 1.3 billion Chinese people watch simultaneously. It was a tremendous lesson for people on Chinese culture. 以上十八付對聯，在中國慶祝春節之際，全中國十三億人民同步觀看欣賞，深具中國文化的教育意義。

Qing-Zang railroad Construction. I am a scientist, and am particularly concerned about the difficult task, the construction of the Qing Zang Railroad, connecting Qing Hai and Tibet. The railroad has one thousand and one hundred kilometers long with the main station in La-Shy, the capital and religious center of Tibet. Nine hundred and sixty kilometers of railroad are above four thousand meters high. The highest is five thousand seventy two kilometers above the sea. China used tens of thousands military and labor men and women, spent billions of dollars to build the railroad, and it was a difficult task of architecture and engineering. It finally finished at the end of 2004. We pay our highest respect to all the hard workers, men and women. Miss Han sang a very touching song “The Road of Heaven”: “Qing Zang railroad brings the luck and fortune to all the son and daughters of Tibet. This is a wonderful road from the heaven sending

the warm care to the suburb. From now on the mountain is not high and the road is not long, all the Chinese races are happy to gather together like a big family. A long road looks like a long dragon up and down through mountains. It brings happiness and health to the people of mountains, and takes us to the paradise. Rice, corn, wine, and meals are more delicious and sweet than before. The song of happiness is all over the places.” We always remember that Tibet is a part of China forever.

青藏鐵路建築 . 我是科學家，特別關心中國舉世矚目的艱鉅工程「青藏鐵路」建築，連接青海與西藏，以西藏（面積佔中國八分之一）首都及宗教中心-拉薩為總站，全長一千一百公里，其中九百六十公里建築在海拔四千公尺以上，最高處達海拔五千零七十二公尺，中國曾動用數萬名軍工人員，耗資巨額，工程艱鉅浩大，二零零四年底竣工，我們在此向所有勞工們長年的辛勞致最崇高的敬意。由韓小姐演唱的「天路」-「青藏鐵路為藏家兒女帶來吉祥，那是一條神奇的天路，把人間溫暖送到邊疆，從此山不再高路不再漫長，各族兒女歡聚一堂。一條條巨龍翻山越嶺，為雪山高原送安康，帶我們走進天堂，青稞酒酥更加香甜，幸福歌聲傳遍四方。」令人非常感動。我們永遠記得藏族是中華民族的一大家族。

Conclusion. More programs were playing: Be Strong, Going Home, Good Bye Ka-Men, Mickey Mouse, My Life Has You, Bowls on Thirteen People's Heads, Four Seasons, Happy Sea, Romantic Story, Sunshine of Love, etc. “Great Spectacle Party for New Year Eve” was played with Beijing opera, Huang-May song, and Canton opera. Happy to Welcome Spring, Every Year with Saving, Hand in and Hand back, Miss Rong from Hong Kong sang: “a Girl with Flyers”, Preventing from Cheating, Singing and Dancing, Magnolia and Young Man, a Pair of flowers, Guard for Our Country, Peace in China, Golden Rooster is a Harbinger of Dawn, the Nice Soldier, Star in the Future, Becoming Prettier and Prettier, the Clock in the Prosperous time, etc. It finally ended “Hard to Forget Tonight”. In summary, China had three great achievements in 2004: 1. outstanding Chinese Olympic performance; 2. French President Jacques Chirac's visit; 3. Qing Zang railroad construction. This was the first year “Guan-Yin with Thousands of Hands” appeared in the TV programs of Chinese New Year celebration, and it was very touching. We hope that we will continue to see a few Buddhist programs, propagate morals, and educate people. Finally, it is our best wishes that China will be prosperous in 2005, will gradually have a peacefully democratic reunification, and lead the whole world for peace.

結論 . 要強，回家，再見卡門，老鼠愛大米，一生有你，十三人頂碗，四季，好消息，歡樂海，浪漫的故事，愛的陽光，「守歲大觀園」中的京戲，黃梅調，粵劇，歡歌迎春，年年有餘，手心手背，香港容祖兒所唱「飛翅膀的女孩」，防忽悠咨詢，載歌載舞，蘭花草，花兒與少年，對花，為祖國守歲，平安中國，金雞報曉，那士兵真好，明日之星，越變越美麗，盛世鐘聲…等，最後在難忘今宵落。總而言之，中國於2004年具有三大豐盛成果：1. 傑出的奧運表現；2. 法國總統席瑞克訪華；3. 青藏鐵路完工。今年首次在中國春節聯歡會觀看到「千手觀音」，感慨萬千，但願今後能陸續看到一些佛教節目，提倡道德，教化眾生，最後祈禱中國於2005年有更豐碩的收穫，漸漸和平民主統一，並引導世界走向大同。

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Preview and Review of International Congress of Mathematicians in Madrid and Beijing

國際數學家國會在馬德里 與北京的前瞻與回顧

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I. The preview of ICM 2006 in Madrid

I. 2006年國際數學家國會在馬德里的前瞻

The 2006 International Congress of Mathematicians (ICM) will be held in Madrid, Spain, August 22-30, 2006. We are very pleased that the ICM will resume their meeting in Madrid after the terrorists bombed the railroad, one week before the national election in March 2004 that killed more than three hundred civilians and injured many other people. Mathematics is the mother of all the sciences, engineering, and technology. Mathematicians are intelligent, confront the world with wisdom, and are not terrified by terrorism. We hope that the justice will prevail in the world. Following the long-standing tradition of the congresses, ICM 2006 will be a special and major scientific event, bringing mathematicians and professors together throughout the world, and demonstrating the influential and vital role that mathematicians play in our world society.

2006年8月22日至30日國際數學家國會將在西班牙馬德里舉行。在恐怖份子於2004年3月國家大選前炸毀鐵路導致三百多人死亡，及眾多人民受傷後，我們很高興國際數學家國會將於馬德里召開會議。數學是所有的科學，工程，及技術之母。數學家們是聰明睿智的，他們將以智慧去面對這世界，不為恐怖份子所恐嚇。我們希望正義將流遍廣佈於全世界。追隨長久國會的傳統，2006年國際數學家國會將是一件特殊且重要的科學大事，將全世界的數學家們及教授們聚集在一起，證實數學家在世界社會所扮演具有影響力和重要的角色。

The International Mathematical Union will present the prestigious prizes at the ICM 2006 in Madrid: 1. Fields Medals (the highest awards in Mathematics); 2. Nevanlinna Prize; 3. The Gauss Prize (it will be awarded for the first time). There will be an IUM general assembly in Santiago de Compostela, Spain, August 19-20, 2006. The organization of the ICM includes honorary committee, executive committee, program committee, local program committee, and Spanish IMU committee. The president of the honorary committee is His Majesty, the King of Spain, and members are top officials of Spain including the Prime Minister. Members of the executive committee are well-known Spanish mathematicians. Members of program committee, local committee, and Spanish IUM are Spanish mathematicians or administrating people. The ICM will be sponsored by Real Sociedad Matematica Espanola, Sociedad Espanola de Matematica Aplicada, Societate Catalana de Matematiques, Sociedad de Estadisticae Investigacion, Facultage de Matematicas Universidade de Santiago de Compostela, Diputacion de A Coruna Concellode Santiago, Ministerio de Education y Ciencia, etc. There will be many cultural activities, exhibitors, satellite activities, special programs, special activities, etc at the ICM 2006 in Madrid, Spain. The ICM will bring the scientific celebrity and prosperity to Madrid, Spain in August, 2006.

國際數學家聯盟將在馬德里頒發頗具盛名獎：1. 菲爾茲獎（最高數學獎）；2. 尼文里亞獎；3. 高斯獎（第一次頒發）。國際數學家聯盟大會將在 2006 年 8月19至20日召開于西班牙刊普斯特拉聖地牙哥。國際數學家國會的籌辦單位包括榮譽委員會，執行委員會，

節目委員會，地方節目委員會，及西班牙國家數學聯盟委員會。西班牙國王是榮譽委員會會長，其會員們是高級國家官員們包括國務卿。執行委員會委員們是國際知名數學家們。節目委員會，地方節目委員會，及西班牙國家數學聯盟委員會們由西班牙數學家或行政人員們組成。此國際數學家國會由西班牙數學學會，應用數學學會，統計學會，西班牙教育部，及若干著名高等研究大學…等聯合贊助。2006年在馬德里的國際數學家國會將有眾多文化節目，展示者，人造衛星節目，特別節目，特別活動…等。它將於2006年8月給西班牙馬德里帶來科學盛名及繁榮。

The ICM 2006 in Madrid will provide 20 scientific sections as follows: 1. Logic and Foundations; 2. Algebra; 3. Number Theory; 4. Algebraic and Complex Geometry; 5. Geometry; 6. Topology; 7. Lie Groups and Lie Algebra; 8. Analysis; 9. Operator Algebras and Functional Analysis; 10. Ordinary Differential Equations and Dynamical Systems; 11. Partial Differential Equations, 12. Mathematical Physics; 13. Probability and Statistics; 14. Combinatorics; 15. Mathematical Aspects of Computer Science; 16. Numerical Analysis and Scientific Computing; 17. Control Theory and Optimization; 18. Applications of Mathematics in the Sciences; 19. Mathematics Education and Popularization of Mathematics; 20. History of Mathematics. We are looking forward to the ICM 2006 in Madrid, Spain next year. We also wish the best luck, security, and success to the ICM 2006.

2006年國際數學家國會將提供20科學組如下：1. 邏輯及基礎；2. 代數；3. 數論；4. 代數及複變幾何；5. 幾何；6. 拓撲，7. 李氏群及代數；8. 分析；9. 算子代數；10. 常微分方程及力學系統；11. 微分方程；12. 數學物理；13. 概率及統計；14. 排列組合；15. 電子計算機的數學觀點；16. 數值分析及科學電算；17. 控制理論及優選學；18. 科學數學應用；19. 數學教育及數學普及；20. 數學歷史。我們期待明年2006年在西班牙馬德里舉行的國際數學家國會的來臨，並預祝大會幸運安全成功。

II. The review of ICM 2002 in Beijing

II. 2002年國際數學家國會在北京的回顧

The previous first new millennium 24th ICM was held in Beijing, China, August 20-29, 2002. It was the first time the ICM was held in China with 1.3 billion people (about one fifth of the world population), a developing country. It was also the first time that the president of the hosting country attended the opening ceremony. The meeting had four thousand two hundred sixty registered participants from all over the world, and this was the largest ICM that ever took place. Forty-six satellite conferences were held all over Asia, including in Shanghai, Tianjin, Hanoi, Kyoto, Macao, Taipei, and Moscow. Confucius ever said, "When there are friends visiting us from far away (especially from foreign countries), we are very happy and excited!" There were many good comments about the warmth and enthusiasm of the Chinese organizers. This is our Chinese long-standing tradition to treat our guests with hospitality. Foreign visitors were very impressed by China's rapid economic development. The tremendous changes in China in recent years have made this ancient country like a modern country, especially at larger cities. Chinese government has paid more attention and financial assistance to scientific conferences and research since they are critical to China's future development.

前次第一次新紀元二十四屆國際數學家國會於2002年8月20日至29日在中國北京舉行。這是國際數學家國會第一次在具有13億人口(約世界人口的五分之一)的中國 - 開發中國家舉行。這也是第一次主辦國家元首親自參加國會會議。這會議總共有四千二百六十人註冊參加，空前最盛大的數學國會。亞洲共有四十六衛星會議轉播站包括上海，天

津，西貢，京都，澳門，台北，莫斯科轉播。孔子說：「有朋自遠方來，不亦悅乎！」參與會議人們對中國籌辦委員會的殷勤及熱誠的招待深具好評。這是我們長久以來的中國傳統熱心款待我們的客人。外國訪問者對中國經濟的快速成長印像非常深刻。中國近年來鉅大的變化，使這古老國家像個現代化國家，尤其是大城市。中國政府官員們對科學會議及研究特別重視並提供經濟支助，因為它對中國未來的發展非常重要。

The opening ceremony of the ICM 2002 took place in the Great Hall of the People in Tiananmen Square (which can hold 10,000 people, and is similar to the Capital building in Washington, DC), Beijing, 3:00-6:25 p.m. on August 20, 2002. Beijing is the largest city which I have ever seen in my life. On the stage in the auditorium were Jacob Palis, president of the International Mathematical Union, and various dignitaries, a few Fields Medalists, Nobel laureate John Nash (in Economics in 1994), and members of the local organizing committee, Wenjun Wu, president of the Chinese Academy of Sciences, and Shiing-Shen Chern (1911-2004) of the Naikai Institute of Mathematics, honorary president. I taught John Nash's Imbedding Theorem in Topology class, since most of my students watched the movie *Beautiful Mind*. At the beginning of the ceremony, there was ensemble of traditional instruments: 1. Happiness; 2. Blossoms and the Full moon. "This was a very special and indeed unique ICM," said Jacob Palis at the opening of the congress. This congress was a wonderful international scientific academic event for all the Chinese mathematicians and people.

2002年8月20日下午三點至六點二十五分國際數學家國會開幕儀式在中國北京天安門廣場人民大會堂（可容納一萬人，類似美國華盛頓國會大廳）舉行，北京是我這輩子所見最大的城市。在大會堂的台上坐著國際數學家聯盟會長傑克布帕力斯及其代表們，幾位前菲爾茲獎得獎人，諾貝爾獎得獎人約漢那敘（1994年經濟獎得獎主），地方籌辦單位委員會員，中科院院長吳文俊，譽會長前南開數學研究院院長陳省身（1911-2004）。當我在數學系教授「拓樸學」課中，教導學生們「約漢那敘嵌入定理」，因大部分學生們都看過電影「美麗的心靈」。在開幕儀式開始，有管弦樂合奏：1. 快樂；2. 花簇與滿月。國際數學聯盟會長傑克布帕力斯在開幕式說：「這是一個非常特殊及唯一的國際數學國會」。這國會對中國數學家們及全中國人民們是絕妙的國際科學學術大事。

Professor Chern's speech. Congratulatory addresses were given by vice premier of PRC first, and Shiing-Shen Chern next. Chern's speech is listed as follows:

陳教授的演講。恭喜演講先由中國副總理致詞，再由陳省身教授致詞，其演講稿如下：

It is my great pleasure to welcome you to this gathering. We are in an ancient country that is very different from Western Europe, where modern mathematics started. In 2000 we had a mathematics year, an effort to attract more people to math. We now have a vast field and a large number of professional mathematicians whose major work is mathematics. Mathematics used to be individual work. But now we have a public. In such a situation a prime duty seems to be to make our progress available to the people. There is clearly considerable room for popular expositions. I also wonder if it is possible for research articles to be preceded by a historical and popular introduction.

我非常高興歡迎你們參加這次盛會。我們是一個古老國家不同於現代數學開始發展的西歐。在2000年我們有個數學年，一個努力去吸取更多人們學數學。我們現在有廣大的領域和多數的專業數學家們而他們的專業是數學。數學過去是單獨的，現在我們有大眾。在這種情況下，主要的工作似乎是讓我們的進步給人們利用。這顯然是有很大的空間給廣

泛的說明論文。我也持疑是否可能讓研究論文被歷史與廣泛的介紹作前導。

The net phenomenon could be described as a globalization. It is more than geographical. In recent studies different fields were not found to have contacts but were merging. We might even foresee a unification of mathematics, including both pure and applied, and even the possibility of the emergence of a new Gauss.

網路情況可被描述是全球世界化，它超越於地理空間的。最近的研究不尋接觸，但求合併。我們預測數學大結合包括純數與應數，還有一可能是否一個新的高斯合併。

China has a long way to go in modern mathematics. In recent contests of the international mathematical Olympiad, China has consistently done well. Thus China has begun from the roots and China has the advantage of “number” (of people). Hopefully this congress will be a critical point in the development of modern math in China.

中國對現代數學有很長的路要走。在最近的數學奧林匹克比賽，中國經常做的好。因此中國已經開始從根做起且中國有人口數目多的利益。希望這國會對中國現在數學的發展是一個重要的轉戾點。

The great Confucius guided China spiritually for over 2000 years. The main doctrine is “仁” pronounced “ren”, meaning, two people. i.e., human relationship. Modern science has been highly competitive. I think an injection of the human element will make our subject more healthy and enjoyable. Let us wish that this congress will open an new era in the future development of mathematics.

偉大的孔子在精神上引導中國二千餘年。這主要的教義是「仁」，意思是二人，即人倫關係。我想人倫關係的引喻將使我們的課題更健康和享受。讓我們預祝這國會對未來數學的進展打開新紀元。

The Fields Medalists and Nevanlinna Prize winner in ICM 2002. The 2002 Fields Medals and the Nevanlinna Prize were awarded at the 2002 ICM after Chern's speech. The Fields Medal is the world highest award (for age below 40) for achievement in Mathematics (my Ph.D. adviser told me that there is no Nobel Prize in Mathematics, because Nobel's daughter ran away with a young mathematician), and it is awarded very four year. The Nevanlinna Prize is among the most prestigious international awards for achievement in theoretical computer science. Both were presented by the International Mathematical Union. The crowd erupted when Jiang Zemi, former president of China, came onto the stage and took his seat between Chern and Pallas. Jiang was originally an electrical engineer, who graduated from Jiao-Tong University in Shanghai. He sat quietly and listened for ninety minutes since he could understand and appreciate mathematics. He stirred from his seat only to present the Fields Medals to Laurent Lafforgue of the Institut des Hautes Etudes Scientifiques and Vladmimir Voevodsky of the Institute for Advanced Study in Princeton. I introduced both names of the Fields Medalists, and described their work a little in Real Analysis class. At that moment, triumphal music played on the public address system as a crowd of photographers and camera people surrounded the Fields Medalists and president, making it hard to see for the audience. The Nevanlinna Prize was treated as a relatively less honor; it was presented to Madhu Sudan of the Massachusetts Institute of technology, not by Chinese president, but by IMU secretary Phillip Griffiths without accompanying music.

2002年菲爾茲獎得主及尼文里亞獎得主。 繼陳教授演講之後，國際數學家學會頒發2002年菲爾茲獎及尼文里亞獎。菲爾茲獎是世界數學最高獎（給四十歲以下）給對數學有傑出表現的數學家（我的博士指導教授告訴我因為諾貝爾的女兒與一位年輕數學家私

奔，故沒有諾貝爾數學獎)，每四年頒發一次。尼文里亞獎是國際傑出獎之一，頒發給對理論電算機有傑出表現的學者兩個獎都由國際數學聯盟頒發。當前中國總統江澤民來到大會現場時，大眾喧嘩，他坐在陳省身與帕力斯之間。江原來是電機工程師，畢業於上海交通大學，他安靜的坐著聆聽了九十分鐘，因為他能了解及欣賞數學。他離開座位僅為頒獎給二位菲爾茲獎得主，一位是法國現代科學研究所的勞倫累固；一位是美國普林斯頓高等研究所的委拉米密爾。我在「實數分析」課中介紹學生們此二位菲爾茲得獎者姓名及描述了一點他們的作品。頒獎的一剎那，勝利的音樂在公共大眾廣播系統播放，當一大群記者們及照相師們圍繞著二菲爾茲獎主及總統，蜂擁而起，使觀眾很難看見。尼文里亞獎被相對處理的略少殊榮，它被頒給美國麻省理工學院的馬地蘇丹，由國際數學聯盟秘書菲利普格瑞菲斯頒獎，而不是總統頒獎，也沒有音樂演奏。

Laurent Lafforgue: He was born in 1966. He was a student at the Ecole Normale Supérieure in 1986-1990. He entered the Centre National des Recherches Scientifiques in 1990. Then he received his Ph.D. under Gerard Laumon's advice at the Université de Paris-Sud in 1994. He has been a professor at the Institut des Hautes Etudes Scientifiques, Bures-sur-Yvette, France since 2000. He was recognized for making a major advance in the Langlands program, thereby providing new connections between number theory and analysis. He was awarded the Fields Medal for his proof of the Langlands correspondence for the general linear GL_r over function fields of positive characteristic.

勞倫拉佛格: 他出生於1966年。他是法國高等師範大學生於1986年至1990年。1990年他進入國立科學研究中心。於1994年在巴黎大學勞蒙教授的指導下取得博士學位。自2000年起，他是法國現代科學研究中心教授。他被公認出名於在藍楞斯項目作出主要深入貢獻，其中連繫了數論及分析。他被頒獎對提供證明藍楞斯相對關係對一般線型 GL_r 在正特徵函數體。

Vladimir Voevodsky: He was born on June 4, 1966, in Russia. He is a professor at the Institute for Advance Study, Princeton, New Jersey, U.S.A. He was recognized for developing new cohomology theories for algebraic varieties, thereby providing new insights into number theory and algebraic geometry. He is also known for his work in algebraic K-theory and interrelations between algebraic geometry and algebraic topology. He has publications: "Transfers and Motivic Homology Theories" (Princeton University Press 2000) and "Cycles" (with A. Suslin and E. M. Friedlander).

委拉弟米爾倭我德斯基: 他在1966年6月4日出生於蘇俄。他是美國新澤西州普林斯頓高等研究所教授。他被公認出名於發展代數變型 cohomology 理論，其中他在數論及代數幾何提供了新的觀點。他也出名於在代數K理論和代數幾何及代數拓撲相互關係的作品。他有二著作「變換及起動對應理論」(2000年普林斯頓大學出版)和「循環」(與蘇斯林及富瑞藍德合作)。

Madhu Sudan: He was born on September 12, 1966 in Madras, India. He received his bachelor's degree in computer science at IIT Delhi 1987 and his Ph.D. in computer science at the University of California at Berkeley in 1992. He is currently an associate professor in the Department of Electrical Engineering and Computer Science at the Massachusetts Institute of Technology, Cambridge, Massachusetts, U. S. A. He was recognized for contributions to

probabilistically checkable proofs, to non-approximability of optimization problems, and to error-correcting codes.

馬德乎蘇丹：他於1966年9月12日出生於印度馬德熱斯。他於1987年德里理工學院取得電算學士，1992年加州伯克萊大學取得電算博士學位。他現在是美國麻省理工學院電算系副教授。他被公認出名於對概率可查證明，優選非逼近問題，錯誤矯正碼作出貢獻。

“The achievements of Fields Medalists and Nevanlinna Prize winner show great depth and originality,” said Jacob Palis, President of the IMU. “The choice of problems, their methods, and their results are quite different from one another, and this diversity exemplifies the vitality of the whole of the mathematical sciences. The world mathematical community applauds their outstanding work.”

國際數學聯盟會長傑克布帕力斯說：「菲爾茲獎及尼文里亞獎得獎者的傑作表現了偉大的深度及創作。問題的選擇，他們的方法及他們的結果很不相同，這大不同例子證明數學科學整體的生命力。世界數學社會為他們傑出的傑作鼓掌。」

Then welcome addresses were given by the president of China Association of Science and Technology, Wenjun Wu, president of the congress, Mayor of Beijing, and then Chairman's message of the organizing committee was given. Then it followed the ensemble of traditional instruments: 1. Thunders; 2. Colorful clouds; 3. Lake under the autumn moon; 4. Every step going higher. Later, addresses on the works of the Fields Medalists (please read [3] for the details) and the Nevalinna Prize winner were given.

然後中國科學與技術學會會長，國會會長吳文俊，北京市長，籌辦委員會會長先後致歡迎詞。隨後傳統樂器合奏：1. 雷； 2. 有色的雲； 3. 秋月的湖； 4. 步步高昇。然後，菲爾茲獎主(請閱讀詳細介紹於參考資料[3])及尼文里亞獎主作品介紹演講。

Conclusion. There were many invited speeches and lectures given by many prominent mathematicians in many sessions at the Congress. Professor Edward Witten of the Institute for Advance Study at Princeton, presented the last lecture of ICM 2002. At the end of his lecture he made part of remarks as follows: “As the largest country and the most rapidly developing country in the world, China can play a very important role in the development of mathematics and science. Thus, it is fitting that ICM 2002 was held here. All of us foreign guests at ICM 2002 were grateful to our Chinese hosts for arranging this wonderful conference and for giving us the opportunity to visit this wonderful country, to see so many of the historic monuments, and to witness some of the rapid development and progress occurring in this country, which even for those who have read about it before is extremely eye-opening to see. Many of us leave with a feeling of regret that our visit are coming to a close and a hope that we have chance to come back soon and to witness further progress in this country. I'm sure you will want to join me in wishing our Chinese hosts and all guests from around the world all health, prosperity, and success in science and **a future of peace, democracy, and freedom.**”

結語。在國會中很多聞名的數學家在給了邀請演講或在很多組給許多講演，美國普林斯頓高等研究所惠滕愛德華教授在2002年國際數學家學會給最後一個演講，在他演講的最後部分致詞如下：「作為一個世界上最大與發展最快的國家，中國在數學與科學方面扮演著非常重要的角色。因此，2002年國際數學家國會在此舉行非常適合。我們所有在2002年國際數學家的外國客人都非常感激中國主辦單位安排了這麼盛大的國會和讓我們有機會訪問這偉大的國家而看到眾多的歷史紀念碑和目睹在這國家發生的一些發展與進步，對那

些曾讀過報導的人們更大開眼界。我們很多人們的離開對我們的訪問有一種遺憾的感覺，並希望我們將有機會很快再回來目睹在這國家更多的進步。我確信你們所有人們將加入我，預祝我們中國主辦人們和所有從全世界來的客人們健康，繁榮，成功，在科學成功，與一個和平，民主，與自由的未來。」

References

1. <http://www.icm2002.org.cn/news/.htm>
2. http://www.icm2006.org/?nav_id=114
3. Notices of the American Mathematical Society, Volume 50, Number 1 (2003), pp. 51-56.
4. Notices of the American Mathematical Society, Volume 50, Number 2 (2003), pp. 212-216.

*The facing of the world alone,
Without one's familiar refuge,
Is the beginning of wisdom and courage.*

單獨面對世界，沒有熟悉的庇護所，是智慧與勇氣的開始

~Bertrand Russell 伯納羅素

*The Barriers of times and space crumble before the mighty mind.
A strong mind can cross the vast oceans, transcend the vicissitudes of life and
find self-reliance and contentment.*

時間與空間的障礙在廣大心靈前粉碎。一個堅強的心靈能越過遠洋，超越生命的變遷和尋獲自我的寄託與滿足。

~Liung Cheong Poh 峻芎培

*The highest goodness, like water, benefits all things and yet does not contend. It
goes to places men despise and so it is close to the Way.*

上善若水。水利萬物而不爭，處眾人之所惡，故幾於道。

~Lao Zi 老子

In Memory of Professor Shiing-Shen Chern(1911-2004) 紀念數學微分幾何 A Great Differential Geometer 大師陳省身教授

Drs. Shanyu Ji, Lao Tu, and Kong Ling

嵇善瑜, 老屠及康寧博士

Editor: Professor Shiing-Shen Chern was born in Jiaying, Zhejiang province, China, on October 26, 1911, and passed away at the age of 93 at Nankai University on December 3, 2004. He received a Bachelor degree in Mathematics at Nankai University in 1930. Afterwards, he went to Hamburg, Germany, worked on the Cartan-Kahler theory in 1934, and received a Ph.D. in 1936. He learned directly from Elie Cartan in Paris in 1936-37, and then returned to Hsinghua University, Beijing, China to teach. He first worked on characteristic classes at the Institute for Advanced Study at Princeton in the 1940s, and then became a professor of Mathematics at the University of Chicago. Later, he moved to the University of California at Berkeley in 1960. He found the Mathematical Sciences Research Institute at the University of California, Berkeley in 1981, and acted as the director until 1984. He also found the Mathematics Research Institute at Nankai University in Tianjin, China in 1985. He was a great differential geometer in the 20th century.

編者：陳教授於一九一一年十月二十六日出生於中國浙江省嘉興縣，於二零零四年十二月三日以九十三高齡去世於天津南開大學。他於一九三零年於南開大學取得數學學士學位。然後他於一九三四年到德國漢堡研究卡當克勒理論，於一九三六年取得博士學位。一九三六年至三七年，他在巴黎直接學習於埃利卡當，然後回中國北京清華大學任教。一九四零年間，他先於美國普林斯頓高等研究所研究示性類，隨後成為芝加哥大學數學教授。一九六零年他移居加州柏克萊大學。他於一九八一年在柏克萊大學創辦數學研究所且擔任所長至一九八四年。他又於一九八五年於天津大學創辦南開數學研究所。他是二十世紀的微分幾何大師。

Last Meeting with Mr. Chern

與陳先生最後一次見面

Dr. Shanyu Ji, Professor of mathematics
University of Huston, Texas, U. S. A.
(Translated into English by an editor)

嵇善瑜博士, 數學教授
美國德克薩士州休士頓大學
(由編者翻譯成英文)

Dr. Shanyu Ji wrote two collaborative papers with Professor Shiing-Shen Chern as follows:
嵇善瑜博士與陳省身教授合寫了下面二篇數學著作：

1. S.-S.Chern and S. Ji, *On the Riemann mapping theorem*, Annals of Mathematics, 144 (1996), pp. 421-439.
2. S.-S.Chern and S. Ji, *Projective geometry and Riemann's mapping theorem*, Annals of Mathematics., 302(1995), pp. 581-600.

* Annals of Mathematics is a well-known mathematics journal published by the Princeton University, New Jersey, U. S. A. 數學年刊是一份由美國普林斯頓大學出版的著名數學學

Around 7 am on December 3, 2004, I routinely checked a Chinese news web site from Google, and suddenly found the sad news that Mr. Chern passed away. I immediately informed all the professors at our department, and we all felt upset. A sympathetic card was signed by all the professors, and it was sent to Nankai University immediately in the afternoon on the same day.

2004年12月3日早上7点左右，我习惯性地打开Google的中文新闻网站，赫然见到陳先生辞世的噩耗，极为震惊和悲痛。我马上告知了我们系的所有教授，大家也都悲哀无限。当日下午一纸签满系里教授签名的悼念卡，便通过快件飞往南开了。

I went to Nankai University to visit Mr. Chern on December 12, 2004. I can not imagine that was the last meeting. I called Department of Mathematics, Nankai University on December 11 to look for Weiping Zhang, and his assistant received the phone call. Then I communicated with Mr. Chern, and told him that I planed to visit him next day. He asked Mr. Yu to pick me up at the airport, and let me stay at his house.

2003年12月12日，我曾去南开大学拜访陈省生先生，想不到竟是最后一别。11日我去电话同南开数学所取得联系，找张伟平，其助手接了电话。后跟陈省身通了电话，说好次日去天津拜访。他让俞先生開汽车到机场接我，还让我住他家。

This was my first time to visit Tianjin. There are more new buildings. Naikai University is located in the downtown of Tianjin. Naikai University and Tianjin University are neighbors. Naikai University is crowded with many buildings, and there are many parking lots for bicycles on the campus. The most fancy building is the building of eastern arts donated by Fang Jeng. The building of Mathematics Research Institute was close to complete, and this building will be among the top rank by international standard.

天津我是第一次光临。新房子盖了不少。南开大学座落在天津的市区。南开与天津大学比邻而居。南开的校园几乎已被建筑物挤满了，校园内有大片大片的自行车的集散地。造型别致的是范曾捐资建造的东方艺术系大楼。论规模国际上也首屈一指的数学研究所大楼即将封顶。

Professor Chern's house is located in the center of the campus. The house is named "Lin Yuan" which is two floors with yellow color and provided with many rooms. The calligraphy of "Ling Yuan" (Ling Garden) was written by Fan Jeng. I asked the driver, "Is the Ling Yuan house named for Mrs. Si-Ling Cheng Chern?" He said, "Yes!" It is located in the reception hall without many students passing, and it is peaceful in the noisy place. Entering the front door, there is a calligraphy plaque, "Home of Geometer", written by Professor Chern himself with powerful strokes.

陈省身的寓所在校园之中，两层楼的别墅，淡黄色，房间很多，号称「宁园」。宁园的字是范曾书写的。我问司机，取名为宁园是不是因为陈太太郑士宁的关系，回答说是。住所地处校园的招待所区，没有来去匆匆的学生，可以说是闹中取静。入正门后便可见一副陈本人书写气势逼人的条幅：几何之家。

I was arranged in a bedroom in the first floor. The room is designed perfect; its wall paper is pretty, and the furniture is solid. The corner of the room is put a stone of goose-egg shape with a few square feet. A few indoor plants were not in good looking due to cold weather. There is a mirror on the table, inside the mirror, there is a miniature of calligraphy, " Lan Ting Ji Shu" by Wang Xi-Zhi (an ancient well-known Chinese calligrapher). There are three small gold

calligraphy in the lower left corner of the table. There are two beds and a book-self.

我被安排在底楼的一间卧室。小楼设计地完美无缺的，墙纸很考究，家具也厚实沉稳，庭中有一角，几尺见方的鹅卵石，一尊坐在壁角的太湖石，几个盆栽的植物大概是天寒之故，了无生气。桌上有一镜框，内有一副金光闪闪的王羲之兰亭序的缩小了的字，左下角有三个蝇头小楷：足纯金。室内有两张床，一个书案。

"Shanyu", I heard Mr. Chern's familiar voice, and he was coming by wheel chair. His face was almost the same, but a little skinny. 「善瑜」陈先生熟悉的声音先他而至。他坐着轮椅来了。先生的脸还是差不多没变，清瘦了一点，坐在轮椅上。

We were in the living room. The picture of his wife was hung on the wall. In 1995, I visited his house in California. His eyes were not good, could not drive, and his wife drove instead. His wife passed away earlier in 2000. It is hard to imagine what is going to happen.

我们在客厅。墙上高悬挂着放大的陈太的遗像。95年我去访问他们在加州的家时，陈先生的眼睛不好不能开车，是陈太开的车，现在她却先行了一步。使人扼腕长叹世事难料。

I heard Mr. Chern calling, "Xiao cai, Xiao cai (small dish)." I thought that it was lunch time. In fact, he was calling a service man named "Xiao Cai." 我听到陈先生在叫：「小菜，小菜。」还以为午饭的时间到了。原来他是在叫唤那个名唤作小蔡的服务人员。

As I heard, SARS help him a lot in the summer of 2003. Because the administrators of Nankai were afraid that SARS was contagious, they made the decision that Mr. Chern not meet any visitor. Therefore, he had four months to think about many mathematics problems.

据说，今年夏天的非典却偶然地帮了他的帮忙。由於怕传染，南开校方做出决定，陈先生一概不接见外人。这给了他足足有四个月的时间。於是他便考虑了许多数学问题。

We were talking about the teaching of mathematics. He said, "Mathematics research is about future mathematics, and mathematics teaching is about past mathematics. There were so much Mathematics in the past. Therefore, it requires an order, and need to decide what to teach first, and what to teach later. To good mathematicians, the order doesn't matter."

我们谈到了数学教学。他说：「数学研究是考虑将来的数学。数学教学是考虑以前的数学。以前的数学有很多，於是需要一个次序，以决定先教什么后教什么。无非是搞搞清楚这个次序问题。我觉得没有什么道理。次序先后有什么关系？对好的数学家是无所谓的。」

He said, "Several complex variables is now complex geometry. The condition of Kahler geometry is man-made. We should do the conjecture of Poincare: For any given 3-dimensional real compact manifold, if it has a flat projective connection, is it homeomorphic to a differentiable sphere? 3-dimensional manifolds have many good properties.

说到多复变，陈说，多复变现在就是复几何了。Kahler几何的条件有点人为。陈说应该做 Poincare 猜想相应的问题：任给一个3维的实紧流形，假设它具有一个平的投影联络。它是否与球面微分同胚？3维流形有很多很好的性质。

Mr. Chern asked me, "Do you teach Calculus?" "In fact, there is only one theorem in Calculus, Stock's Theorem." 「你教微积分吧？」陈先生问，“微积分实际上只有一个定理，Stock's定理。”

I remember that Shing-Tung Yao (the only Chinese Fields Medalist) ever wrote, "Chern is the only mathematician still doing mathematics at his 90s in China and in the world, and he is doing o.k. Is there anybody able to do so?" When I think about this, I respect him very much.

我记得丘成桐(中國唯一菲爾茲獎得主)曾写道：「陈是“古今中外第一人”。九十多

岁还在做数学，而且做得还行，还有谁？」想到此，我便充满崇敬之意。

Mr. Chern gave me a "Biography of Shiing-Shin Chern" published by East China Normal University, edited by Dan-Zhou Zhang. Mr. Zhang lived in the same room as me two days ago. 陈先生给了我一本华东师大出版的「陈省身全集」，张奠宙他们编的。我居住的房间，张先生两天前刚居住过。

Mr. Chern gave me a hanging calendar, designed by himself, printed by himself, not for profit, only for friends. Mr. Chern asked me to send David Bao a calendar. He welcomed me to visit Nankai Research Institute any time, nomatter long or short stay.

陈先生还送我一本数学挂历，说是他自己设计的，自费印刷的，也不到书店去卖钱，只送朋友。陈让我给包大衛捎去一本。他欢迎我来南开数学所访问，长短皆可。

Mr. Chern's appetite was still good, especially for breakfast. Mr. Yu told that me nobody could eat so much as him. Around 8 a. m. next morning, he sat on a wheelchair going downstairs, Sister Liang already prepared oak meal, oil-fried bum, whole fried eggs, soy milk, and cream of wheat milk for him. I could eat only part of them. People asked Chern why he could eat so much. He said, "I don't know. You give me much, so I eat much".

陈先生的饭量依然如故，很大，特别是早餐，据俞先生说无人出其右者。早上八点左右，他坐着轮椅下得楼来，梁姐已在餐桌上放好了燕麦粥，油条，粽子，荷包蛋，淡豆浆和麦乳精。我只能吃其中一部分。人家问陈为何能吃这么多，他说，我也不知道，反正你们给我这么多嘛。

We were eating and talking. Mr. Chern liked to chat. 我们边吃边谈，陈先生的谈锋极健。

Ping Lake had a river, and Chern's house was beside the river. In the leisure time, young Chern climbed the window to watch the boats passing by. When the river was crowded with boats, fishermen argued and fought together. He liked to watch this river scene.

平湖的街上有河，陈家在河边。空闲的时候，童年的陈先生就趴在窗口上望河里张望往来的船，船儿挤的时候，河道堵塞了，互相打架骂战，这是他最爱看的。

Chern's grandfather smoked opium, and he knew that it was no good. He passed away in his early age. His grandmother was a widow. Though she had some properties, she was mistreated by people. For example, when they were eating for meals, their relatives came to borrow money. This kind of borrowing money was very often. They not only borrowed money, but also sat to eat together.

陈先生的祖父抽鸦片，自知不好，决定戒烟，不料却由此早夭。作为寡妇的祖母带了子女，尽管有些家产，常受到欺负。比方说，吃饭的时候，亲戚就跑来借钱。这种借钱是经常的，而且还接着坐下来吃饭。

Mr. Chern had to practice calligraphy everyday, a piece of paper in big characters, a piece of paper in middle characters, and a piece of paper in small characters. This homework was assigned by his father. He did not know that he had to imitate the book of calligraphy with stroke by stroke, but he saw a character "big" in the book, and wrote a character "big" on the paper. He did not like to behave well, and finally his calligraphy was in his own style. There was a dictionary of calligraphy in his room.

陈先生每天必须练字，一张大楷，一张中楷，一张小楷，这是父亲规定的。陈先生不懂得照帖的目的是揣摩帖上的横竖撇捺，只是你有一个「大」我写一个「大」。他又是向来不喜欢循规蹈矩的，最后的毛笔字自成一体。他的书房里就有书法大辞典。

Mr. Chern's father was a "Ju Ren" (similar to a Ph.D.), but old academic examination was

cancelled. His father was smart, changed to study law, and then became a lawyer. His father's teacher went to Tainjin to be a judge, and he took his father together. Then his whole family moved to Tainjin. 陈先生的父亲是举人，但不久科举就被废了。他父亲的头脑很清楚，转而考了法学，成了律师。父亲的老师到天津去任法官，就把他的父亲也带了去。於是他们便举家迁到了天津。

Mr. Chern studied at Fulung high school. Because it was close to home, he went to this school. This high school was four years and very good. The principal taught geometry himself, taught very serious, and wrote down reason for each step. The textbook at this school was in English. There were many problems in the text book, and the teacher said, "do all the problems." Mr. Chern did very fast, he had no problem in Mathematics, and his other subjects were o. k. 陈先生选读是天津的扶轮中学。之所以选它，完全是因为近。这个中学是四年制的。谁想到这所中学很好。校长亲自教几何，教得一丝不苟，每一个步骤都必须写下理由。中学的数学课本是英文的，题目多极了，老师说，全部做。陈先生做得很快，他数学没有问题。至於其它学科，至少还可以

When he graduated from high school, he could not take the entrance examination of universities due to the academic system. At the same time, Li-Fu Jiang, professor of mathematics at Naikai University went to the south, and Mr. Chiang took his place. He was his father's classmate in Jaxing, Zhejiang province, and visited his house. He told Mr. Chern that if he passed an examination, he could enter Nankai University directly. Mr. Chern planed to take the examination. But which major he should take? There were three majors: literature, science, and business. His father thought Mr. Chern's literature was poor by his standard of "Ju Ren". Learn business? Business means to make money, does it need to be learned? Therefore, science was the only choice. Sciences include mathematics, physics, and chemistry. His father thought physics was more practical. Because Chern skipped a few grades, he did not learn analytic geometry. His family found a textbook to let him study himself. Chern felt regretted that he did not find a tutor to help him. It would be a lot easier than he studied by himself. For instance, he did not understand the foci of an ellipse. When he passed the examination, he was only fifteen years old. He did not know how to do the lab experiment of chemistry, did not understand physics either, but mathematics was easy to him. Therefore, he chose mathematics as his major. During that time, he did not think about how to make a living by studing mathematics. He never thought that he could make a living as a professor of mathematics.

中学毕业后，由於学制的关系，尚不能直接考大学。正好南开的数学教授姜立夫去南方，由蒋先生取代他的职位。蒋是陈先生父亲在嘉兴时的同学，到了天津后自然来陈家拜访。刚好陈中学毕业，蒋告诉他们南开有一种考试，通过了的话可以直升。陈先生准备去考。考大学是一定的了，问题是考什么？当时的大学分成三类：文，理和商。文不行，从陈父举人的眼光来看，陈的文科太差。学商？从商还要学的吗？肯定排除在外。於是学理科便成了唯一的选择了。理科有数、理、化。陈父的意思是学物理，比较实在一点。由於陈是跳级的，解析几何等课目没有学过，家里人找来了课本让他自己念。陈不无感叹道，可叹当年也没有想到请一个家教，否则容易多了。自己看难多了，比如说椭圆的焦距就搞不清楚。不过考得还可以，就被录取了。以后化学实验不大会做，才十五岁，物理也不太懂，只有数学最容易。顺理成章地，就念了数学。那个时候，也没有想过数学学了以后怎么吃饭，根本没想过以后可以这样。

In his class, he and Dazen Wu were only two students able to understand the lectures. So the class was for two of them, and other people were not important. The Cauchy Theorem in

complex variables was hard to understand. Professor Jiang lectured a few weeks, but it was still hard to understand.

班上只有陈和吴大任两人听得懂，所以课只是为他们两个人开的，其他的人都不重要。复变函数里的Cauchy定理，姜立夫讲了好几个礼拜，还是难懂。

His motivation to study abroad was firm. He knew that studying abroad could make China strong. Studying abroad was very expensive and his family could not afford it. Official examination was rationed for very few students, and money were little. Hsinghua University had U. S. money. If a student had two years of outstanding graduate study, they could send the student abroad. Therefore, Chern and Wu Dazen went to take the examination of Hsinghua University. People knew nothing about graduate school at that time. A bachelor degree of a university was great. After graduating from university, all the people wanted to find jobs to make money, or to become high officials or millionaires. Parents usually planned for their children's future. I was very fortunate that my father did not involve my future, and I made my own decision. I used the same philosophy to deal with my children's future.

当时出国的意志坚定，知道留学国外是强国之道。留洋需要许多钱，家里供不起这么多钱，官费有名额，数量少钱也少。当时清华有钱，自己有美钞，而且言明了两年研究生毕业后选优秀的送去留洋。于是陈和大任同去报考清华。当时的人哪有知道什么研究生的？大学已经了不得了。毕业后还不快快找个工作，或者想办法升官发财。父母也往往替子女的前途样加筹划。如果是这样的话，如今就不是这个样子了，好在陈父对陈不闻不问，陈至今感激。以后陈对子女的前途，也采取相同的哲学。

When I studied, I did not know what is research. Hsinghua University had foreign mathematics journals. I read and understood many of them, and could tell which was good and which was no good. After I read many papers, I felt that I could write this kind of paper. I could write a paper even better.

当时念书的时候，陈不知道什么是搞研究。只是看。清华有些外国的杂志，也看。看得多了，也能辨别好坏优劣，渐渐有了想法，尽管想法不一定正确。看得多了，觉得这种文章自己也能做，而且可以做得还要好。

I was followed Chern's memory and his old days by his descriptions. 我沉醉于陈先生的回忆中，也跟着一起回到了旧的岁月。

It had been 15 years, since I first met Chern in 1989. I always felt that I could learn more by talking with him than I studied books myself. I still felt so at our last meeting. His smile and good hart appear in my mind forever.

从1989年初次见到陈先生到现在，每次与他见面，总有胜读十年书的感觉，最后的一次见面也是如此。他的灿烂的笑，始终在我的眼前浮现在我的心中出现。

Professor Shiing-Shen Chern A Respected Mathematician

Dr. Lao Tu, Professor of Mathematics
Shanghai University, Shanghai, China
(Translated into Chinese by an editor)

令人敬佩的數學家 陳省身教授

老屠博士, 數學教授
中國上海上海大學
(由編者翻譯成中文)

Professor Shiing-Shen Chern was born in Zhejiang province, China, in 1911, did his

undergraduate study at Nankai University in Tianjin, and peacefully passed away there at the age of 93 years old on December 3, 2004.

陳省身教授於一九一一年出生于中國浙江省，曾在天津南開大學攻讀大學，他於二零零四年十二月三日平靜去世于那裏，享年九十又三。

I met Professor Chern the first time in May 1980, when I attended a series of lectures on Differential Geometry given by him at Peking University, Beijing. He was pleased to be awarded the title of Honorary Professor of Peking University, and liked to wear the University Badge on his Chinese tunic suit while lecturing. It was fortunate and enjoyable for Chinese students to have such a great opportunity to listen to his lectures. The big classroom was crowded with more than a hundred people. Everyone was attracted by his explanation of deep mathematical ideas with his own plain and elegant language in a slow and clear voice. Many Chinese students including me were influenced by him, and went on their graduate studies in contemporary mathematics.

我於一九八零年五月當我參加在北京大學一系列微分幾何演講時，首次遇見陳教授。他很高興榮獲北大榮譽教授的頭銜，當他演講時，他很喜歡戴著北大校徽在他的中山裝上演講。中國學生們很慶幸有此大好機會享受他的演講。偌大的教室擁擠一百多人，每一個人被他以純樸與高雅的語言並用緩慢清楚的音調對高深數學概念的解釋深深的吸引住。很多中國學生包括我自己在內都被他影響而繼續從事研究生生涯繼續攻讀現代數學。

I met Professor Chern the second time in June 1980. At that time, he invited many well-known mathematicians including P. A. Griffiths, S. Hilderbrandt, H. Wu, S. T. Yao and some other mathematicians of his friend to report their research at the First Conference on Differential Geometry and Differential Equations in Beijing, China, which was sponsored by him and was held at the Friendship Hotel. During the conference, Chern stayed at the Friendship Hotel. One evening, I followed my Master adviser Professor Wenjun Wu, a friend of Professor Chern, went there to visit him and his wife. I was very surprised that the great mathematician and his wife were very amiable and warm. They both smiled and kindly said hello to me, an unknown student, and encouraged me to study hard.

我第二次遇見陳教授是在一九八零年六月。那時他邀請很多聞名的數學家包括顧費斯，黑德布閏得，伍鴻熙，丘成桐及他的一些數學朋友在中國北京第一次微分幾何與微分方程會議報告他們的數學研究，這會議由他贊助，在友誼賓館舉行。在會議其中，陳教授住在此旅社。一天傍晚，我跟隨著我的的碩士指導吳文俊教授去旅社訪問陳教授及他夫人。我很訝異這位大數學家與他的夫人對我很和藹及親切，他們夫婦很慈祥對我一位素不相識的學生含暄，并鼓勵我用功上進。

I would like to describe a story of shoes which I read from "Qian Jiang Evening News" on December 5, 2004 as follows: In September 2004, Professor Chern went to Hongkong to receive "The Yi-Fu Shao Prize of Mathematics". He already planned how to arrange his prize, before he went there. He said, "I will donate all the money to the places where I ever taught. They include the University of California at Berkeley, University of Chicago, Institute for Advanced Study at Princeton, Nankai University, Hsinghua University." Unfortunately, such a noble mathematician did not have a pair of shoes suitable for his feet to go to Hong Kong to receive the prize. He insisted to buy a pair of more suitable shoes. Later, he said, "Since I will go there by a wheelchair, I don't need to use my feet, and I can borrow a pair of shoes with a little larger size to wear." Therefore, he borrowed a pair of shoes from his son-in-law, Professor Jing-Wu Zhu, a well-known Physicist and the President of Hong Kong University of Science and

Technology. He finally wore his suitable shoes to go to the platform to receive the prize.

我願描述我所閱讀於二零零四年十二月五日錢江晚報一桩鞋的故事如下：二零零四年九月陳教授去香港接受「邵逸夫數學獎金」。他已經計劃如何安排他的獎金。他說：「我將捐贈獎金給所有我曾教過的地方；它們包括加州柏克萊大學，芝加哥大學，普林斯頓高研究所，南開大學，清華大學。」不幸這位大數學家沒有一雙適合他的鞋子去香港領取獎金，他堅持要買雙合適的鞋子。過後，他說：「我將坐輪椅去那裏，我不需要用我的腿，我可借一雙稍微大些的鞋子穿。」因此，他向他女婿朱經武教授，一位聞名物理學家和香港科技大學校長，借了一雙鞋。他最後穿著合適的鞋子上台領獎。

Professor Chern's loving wife, accompanying with her husband for more than sixty years, died of hearty attack on Jan. 12, 2000. In his late years, Professor Chern donated almost all his money to award excellent scholars and students in Mathematics and to encourage them to study and develop new mathematics. He was not only a great mathematician, but also a respected gentleman. We share sympathy with all the friends of Chern for losing such a respected mathematician. May Professor Chern and his wife be restful in peace.

陳教授的愛妻與他共渡了六十餘年，她於二零零零年元月十二日去世於心臟病。在他的晚年，陳教授幾乎捐贈所有的錢給優秀數學學者與學生並鼓勵他們發展新數學。他不僅是位偉大數學家，並且是位令人尊敬的紳士。我們與所有陳的朋友們為了失去一位如此令人敬佩的數學家共同表達悲憫。衷心祈禱陳教授及其夫人平靜安息。

Pay Last Tribute to Professor Shiing-Shen Chern

向陳省身教授致最後敬禮

Dr. Kong Ling, Professor of Mathematics
Virginia, U. S. A.

康寧博士，數學教授
美國維吉尼亞州

Confucius said: "I introspect myself three times a day (Wu Ri Shan Shinning Wu Shen). Am I trusted by people? Am I loyal to my friends? Do I review what I learn today?" The first and middle names of Professor Shinning-Shen Chern were named from Wu Ri Shan Shinning Wu Shen. My Ph.D. adviser, Professor Joseph H. Sampson was one of Chern's good friends. He told me that Chern was very clever. Because there are many people with last name "Chen" in China and U. S. A., but he translated his last name a unique "Chern", not "Chen."

孔子說：「吾日三省吾身，為人謀而不忠乎？與朋友交而不信乎？傳不習乎？」陳教授的名字「省身」取自「吾日三省吾身」。我的博士指導約瑟夫森普孫教授是陳教授好朋友之一。他告訴我陳教授非常聰明，因為無論在中國或美國有很多人姓陳，英文是“Chen”，但他翻譯他的姓為唯一的一個“Chern”。

I first heard Professor Chern's name when I was an undergraduate student. Then I came to U. S. A. to study for a Ph.D. in 1980s, and realized that Chern was an internationally prominent differential geometer. Later, I learned Chern's first main theorem, Chern's second main theorem, and Chern's characteristic classes, Gauuss-Bonnet-Chern formula, etc. I had a difficult time during the preparation of my Ph.D. dissertation. I followed my PhD adviser's guidance to change the topics of my dissertation a few times. The first topics of my dissertation, which I spent about two years to investigate were: 1. an attempt to generalize the 2nd Chern's paper (see below) to harmonic maps of Riemannian surfaces; 2. an attempt to generalize the 3rd Chern's paper to harmonic maps of complex manifolds. Unfortunately, complex analytic

mappings (i.e., holomorphic mappings) have some nice properties which harmonic maps don't possess. Therefore, both papers could not be extended to harmonic mappings successfully, and I only obtained weak results. Hence, I encountered a problem, and was discouraged for quite a while. I would like to list Chern's research papers which I studied as follows:

1. *An elementary proof of the existence of isothermal parameters on a surface*, Proceeding of American Math. Soc (1955)., pp. 771-782.
2. *Complex analytic mappings of Riemannian surfaces*, American Journal of Mathematics, Vol. 82, No. 2(1960), pp. 323-337.
3. *The integrated form of the first main theorem for complex analytic mapping in several complex variables*, Annals of Mathematics, Vol. 71, No. 3, May 1960,
4. *Complex manifolds with potentials theory*, Princeton, 1967.
5. *On holomorphic mappings of Hermitian manifolds of the same dimension*, Proc. of Symp. In Pure Math 11 AMS(1968), pp. 157-170.
6. *On the volume-decreasing property of a class of real harmonic mappings*, American J. of Math (1975), pp. 133-147 (joint work with S. I. Goldberg).
7. *Harmonic maps of S^2 into a complex grassmann manifold*, Proc. Nat. Acad. Sci. USA 82(1985), pp. 2217-2219.
8. *Harmonic maps of the two sphere into a complex grassmann manifold II*, 125(1987), pp. 301-425 (a joint paper with J. G. Wolfson).

I enjoyed studying all the above Chern's publications, and was very impressed by his profound knowledge in Differential Geometry. I think that he was a brilliant mathematician, and his papers were creative, impeccable, excellent, and intriguing. After a few years of struggling, Professor Sampson finally found a suitable project, which I wrote up for my dissertation "Harmonic Maps of V-Manifolds". Then I received my Ph.D. in 1989. The major part of my dissertation was published in the Annals of Global Analysis and Geometry, Volume 8, No. 3 (1990), pp. 315-344.

我上大學時第一次聽到陳教授的名字。1980年我到美國攻讀博士，且得知陳教授是國際知名的微分幾何學家。隨後我學習陳氏第一定理，第二定理，示性類，高斯-伯內特-陳公式...等。當我在準備博士論文時我遇到了大困難。我遵照指導教授的指示變換博士論文題目數次。第一論文題目是堆推廣陳的第二篇與第三篇文章到調和映射，很不幸，複解析映射所具備有的一些好性質而調和映射沒有，以致無法成功推廣，我只得到了微弱結果。因此我遭遇到一困難而沮喪了好久。我將所攻讀陳的八篇著作列於下：（此乃數學學術專業，恕不翻譯）。我樂於攻讀陳的文章，且對他在微分幾何的博學精深印象深刻。我想陳教授是一位天資聰慧的數學家，他的研究寫作具創新性，毫無暇疵，絕佳，且非常深入。經過幾年的痛苦折磨，森普孫教授終於找到了一適當的數學計劃，它成了我論文題目“V-流型的調合映射”。然後我於1989年取得博士。我博士論文主要部分刊登於歐洲數學學術期刊。

I attended the American Mathematical Society Summer Institute in Differential Geometry at the University of California, Los Angeles for three weeks in 1990. I presented part of my dissertation, "Spectral Geometry and Its Applications to Harmonic Maps," which was published in Proceeding, Symposia Pure Math., Vol. 54, Part 1, American Mathematical Society (1993), pp. 93-99. I met Professor Chern and his wife at the institute. I told Chern that Professor Sampson was my PhD adviser, and he asked me immediately: "Is Joe (Joseph) coming the Meeting?" I answered: "I don't know." Then Mrs. Chern asked: "Is Sampson still with his

Japanese wife?” I said: “Yes!” Then Chern told me that his Chinese age was 80, and his real age was 79. I told Chern that I studied his eight papers, and we had a long discussion about harmonic maps. One day, we waited for dinner, and he felt hungry and thirsty. I gave him a bottle of chocolate milk, and he said: “Thank you very much!” and drank it. I felt that both Professor Chern and his wife were very friendly and nice. Later, a representative of the Institute of Mathematical Research at Nankai University presented Professor Chern a very large beautiful Chinese painting with Chern’s picture, entitled “Evergreen trees for long-lasting life” at a banquet, and Chern was very happy. There were about 400-500 participants at the institute. In the end, all the presentations and papers of the 1990 AMS Summer Institute on Differential Geometry were dedicated to the 80th birthday of Professor Chern, a great differential geometer in 20th century. I had a wonderful time at UCLA

我參加1990年在加州洛杉磯大學舉行的美國數學學會夏季微分幾何研究所為時三星期。我發表我博士論文的部分結果「質譜幾何及調和映射的應用」，被刊登於美國數學學會雜誌。我在此遇見了陳教授及夫人。我告訴他森普孫教授是我的指導教授，他馬上文問我：「約瑟夫來開會嗎？」我回答：「不知道。」陳夫人馬上問：「森普孫還和他的日本太太在一起嗎？」我說：「是的。」我到告訴他我曾讀了他八篇著作，我們彼此談論調和映射好久。有一天，我們大家等待吃晚飯，陳既饑又渴。我給了他一瓶巧克力牛奶，他說：「非常感謝！」且喝完牛奶。我感覺陳教授及夫人很友善，很好。後來南開大學數學研究所一代表贈送陳教授一幅巨大莊嚴的國畫「松柏長春」內含陳個人畫像，他非常高興。約400-500人參加數學會議。最後所有的發表報告及文章獻給20世紀微分幾何大師-陳省身教授八十歲生日。我在洛杉磯大學渡過非常愉快的時間。

Professor Chern passed away on December 3, 2004. A memorial service was held on the campus of the University of California, Berkley, for remembering his outstanding gift for mathematics, generous spirit, and amiable personality, on February 13, 2005. The service was organized by the Berkeley Mathematic Department, and by the Mathematical Sciences Research Institute, which Chern helped to found. Professor Chern’s prominence was demonstrated by ten well-known speakers at the memorial in honor of him including his colleagues, students, and friends were: Theodore Slaman, Chair of Mathematics Department, UC Berkeley, Robert J. Birgeneau, Chancellor, UC Berkley; Peng Keyu, Chinese Consul General, David Eisenbud, Director, Mathematical Sciences Research Institute, Isadore M. Singer, MIT, James Simons, President, Renaissance Technologies, Robert Uomini, Independent Software Developer Calvin Moore, Alan D. Weinstein, and Hung-Hsi Wu of UC Berkley. Wu described Chern’s work lay between two extremes in geometry: the study of intrinsic metric structures on Riemannian manifolds on one hand, characterized by the work of Marcel Berger and Wilhelm Klingenberg; and on the other hand, the hard estimates of geometric analysis, the domain of practitioner like Shing-Tung Yau (the only Chinese Fields medalist at Harvard University, and he received a Ph.D. from Chern) and Richard Schoen. In May 2005, the Department of Mathematics at Harvard University also organized a three-day conference in memory of Professor Chern.

陳教授於2004年12月3日去世。紀念告別儀式於2005年2月13日在加州伯克萊大學校園舉行以懷念陳優異數學天資，慷慨捐贈的精神及和藹可親的性格。這儀式由伯克萊數學系及數學研究院組織。陳教授的知名度可被紀念儀式十位有名演講者證實，其中包括他的同事，學生及朋友是：伯克萊數學系主任，伯克萊大學校長代表，中國領事彭先生，伯克萊數學研究所所長，麻省理工大學辛訥教授，瑞那桑理工學院校長，獨立軟體發展者歐明尼博士，伯克萊數學系莫耳，溫斯旦及伍鴻熙三教授。伍敘述陳的著作置幾何的二最：一方面是黎

曼流型的內度量結構,由伯格及克林根博格特殊描述. 令一方面是幾何分析的困難估計,如丘成桐及李察項所操作的領域. 2005年5月哈佛大學數學系也舉辦了一個為期三日的數學會議紀念陳教授.

While Professor Chern spent most of his career outside of China, his ties to his homeland were very strong. He was one of the most influential figures in promoting mathematical ties between China and U. S. A. His fame in China was tremendous. He was the honorary president of the International Congress of Mathematicians in Beijing in 2002, and gave a great speech there. According to his son, Paul, a continuous stream of Chinese people, total about 10,000 came to pay their last tribute and respect during Chern's four-day lying-in-state at Nankai University. May the God keep Professor Chern restful and peaceful in the heaven!

當陳教授大部分時光在中國國外渡過,但他對中國故鄉情節特別強.他是致力於中國與美國數學聯合最有影響力的人物之一.他是2002年國際數學家學會在北京的榮譽會長且給了一大演講.根據他的兒子估計,約一萬人到南開大學為期四天瞻仰陳教授的最後遺容及致最後敬禮.但祈蒼天保佑陳教授在天國裏和平安息!

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Yellow River Management Strategies

黃河決策的討論

Edited from “Yellow River Comprehensive Assessment
-Basin Features and Issues”

改寫自「黃河綜合評價」

Dr. Zhongping Zhu (former Director of IWMI) et al
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The Yellow River, second largest river in China, is the “cradle of Chinese civilization.” However, it has also brought in many flood disasters, leaving sorrow memories in China’s long civilization history. China has spent great effort in huge river dam construction and dike repair since the 1950s, resulting no major river breach for fifty years. However, given the population, economic growth, and the dry-hydrological period in the recent past decade, new challenges in water supply, new form of flood threat caused by the silted river bed, and water quality degradation are rising to the top of the basin water management agenda. A transition in river management is now taking place, in which focus is shifting from the conventional engineering approach to basin resources management, and promoting a philosophy that people live with the river peacefully and homogeneously by doing less on the river nature. This paper is intended to discuss those transitioning management strategies.

黃河，中國第二大河，孕育了光輝燦爛的華夏文明。但它桀驁不馴多災多難，留下許多苦難的歷史回憶。五十年代以來中國大規模修堤築壩，使黃河五十年不泛濫。但是隨着人口經濟的增長，加上近十多年處於枯水周期，黃河流域面臨缺水斷流，河道淤積所致的洪水威脅和水質污染等新的挑戰。治黃策略正在逐步演變，傳統的工程治黃方針正在向資源水利方向過渡，提倡人與河流的和諧相處。本文就這些演變中的治黃策略簡要討論。

Yellow River Basin Map



Basin Characteristics

流域概況及特點

The Yellow River starts in the Bayangela Mountains in western China. It flows through nine provinces and autonomous, in a length of 5,400 km, an elevation drop of 4,500 meter, and a

basin area of 795,000 km². A population of 110 million lives in the basin, and if including the downstream flood-affected area, the population figure will be 190 million, or 15% of China's total population. The Yellow River plays an important role in China's political, economic, and social development.

黄河发源于青藏高原巴颜喀拉山，流经青海、四川、甘肃、宁夏、内蒙古、山西、陕西、河南、山东九省。干流河长约5400公里，落差约4500米，流域面积约79.5万平方公里，相当于法国的国土面积。黄河流域内有1亿1000万人口，如果包括下游防洪区，总人口达1亿9000万占全国人口的15%。黄河流域在中国的经济、文化和政治生活中居有重要的一席。

The Yellow River can be grouped into three reaches for analysis. The upper reach ends at the Hekouzhen in Inner Mogolia, the middle reach is between Hekouzhen and the Taohuayu in Henan Province, and the downstream reach is right after the Taohuayu. The river starts from the Maduo County in the Qinghai Province, where China's two largest plateau lakes are located at an elevation of 4,000 meter. Yellow River flows through the steep rock valleys with rich hydropower potential. According to the multi-year average prior year 1990, the upstream reach provided 56% of the total river flow in the basin. The river then moves northward into the NingMong Plain, where the climate is low rainfall, high evaporation. The large NingMong Irrigation District sits on the river bank.

黄河可分为上中下游三段。内蒙古河口镇以上为上游，河口镇至河南郑州桃花峪为黄河中游，桃花峪以下为下游。黄河的河源段在青海省玛多县。段内扎陵湖，鄂陵湖是我国最大高原淡水湖，海拔4000米以上蓄水丰富。按1990年前多年平均，黄河上游段的来水占全河流量的56%。黄河先流经高山峡谷，落差集中水流湍急，水力资源丰富。而后流经宁蒙平原，河道展宽平缓。那里气候干旱，降水少蒸发大，两岸是大面积的宁蒙引黄灌区。

The middle reach is the main source of the sediments and floods. The Yellow River cuts through the Loess Plateau, the world's most erodible land. Massive amount of loess soil enters the main stem and tributaries, providing 90% of the river's total sediment, and resulting in sediment loads unprecedented amongst world major waterways. Unpredictable and intensive summer storms in the reach exacerbate the sedimentation problem, and cause the basin's devastating floods.

黄河中游段是泥沙和洪水的主要来源区。在中游段黄河通过黄土高原，它是世界上水土流失最严重的地区。大量的泥沙浸入主河道及支流，90%的黄河泥沙来自中游段。在世界大河中黄河泥沙浓度高得无可比拟。中游地区夏季暴雨频繁，强度大历时短，加大了泥沙冲刷，年内80%以上的泥沙集中在汛期。中游段的泥沙和暴雨交相作用，造成黄河灾难。

The lower reach is one of the most unique river segments in the world. Here the sediment transported from the middle reach begins to settle as the river spills onto the flat North China Plain, producing a consistently aggrading, meandering riverbed. River channel is 3-5 meters above the ground elevation, forming a special topography – the Plain is divided by the river dike into south and north lowlands under severe flooding threats. To stabilize the channel, millennia of successive river managers have constructed levees to hold the river. While such structures may succeed in short term, their success depends on consistently raising levee walls as the silts constantly elevate the channel. Over time, the process has created a “suspended” river, bring in severe flood threats once the levee breaks.

下游段是世界上罕见的特别河段。从中游冲刷下来的泥沙在黄河进入华北平原后沉

淀下来,形成不断增高,弯曲游荡的河道.河床平均高出两岸地面3-5米,在平原上形成以黄河堤为分水岭的特殊地貌,威胁平原抗洪能力.为稳住河道,历来的黄河治河者都是加固河堤以锁住河水.如此短时间内可以奏效,但随着泥沙沉积要不断加高河堤.天长日久形成了现在的“地上悬河”,一旦破堤就是严重灾难.

The Yellow River basin is a vast area. The basin average annual rainfall is 450 mm, degrading along the southeast-northwest direction. The basin holds outstanding physical feature of “less water but much sand”. The river water mainly comes from the upper reach, while the sands, from the middle reach area. The massive sands deposit in the lower reach. Floods plus sediments make the devastations in the downstream area.

黄河流域幅员辽阔.流域多年平均降水量约450毫米,沿东南向西北递减.流域的突出特点是“水少沙多”.而且水沙异源.水量主要来自上游段,泥沙则来自中游段.泥沙在下游河床大量淤积.洪水泥沙在下游交相为患.

Water Scarcity

供水紧缺

The Yellow River had many flood disasters but it is not a water-rich river. The average annual flow of the river is 58 billion cubic mete or 2% of China’s river resources, but the river supplies 15% of the national population with water. The per capita water share in the basin is 553 m³, equivalent 7.5% of the world average and 22% of China’s average. Yellow River is the major water supplier on the North China Plain, prompting the big water demands of provinces and economic sectors. Since the 1950s water demand on the Yellow River has constantly grown with doubled population and 4.5 times of river water diversion for agriculture irrigation.

黄河多水灾,但它不是一条水量丰富的河流.其多年平均径流量为580亿立方米,占全国河川径流总量的2%,但它却养育全国15%的人口.流域内人均水量553立方米,为世界平均人均水量的7.5%中国平均人均水量的22%.黄河是华北平原上主要的水资源,各省市各行业对它的供水需求很大.自五十年代以来,流域人口增加一倍农业引黄灌溉扩大4.5倍,黄河供水一直逐年增大.

As shown in the table below, the basin had 48.4 bcm of water as utilizable in year 2000 of which 35.0 bcm was river water and 10.7 bcm was groundwater generated by the rainfall within the basin boundary. Another 2.7 bcm was from well abstraction outside the basin. Depletion from human withdrawal accounted for 36.6 bcm or 76% of the utilizable basin resources. Only 4.9 bcm (10%) entered the sea as outflow, leaving 6.9 bcm (14%) as unaccounted depletion from surface evaporation or other unrecorded losses. Compared to many other large rivers in the world, Yellow River is highly utilized, and very much exhausted, by the human.

如下表水帐所示,包括350亿立方河水,107亿立方流域内地下水和27亿立方流域外地下水,黄河流域2000年度共有484亿立方可利用的水资源.该年度里以灌溉为主的人类耗水366亿立方(约总水资源量的76%),其它耗水69亿立方(约14%),入海水量49亿立方(约10%).与世界众多河流相比,黄河水资源利用程度很高.很大程度上讲黄河已经被“吃光喝尽”.

Yellow River Basin Water Accounts, 2000

	(bcm)		1) River water	35.0	
Utilizable	48.4	100%	2) Groundwater	10.7	
			3) Groundwater	2.7	

outside basin		
Out-flow	4.9	10%
Reported Depletion	36.6	76%
1) From agricultural use	30.6	
2) From industrial use	3.2	
3) From domestic use	2.8	
Uncounted Depletion	6.9	14%

Huge amount and constant growth of human use of the river is the prime reason for the water scarcity in the basin. As seen in the table below, industrial and urban water consumptions have increased in several times in the recent past decades. Agricultural water use showed a moderate increase, however, given its large base the smaller increase remains a big amount of water.

高负荷的, 逐年递增的用水无疑是黄河缺水的首要原因. 如下表所示工业和城乡用水近十几年增长数倍之多. 农业用水增长幅度不大, 但由于基数庞大稍许增长即用水很多.

Human Use Depletion in 1988-92 and 1998-00 (bcm)

	Total	Ag	Indu s	Domesti c	
				Urban	Rural
1988-19					
92	30.7	28.4	1.5	0.5	0.4
1998-20					
00	37.2	31.7	3.0	1.0	1.5
Changes	21%	12%	108%	96%	297%

Another reason is the continuously dry years in the basin in the past decade. As shown in the table below, the Yellow River carried extremely low channel flows in year 2000. Compared to the averages of 1956-1999, the flow in the main stem dropped by 18% at LZ, 59% at HYK, and 86% at LJ (Lijin station), while flows in Weihe and Fenghe, the two main tributaries, were trickles compared to normal years. No one knows when the dry-year circle would end. It's worth mentioning that the runoff reductions, particularly in the upper reach area, showed a much faster rate than that of the temperature and rainfall. The nature of the Yellow River hydrological circles and the relationship between rainfall and river runoff would deserve further research and study.

另一个导致黄河缺水的原因是近十多年来的连续干旱水文年份. 如下表所示各水文站2000年度过流量比多年历史平均小得多. 兰州站过流减少18%, 花园口站减少59%, 利津站减少86%, 而汾渭两大支流与正常年份相比更是滴水小溪. 这干旱周期何时结束还不能预

见。要提及的是近十多年的气温降雨变化与径流的变化不那么同步，径流递减尤其上游径流的递减快得多。黄河的枯丰水文周期和降雨径流规律值得进一步观察研究。

Yellow River Flows in Year 2000 (bcm)

Gauging Stations	Annual Flow		Difference From AVG
	2000	AVG	
Main River			
LZ	26.0	31.7	-18%
HYK	16.5	40.5	-59%
LJ	4.9	33.7	-86%
Major tribu			
Weihe	3.6	7.3	-51%
Fenghe	0.2	1.2	-87%

Since the 1970s seasonal desiccations have appeared in the lower reach. During 1995-98 there was no flow in the lower reach for some 120 days each year. The affected river section extended to Kaifeng, a city 700 kilometers distant from the river end. This cut off in flow has serious repercussions to basin function in terms of accessibility of river water to downstream provinces, sediment transportation to the sea, the river delta's ecologic sustainability, and costal fisheries. The Yellow River Conservancy Committee has since 1999 managed to nominally end absolute flow cut-off, though the flow levels are sometimes so low as to be largely symbolic, and the problem of water shortage in the basin is not solved yet. With the large-scale application of mechanical tube-well since the past decades, groundwater aquifers on the plain are exhausted, resulting in averagely 50 meters or more of level drop. It's unrealistic to recover the aquifer water level by local rainfall, since the limited 450 mm sky water evaporates its large portion before penetrating into aquifers. Historically the North China aquifers were replenished by the frequent Yellow River floods, i.e., the so called "one year flood followed by three years of harvests". Without the floods for fifty years, the dried-out situation of the aquifer becomes unavoidable. Unfortunately, there lacks of good research on the relation between aquifers and river channels in competing river flows. The floods created many disasters but also recharged the aquifers on the North China Plain. One should not breach the river for recharge reason, but need to develop study the relations between the aquifers and rivers so that better understanding could be found for solutions to the water shortage problem.

自1970年代以来黄河下游河道时而断流。1995-1998间每年断流长达120天之多，断流河段上朔至距河口700公里的开封市。断流严重影响下游省份用水，沿河泥沙搬运，河口生态以及沿海渔业，引起全国关切。黄委会自1999年开始上下游水量调度避免了完全断流。不过下游河道流量有时如此之小只是象征性的未断流而已，黄河缺水并没有因此而解决。经几十年大面积机井开采后，平原地下水水位比五十年代普遍下降五十米之多。靠天上降雨来恢复平原地下水水位是不现实的，因为华北平均降雨仅450毫米，这点雨水来不及充分渗透就被蒸发掉了。历史上黄河洪水曾经是华北平原地下水的补给源，即所谓一年涝三年丰。如今黄河五十年未泛滥，地下水缺乏充足补给必然干枯。目前地下水和黄河河道争水的关

系缺乏研究不很清楚。黄泛在历史上造成许多灾害,但它也造就了华北平原地下水。我们不能用黄泛作为代价补给地下水,但是应当研究黄河下游河水地下水间的关系规律。以此寻找解决黄河干枯缺水的自然答案。

Sediments and Flood Threats

淤積及洪水威脅

The magnitude of Yellow River dike is equivalent to 13 projects of the Great Wall. With such strong embankment, and given the fact that the river has been in the dry-year circle for a decade, why there is still flood threat? The dried and silted lower reach channels, like the high-cholesterol blood vessel, have reduced flow capacities and are vulnerable to any sudden flows even the flow is not so big. For example, the flow of 7,600 m³ per second passing Huayuankou gauging station in 1996 caused a rise in the river 1 meter higher than the rise caused by a flow rate three times greater in 1958 at the station. The downstream flood-prone area is densely populated (if were a country it would have the 12th largest population in the world), and amongst the most economically developed in China with numerous cities, national transportation arteries providing key North-South and East-West linkages. Ensuring the safety of the areas presents a priority consideration of the Chinese government.

Embankment along Yellow River Downstream



黄河的河堤工程量相当于13个长城。有如此雄伟的河堤而且流域近年偏枯,为何还有洪水威胁? 原因在于下游干旱淤积多年的河床象脆弱的高血脂血管,过流能力萎缩。突发性过流,哪怕流量不大,也会涌水破堤。1996年花园口过流每秒7,600立方米,河水水位却比1958年三倍过流时高出一米多。黄河下游人口众多,相当于一个世界第12大人口国,经济发达,遍布城镇和南北交通枢纽,不堪洪水侵袭。因此下游的洪水可能不大但威胁依然存在。

Sediments in the lower reach have become more severe because of the constant low flows in the past decade. As shown in the following table, the sand load passing Lijin gauging station (LJ) in 2000 was 24 mt or only 3% of the average prior to 1995. However, deposited sands between Sanmenxia (SMX) and LJ accounted remained as high as 380 mt or approaching the level prior to 1995. The drought moved little sands to the sea but left comparably large amount of sands in river channel. Clearly, the sand transportation in the Yellow River is slowing down. Sands and floods are the twin natural processes in the basin. The floods wouldn't be so horrible if without the sands mixed in the water, while without the flooding flows the sediments could be transported to the sea. In the Yellow River, managing the water need to handle the sands, while moving the sands must have the water. This is the mother nature of the river, and also the

difficult part of the Yellow River management.

黄河下游河道越演越重的淤积可由下表看出。2000年度利津站的过沙量很少，只有2,400万吨为1995年前多年平均的3%，而停留在三门峡到利津之间的泥沙是38,000万吨，与1995年前多年平均相差不多。这说明黄河搬沙入海过程在衰竭沿河淤积却并没有减速。泥沙洪水是黄河流域两大相关的自然现象，没有那么多泥沙就不会有那么难治的洪水而没有洪水又不能搬运泥沙。治水要治沙，治沙又靠水，天工巧夺，黄河就是这么难以治理驯服。

Sediments in Yellow River Basin (million tons)

	Passing (mt)		Deposited (mt)	
	Prior 1995	2000	Prior 1995	2000
SMX	1122	342	316	62
XLD	1125	4	-3	337
HYK	1109	82	16	-78
LJ	921	24	189	58
Sum			518	380

The sands mainly come from the Losses Plateau. Huge effort has been invested since the 1950s in water and soil preservation campaigns in China's northwest region, and governmental agencies keep on saying one third of the erosion lands are treated and under control. Even so, however, the challenge in soil conservation on the Loess Plateau will still obviously be huge. At current rates, it would take 100 years more to fully "treat" all the erosion areas, assuming the current treatment is in fact as successful as claimed. The treatment structures such as swamping dams do not survive long and need repair or re-construction every 5-6 years, i.e., treated lands may need 2nd treatment. People have suspecting eyes on the eventual win of those efforts.

Terrace Agricultural Fields in the Middle Reach



黄河泥沙主要来自黄土高原。中国在西北地区水土保持上自五十年代投入巨大。据称三分之一的水土流失面积得到了治理控制。但是即使依此速度，治理剩余面积还要100年以上的时间。而且淤堤霸等目前的治理措施每过5-6年要翻修一次，治理过的不等于不要再治理。对于是否最终能人为遏制住水土流失尚有怀疑。

China's conservation policy in the 1950s aimed mainly at land reclamation for local agricultural production. The policy resulted in massive crop fields built in the hilly areas. It's been debated how effective the policy was in soil erosion control and conservation. New policy is "retiring crop lands for forests", better directed to the conservation goal compared to the 1950s policy. However, why not go further, in addition to retiring crop lands, keep the erosion hilly

lands from human activity by immigrating residents out from those poor, vulnerable areas so that the lands can be really preserved? Truly, this is a difficult work, involving the nation's economic affordability and the local residents' willingness. Putting nature conservation and pro-poor under one policy target may or may not work in practice, as the authors see.

五十年代的西北水土保持政策主要是开荒生产。修建了大量农业梯田，但水土保持的收效到底多少有争议。现在的政策退耕还林，更倾向于水土保持本身。但是否在退耕还林之外还要封山移民，用行政手段把居民搬出水土流失的穷乡僻壤，让水土得以彻底休养保持？无疑，这是涉及国家经济支付力和当地居民意愿的难题。笔者以为把水土保持和扶贫置于一个政策目标下恐怕难以奏效。

Water Quality Degradation

水质污染

The Yellow River is now the second most polluted large river in China. According to the *Surface Water Quality Standards* by China's Environmental Protection Agency, in year 2000, 39% of the river courses can be used for drinking water source, 37% can be for industrial and agricultural uses, and 24% were unqualified for human use. Wastewater discharge is the main pollution source, and in year 1998 there were 1.3 bcm of industrial wastewater and 1.3 bcm of urban sewage discharged into the Yellow River, equivalent to 10% of the total river runoff in the year. Water pollution is spreading and increasing in the river by years.

在中国大河大江中黄河是居淮河之后的第二大污染河流。按环保局水质标准2000年黄河只有39%的水体可以饮用，37%的水体只可用于工农业不能饮用，24%的水体不能为人类使用。污染主要来自城镇和工业，1998年度有13亿立方工业废水和37亿立方城镇废水排入黄河，这相当于当年十分之一河流流量。黄河的水质污染还在逐年蔓延和增长。

Pollution Control Effort in Fields



Some researchers may wish to use river's self-purification capacity to resist pollution. The approach was tried in the 1960s in some developed countries but soon given up. River pollution control relies on reduced, constrained, and gradually, zero pollutant discharge. To the Yellow River, which carries relatively low flows, dilution is particularly not a solution for protecting river water quality.

有的研究人员想依靠河水稀释能力来抵挡污染威胁。这种办法六十年代在西方国家尝试过但很快被抛弃了。防治污染靠减排，限排，逐步到零排污染。对于缺水的黄河，稀释污染尤其不是保护河流环境的办法。

Closing Remarks

结束语

Further research and discussion on the following two management policy issues would be

helpful in enhancing the Yellow River basin water resources utilization and management.

Reducing agricultural water use Given the population and economic development trend, the water scarcity would continue and expand in the future. Agriculture as the largest water sector is prompted to the trend and has to save water. Urban and industries gave larger economic shares than the agriculture sector does in China's effort entering the world class power, and the agriculture sector will have to give priority position to the urban and industries in Yellow River water use. Expected ways to save irrigation water include stabilizing high-yield area, retiring inefficient area, limiting new area, and promoting rain-fed crops. A gradual change of people's dietary habit, i.e., more meat less grain, improves living standard, reduces the irrigation in grain production, and is worth promoting.

Re-allocating basin water The Yellow River has limited water, and the core of basin management is how to best allocate the limited resources. Each country each river presents its own case. In the international arena, there are recognized allocation mechanisms but no commonly enforced rules in practice. The water rights discussion help strengthen public consensus on resource allocation. However, resource allocations among Provinces are always governmental actions, and the government involvement, and its decisions, play a leading role in the allocation practice.

笔者认为以下两个问题在黄河治理中要更多重视。

削减农业用水 随着人口和经济的发展，黄河水资源紧缺的局面未来只会继续不会减缓。农业作为最大用水部门首当其冲要减少用水量，因为城镇和工业在中国向世界经济大国冲击中贡献高于农业，在黄河用水竞争中只能让路。稳定高产灌区，淘汰落后灌区，限制新灌区和发展雨养作物应当是减少灌溉用水的主要途径。提高用水效率固然对，减少用水才是节水的根本所在。要提倡改变饮食结构，即增加肉食品减少吃粮，既提高生活水平也帮助减少粮食生产的灌溉。

流域水资源分配 黄河水有限，流域管理的核心是资源分配。随着时代的发展现在使用的省份配水比例难免不变。怎么分配才才算合理才算好？各个国家各条河流情况各异，国际上有些共识但没有一定之规。水权讨论有益于增进关于资源分配的公众意识，但是省份间资源分配首先是政府行为，全流域的而非个别省份的统一利弊分析及其决策更有积极意义。

The First Chinese Astronaut In Space

第一位中國太空人

Xin Hua

欣華

What follows is a summary of the events that took place in October, 2003 with the first manned flight into space by the Chinese. A brief biography of China's first astronaut is also presented.

這是記錄2003年10月第一位中國太空人飛行事件的總結，也將簡單介紹此太空人的略傳。

Lieutenant Colonel Yang Liwei was the first citizen of China who flew into outer space. He went into space orbit on a spacecraft known as the Shenzhou V on October 15, 2003. The sky was clear in the morning of the take-off. The spacecraft used a CZ-2F booster. It entered an orbit of 200 km perigee and 343 km apogee 10 minutes after lift-off. Everything went as planned, and naval vessels, located in the Sea of Japan, for use in case of a need for emergency rescue, were called back, as they were not needed.

楊利偉上校是中國的第一位公民飛行到外太空，2003年10月15日他乘坐太空船名稱「神舟五號」上到太空軌道。起飛那天早上天空明朗。太空船用的是CZ-2F升壓機。起飛十分鐘後它進入200公里近地球點（人造衛星在其橢圓軌道上最接近地球之點）及343公里遠地球點（人造衛星在其橢圓軌道上距離地球最遠之點）。每件事都如同計劃，且海軍艦上坐落在日本海準備緊急搶救被電話回程，由於不需要的了。

The name of this spacecraft, Shenzhou, can be translated into the English language as “Divine Vessel”. The word, “shenzhou”, is the phonetics form of Chinese known as Pinyin, and it represents 2 Chinese characters, whose Pinyin is “shen” and “zhou”. The two characters, when placed together, translate as divine vessel

太空船的名字「神舟」可翻譯成英文「神聖的太空船」。「神舟」是拼音語音式，它代表二個中國字母拼音「神」與「舟」。當二字放在一起即為「神舟」。

The plan was for Yang Liwei to remain in orbit for 21 hours and to stay in the re-entry capsule. This Spacecraft, Shenzhou V, was launched at the Jiuquan Launch Center, and President Hu Jintao watched it at the site. Astronaut Yang had scheduled rest periods and meals. China had 4 tracking ships in the ocean that were used for communication with the spacecraft. Also, there were 13 stations in China, Namibia, Pakistan, and Kenya that tracked the Shenzhou V. Towards the end of the flight, the craft separated from the orbital module. It began to descend upon orders from the Aerospace Command and Control Centre of China after orbiting 14 times around the earth. The orbital module would stay in space longer for another mission, while the re-entry capsule headed back to earth. Yang landed after flying over 21 hours and covering 600,000 kilometers.

計劃是楊利偉保持在軌道21小時及停留再進艙。這太空船神舟五號在酒泉發射中心起發升空，中國國家主席胡錦濤先生在現場觀看它升空。楊太空人被安排訂時休息及飲食，中國在海上有四艘行蹤船用來聯繫太空船，且在中國，納米鼻亞，巴基斯坦，肯亞有13太空站聯繫神舟五號的行蹤。在飛行結束前太空船分離於軌道艙。它環繞地球軌道14次以後，根據太空中心及中國控制中心的指令開始下降。當回程艙往返地球，軌道艙仍留在太空中給下一次的任務。楊利偉飛行21小時後降落，共飛行600,000公里。

The capsule landed only 4.8 kilometers from the proposed target in the grasslands of

Inner Mongolia about 300 kilometers northwest of Beijing at 2223 GMT. The flight initially took off from Jiuquan in northeast China at 0100 GMT. The astronaut was placed in a chair upon landing on earth and taken through a crowd of officials to a van for a medical check-up. He was then taken to Beijing on a helicopter. The space flight was a complete success, and Yang was in good health after the flight. Premier Wen Jiabao congratulated him on the telephone as a representative of the government and military officials. The flight was also praised by Sean O'Keefe, US NASA administrator, and UN Secretary General Kofi Annan, as well as by astronauts on board the International Space Station.

回程艙於格林威治標準時間 22:23 降落於內蒙古青草地，僅4.8公里遠離計劃目標，離北京約300公里。這飛行最先起飛於中國西北酒泉於 01:00。太空人登陸地球後被安置一椅子及被一群官員帶到一輛車做醫療檢查，經過飛行後他健康良好。溫家寶總理代表政府及軍方官員們電話恭喜他。這次飛行也被美國那沙行政人員-相歐克福，聯合國中央祕書-柯夫恩南及國際太空站的太空人們讚美。

China joins the United States and Russia as the only nations so far with a least one manned space flight. Yang Liwei, as the first astronaut of China, also have the same unique distinction in history as Alan Shepard, the first astronaut from the United States, and Yuri Gagarin, the first astronaut from Russia. He has become a national hero. The flight from the Space Shuttle Program of the United States was placed on hold at that time due to the tragic breakup of the Space Shuttle Columbia during the re-entry process in a winter 2003 flight. Investigations were conducted in the cause of that accident and how to prevent similar catastrophic events in future flights. The first Shuttle flight after the disaster did recently take place this summer in 2005.

中國加入美國及蘇俄成為至少有一太空人飛行的國家之一。楊利偉成為中國第一位太空人獲得唯一殊榮，如同美國第一位太空人-阿倫西帕，蘇俄第一位太空人- 穿入加哥，他成為國家英雄。美國太空梭項目飛行計劃被暫停由於2003年冬天哥倫比亞太空梭的悲劇失事。由於這失事及為了如何避免類似失事事件，調查正在展開。失事後第一次太空梭飛行最近在2005年夏天舉行。

Zhang Qiyue, the spokeswoman for the foreign ministry of China stated China's commitment to use outer space resources for peaceful purposes as well as their willingness to cooperate with other nations for such peaceful purposes. This was symbolized by the displaying of flags of China and the United Nations by Lieutenant Colonel Yang during his flight into space. Zhang Qingwei, who is second in command of the space program stated that China plans to work on constructing a space laboratory and, afterwards, a space station. Some believes that China hopes to have a space station in the year 2008. Experts also believe that China has plans for sending an unmanned flight to the moon. Also, China is scheduled to launch the next spacecraft, the Shenzhou VI with two astronauts, this coming October, 2005.

中國外交部女發言人章啟月(英議)敘述中國的承諾用外太空資源作和平目地如同他們願意與外國為了和平目的合作。這目的被楊利偉陸軍中校在他的太空飛行中插示中國與聯合國的旗幟作為標誌。太空計劃第二指揮- 張青衛(英議)敘述中國計劃建造太空實驗室，爾後太空站。有些人們相信中國希望在2008年擁有太空站。專家們相信中國計劃送無人飛行到月亮。中國而且安排於2005年10月發射下一太空船神舟六號載二位太空人。

Yang Liwei was born in June 21, 1965. His place of birth is Suizhong County in the Liaoning Province. People from his hometown remembered that he aspired to fly as a child. He studied at the No. 8 Aviation College of the Chinese People's Liberation Army Air Force in

1983 and completed his studies there in 1987, graduating with a diploma equal to a bachelor's degree. Afterwards, he worked as a fighter pilot and completed 1,350 hours of flight before the 2003 space travel.

楊利偉生於1965年6月21日。他的出生地是遼寧省蘇鐘縣(英議)。他家鄉人們記得當他仍是小孩,他便立志飛行。他在1983年攻讀於中國人民解放空軍第八飛行學院,1987年取得畢業證書相當於學士學位。隨後他擔任飛行員,在2003年太空飛行前完成1,350小時飛行。

Astronaut Yang Liwei was chosen to become a member of a selection of astronauts for training to fly on the Project 921 space vehicle in January of 1998. The spacecraft of Project 921 was later to be the Shenzhou. Only 14 people were selected from 1,500 candidates, all of whom were airplane pilots. After selection, this group went through years of very rigorous training that Astronaut Yang said it was a lot more strenuous than his college studies. Numerous topics related to space flight were covered, including a variety of academic subjects as well as survival skills under emergency landing conditions and training where simulators of space flight were used. His military rank was lieutenant colonel when he made his 2003 flight in space.

楊利偉於1998年被挑選成為921計劃項目訓練成員們的一員。921項目後來成為神舟。從1,500人飛行員中僅挑選14人,挑選後這群人經過非常嚴格的訓練。楊利偉說這訓練比他在學院攻讀更具奮鬥挑戰性。關於太空飛行的幾門課程被教導包括緊急降落的救生技巧和太空模擬飛行訓練。當完成2003年飛行時,他的軍階是陸軍中校。

Mr. Yang is married to Zhang Yumei, who also has service in the space program in China, and they have one son, who was eight years old at the time of the flight into space. Yang stands 168 cm tall and weighed 65 kg.

楊利偉取張玉美(英議)為妻,她服務於中國太空機構,在他飛行時他們共擁有一個八歲的兒子。楊利偉168公分高65公斤重。

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Math and the Mona Lisa The Art and Science of Leonard da Vinci

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數學與蒙那莉莎 達文西的藝術及科學

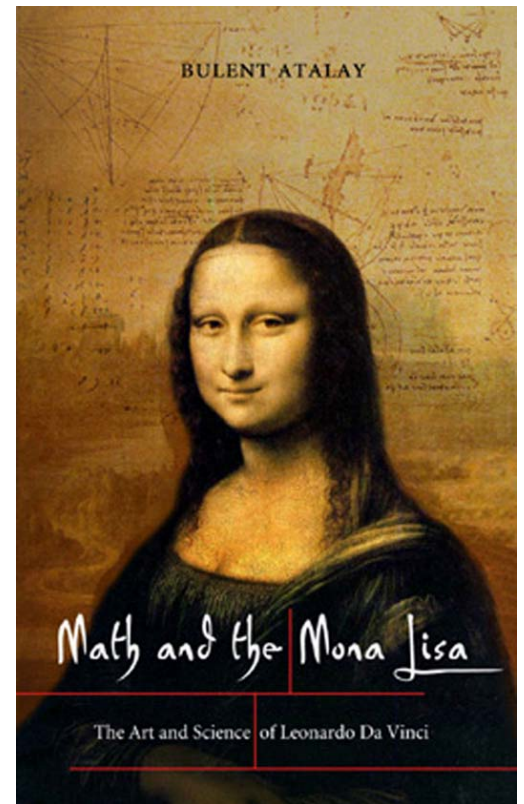
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Math and the Mona Lisa The Art and Science of Leonardo da Vinci



SMITHSONIAN BOOKS

Bulent Atalay's *Math and the Mona Lisa*, released April 15, 2004, is a book by a modern Renaissance man about the paragon Renaissance man. In a masterfully crafted approach, the author seeks the consilience of science and art—painting, architecture, sculpture, music, mathematics, physics, biology, astronomy, and engineering—by employing 'Leonardo's model,' a scheme he identifies as the *modus operandi* of Leonardo.



布倫特愛特雷博士的「數學暨蒙那莉莎」於2004年出版。它是由現在文藝復興人描述典型文藝復興人的一本書。用卓越靈巧的趨近，作者尋找科學與藝術的結合－繪畫，建築，雕刻，音樂，數學，物理，生物，航空，及工程－利用「達文西的模式」，他視為與達文西運用法的同一架構。

Leonardo, the father figure of the Italian Renaissance, produced the two most famous paintings in all of history, the Last Supper, and the Mona Lisa. An unremarkable woman, the Florentine merchant, was immortalized as the Mona Lisa, now the crown jewel of the greatest art gallery in the world. Her enigmatic smile in the psychological portrait has inspired endless curiosity.

文藝復興的父親人物 - 達文西 製造了歷史上最著名的二幅畫：「最後的晚餐」及「蒙那莉莎」。一位平凡女子，佛羅倫斯商人是不朽的蒙那莉莎，它現在是世界上最偉大藝術館的最珍貴之寶物。她在畫像中神秘的微笑引起了無限的好奇。

The author presents science through art, and art through science, and approaches the large achieving a synthesis of the two fields. The qualities of timeless and universality in Leonardo miraculous works speak eloquently for themselves. With Leonardo's model providing the unique thread, however, it becomes possible, first, to glimpse Leonard's restless intellect, that extraordinary psyche; second to see whence the idea for his works of art came; and ultimately to appear at the different level. What also emerges is a timeless message: Leonardo's model can assist the cultural divide prevailing in our age of specialization, and it can help make us all more creative.

作者呈現科學經由藝術，呈現藝術經由科學，且組合科學與藝術有大成就。達文西神奇作品不朽及宇宙的價值動人說明了它自己。用達文西的模式提供唯一的線索，因此它有可能，第一去一睹達文西的睿智以至特殊的心理。第二去看它藝術作品的觀念，及最後到不同的層次。它還提供永久的訊息：達文西的模式能幫助文化的劃分盛行在我們時代的專題，及它能輔助讓我們大家更具創造性。

"The broad sweep of Professor Atalay's brilliant mind brings us an approach to understanding the Vincian genius that is so insightful, so original and so well-reasoned that it immediately becomes an essential volume in the canon of Leonardiana. I read this monumental achievement in awe of the author's perceptions."

「愛特雷教授睿智的心靈的廣泛掃瞄帶給我們一個漸近對了解天才達文西如此洞察力，如此獨創的，如此好理由的以致它馬上成為研究達文西經典的一本重要書籍。我閱讀這重要的成就經由作者的觀點。」

--Sherwin B. Nuland, Professor of Emeritus of Surgery, Yale University, School of Medicine; recipient of 1994 National Book Award; author, *Leonardo da Vinci* (2000). 駱籃博士，耶魯大學醫學院，榮譽退休外科手術教授，1994年國家書籍獎：達文西的作者。

"Professor Bulent Atalay has penetrated Leonardo's mind, in a way that is both highly readable and very informative." "Leonardo is the prototype for the renaissance man-artist, architect, philosopher, scientist, writer. There are few like him today, but Atalay is indeed a modern renaissance man, and he invites us to tap the power of synthesis that is Leonardo's model."

「愛特雷教授用一種方式透視了達文西的心靈，具有高度可讀性及非常報導性。」「達文西是文藝復興人-藝術家，建築師，哲學家，科學家，作家的模範。現在很少人像他，但愛特雷確實是現代文藝復興人。他邀請我們錄影組合的力量那就是達文西模式。」

--William D. Phillips, the 1997 Nobel Prize Winner in Physics. 菲利普教授，1997年諾貝爾獎得主。

A Biographical Sketch of Confucius: The Great Sage and Pioneer Teacher

Kung Yuan

至聖先師孔子簡介

坤 圓

Confucius's family name was Qiu, and his first and middle names were Chung-Ni. He was born in 551 B.C. and passed away at the age of 72 in 479 B.C. His ancestors were natives of the Royal State of Song. Fleeing turmoil in Song, his great grandfather, Fang Shu, moved to Lu where he became a citizen. Because Lu was ruled by Chow Gun and it preserved the spiritual and material civilization of the West Zhou Dynasty. Confucius's father, Shu Liang Ha, was a well-known weight lifter, and had the lowest rank of royalty. He married Yen Tse-Zai when he was old. There are a few legends concerning Confucius. When Yen was pregnant with Confucius, she dreamed about, "A dragon sends a son." When Confucius was born, "The heaven is getting a sage, the music is rising from sky." "When the sage is born, and the Yellow river is clean." Confucius was born in Chang-Ping County, Lu, which is about eighty miles south of Chu-Bu County, Shandong province.

孔子名丘字仲尼，出生於魯襄公二十二年（周靈王二十一年，西元前五五一年），卒於魯哀公十六年（周敬王四十一年，西元前四七九年，春秋末期），享年七十又二。他的祖先是宋國人，曾祖防叔逃難到魯國，故成魯國人。因為魯國是周公的封國，保存了西周的精神與物質文明。父親叔梁紇是聞名於諸侯的大力士，也是最低的貴族，他晚年續娶顏徵在，相傳顏氏生孔子前夜夢「麒麟送子」，孔子出生時「天生聖人，天降音樂」，且有「聖人出而黃河清」的典故。孔子出生地是魯國昌平縣，即今山東省曲阜縣南八十里地方。

Confucius lost his father when he was three years old. He had a half-brother named Mon-Pi (born of a different mother), nine years old, who was handicapped. The two brothers got along very well, and went to a private school together. Confucius gradually became dissatisfied with the private school as he grew older. Then his mother took him to her father's home, to be taught by Mr. Yan Shan (Confucius's grandfather). Mr. Yan was a knowledgeable and intelligent teacher. Confucius was determined to learn when he was fifteen years old. He was very industrious and dignified. Confucius said: "Drink water, and eat vegetable, twist his arm as the pillow to sleep, and happiness is among them. Obtaining the wealth in an illegal way is like the clouds in the sky". Not long after, Mr. Yan passed away, Confucius and his mother guarded Yang's tomb for one hundred days. During that time, Confucius became a very knowledgeable and intelligent young man.

孔子三歲喪父，他有位同父異母的哥哥名孟皮字伯尼九歲，天生殘缺，兄弟二人相親相愛，同赴私塾唸書。待孔子日漸長大，私塾已不能滿足他的求知慾，顏氏便送他到外祖父顏襄家，顏公是博學多聞的老師，他將滿腹經綸全盤傳給孔子。孔子十五歲就立志求學，他十分好學，耐苦又高潔，故子曰：「飯蔬食飲水，曲肱而枕之，樂在其中矣。不義而富且貴，於我如浮雲。」不久，顏公去世，孔母與孔子守孝百日，這時孔子已是博通古今之少年。

Confucius was tall and strong, measuring nine feet and six inches (Chinese scale). When he was nineteen years old, his mother helped him marry a young lady from Song. When Confucius was 20 years old, his son was born. He named his son Li Ba Yu for the Li fish given

by the King of Lu. Confucius worked very hard at a stable, raised cows and sheep, and was very responsible for a period of time. When he was 24 years old, his mother passed away, and he became very upset. He buried his mother and father together in the Fang place, and he lived beside the grave in a sorghum stalk hut for a three-year mourning period. Then Confucius was given a cart with two horses by Chau Gun, the king of Lu. Confucius and his friend, Nan Gun Shu Jin, went to Lo Yang, the capital of Chow, to observe and study the etiquette and music. There he asked Laozi, the chief librarian in the capital library, about "Etiquette". He also learned about music from a great musician, Chan-Hong. When Confucius returned to Lu, and reported on what he had learned about etiquette, and then he became renown. Many students in Lu asked him to become their teacher. Confucius was well-established by the time he was thirty years old, and became an expert in etiquette. During that time, there was a high official named Ji Sun Si, who disrespected etiquette and played the power. He wanted Confucius to be his employee, but Confucius declined and instead recommended one of his students, named Ran Chio (or Zi Yio). Ran worked in Ji Sun Si's house, and found out that he was fomenting rebellion against Chau Gun, the king of Lu. Confucius reported this to Chau Gun. Chau Gun escaped in civilian citizen dress during the night.

孔子身體魁偉，九尺六寸，年十九孔母即替他下聘宋國卞官氏，迎娶成婚。孔子二十歲，兒子出世，正逢魯昭公賜以鯉魚，命名為鯉，字伯魚。孔子先後替貴族管理倉庫和飼養牛羊，非常盡職。孔子二十四歲，孔母去世，孔子十分傷心，將她與父親合葬放地，孔子服母喪三年。孔子曾蒙魯昭公賜以一乘馬二匹，與南宮敬叔，前往周京洛陽觀禮，在京城考察禮樂制度時曾問禮於正在周朝做「守藏室史」(即國立圖書館長)的老子；並訪樂於萇弘。孔子回魯國後向昭公報告在周京觀禮經過，聲名大振，魯國許多好學之士紛紛拜孔子為師。孔子三十歲而立，尤其對禮學頗有研究，成為禮學權威。此時，魯國有位權相季孫氏，僭禮專權，因慕孔子賢名，想徵孔子為家臣，孔子不願受用，不得已推薦弟子冉求字子有，冉求潛在季氏府中，不久探得季氏謀反之事，孔子密告昭公，昭公當夜微服逃到齊國。

Confucius was thirty years old when Lu Chau Gun escaped from Lu. The families of Ji Si, Man Si, and Shu Sun Si fought for power, and chaos fell upon Lu. Confucius with his students went to Chi to avoid the chaos. Across the mountain Tai, he heard a woman crying extremely sadly. Confucius asked his student, Zi Lu to ask the woman why she was crying. She said: "My father-in-law died from the mouth of tiger some time ago, and then my husband died from the mouth of a tiger not long ago. Now my son dies from the mouth of a tiger again." Zi Lu asked: "Why don't you move to other safer place?" She replied: "Because there is no tyrannical government here." Confucius sighed and said: "Tyrannical government is more fierce than a tiger." Confucius met Jin Gun, the king of Chi, but he was not hired by Jin Gun. He lived in Chi for a few years, and returned to Lu.

孔子三十五歲，魯昭公逃亡，魯國季氏，孟氏，叔孫氏三家爭奪政權，國內大亂。孔子便與弟子駕車赴齊避亂，途中路過泰山，聽到一位婦女泣不成聲，孔子便叫子路問那婦人，她說：「從前君舅死於虎口，後來丈夫死於虎口，現在兒子也死於虎口。」子路說：「何不搬到較安全的地方？」婦人說：「因為這裡沒有苛政啊！」孔子慨嘆的說：「苛政猛於虎！」。孔子在齊國見齊景公，但不為其用，住了幾年，再返魯國。

After Confucius returned to Lu, more and more students came to see him day by day. The reputation of Confucius had spread throughout all countries. A legend describes that when Zi Lu first met Confucius, he was very arrogant and imperious. He wore a uniform and a sword. Wielding his sword in front of Confucius, and Zi Lu said that all the gentlemen in the past wore a sword to protect themselves. He told that Confucius should wear a sword and practice the

techniques to inherit his ancestor's culture. Confucius said: "A gentleman in the past used Loyalty as his character, used Ren (compassion) to defend himself. He used his integrity and character to convince people, and people were convinced. If you used "power" to convince people, people are not convinced from their hearts." Then Zi Lu respected and accepted Confucius as his teacher. Education was only for the noble classes in the past. Confucius was the first teacher to advocate "education to all the people." He had about three thousands students. Among them, Yan Yuan had the best character. Yan Yuan was thirty years younger than Confucius. Yan's hair turned into gray when he was twenty nine years old. Confucius said: "When people have one meal a day, a spoon of water to drink, and they live in a shelter, they worry, but Yan does not change his happiness." One day, while Yan Yuan and Zi Lu accompanied Confucius, Confucius asked: "Why don't you describe your goals and objectives of life?" Zi Lu replied: "If I share my cart, cloth, horse with my friends till they are broken, I feel no regret." Yan Yuan responded: "I don't boast of my contributions. I don't give pain to other people." Zi Lu asked Confucius: "May we know your goals and objectives of life?" Confucius answered: "The old people are settled. Friends can be trusted. The young people have good care." One day, Zi Gun (Confucius's student) asked Confucius, "Why a gentleman watches water and observes it?" Confucius responded, "Because water flows forever and it nourishes everything on the earth, it just looks like the way of truth preceding forever." Confucius put his students into categories to praise: 1. Character: Yan Yuan, Min Zi-Qian, Zan Ba-Nu; 2. Language: Zai Wo, Zi Gun; 3. Politics: Ran Yio, Zi Lu; and 4. Literature: Zi Yio, Zi Shai.

孔子回到魯國，前來向學的弟子，日益增多。孔子的盛名傳遍列國，許多學生不斷慕名而來，據說子路初見孔子，趾高氣昂，不可一世，曾身配甲冑，在孔子面前舞弄一番，並說古之君子，沒有不配劍以自衛，夫子也因該學劍習武，繼承先業。孔子說：「古之君子以忠為本質，以仁衛身，因為以德服人，能使人心悅誠服，以力服人，不是心服。」子路敬而受之。過去「教育」是貴族的專利，孔子首開「有教無類」之先河，孔子有弟子約三千人，其中德行最好安貧樂道的是顏淵，顏淵少孔子三十歲，年二十九頭髮斑白，故子曰：「一簞食，一瓢飲，在陋巷，人不堪其憂，回也不改其樂。」某日，顏淵、季路侍孔子。子曰：「盍各言爾志？」子路曰：「願車馬衣裘，與朋友共敝之而無憾。」顏淵曰：「願無伐善，無施勞。」（就是不誇耀自己的功勞，不予人勞苦）子路曰：「願聞子之志？」子曰：「老者安之，朋友信之，少者懷之。」又某日，孔子弟子子貢問道：「君子見水必定觀察，是何原因？」孔子說：「因它常流不息，且能普及一切生物，就像道之流行而無止盡啊！」孔子將他的弟子分類表揚：1. 德行：顏淵，閔子騫，冉伯牛；2. 言語：宰我，子貢；3. 政事：冉有，季路；4. 文學：子遊，子夏。

When Confucius was 47 years old, Hen Zi, a high official of Lu, was put into jail by Yang Hu. When Yang took the power, he asked Confucius to serve under him. But Confucius refused to serve Yang. When Confucius was 51 years old, Yang Hu (the official) collapsed. Ding Gun, the king of Lu invited Confucius to be an officer in Chung Du. Confucius accepted the position and administered Chung Du very well. All the people there lived under a moral and just rule. His reputation spread further, and all the people wanted to imitate him. One year later, he was promoted to Si Kung, a higher officer. Later, he was promoted to Da Si Ko, an even higher officer. Confucius later worked as a prime minister for three months. During this period of time, people did not need to close their doors when they slept. When people found lost things, they would turn them in. During that time, Chi Jin Gun, the king of Chi, wanted amicable relations with Lu, and sought to make lasting peace with Lu. Chi Jin Gun made an appointment to meet with Lu Ding Gun (the king of Lu) at the Shai Gu Mountain. Confucius, as a prime minister of

Lu, accompanied Ding Gun, to the meeting. During the opening ceremony, both sides exchanged gifts. The officials of Chi welcomed them with barbaric music, whereupon Confucius said: "Today, we two countries make peaceful agreement and should follow the Chinese traditional music and custom, please turn your officials away." Then Chi Jin Gun waved away his officials and felt very embarrassed. Moreover, Confucius dismantled the cities owned by three high officials of Lu to prevent them from usurping Lu Ding Gun's power. In fact, Confucius was not just a great educator, but also an outstanding statesman. When Confucius was 55 years old, he quit his ministerial position. There were two legends regarding Confucius quitting his job: 1. The meat for worshiping at a temple was not delivered; 2. Lu Ding Gun accepted Chi's young ladies for entertainment. Lu Ding Gun did not go to his office to work for three days, and he did not listen to Confucius's good advice. Afterwards, Confucius took his students to travel all over the countries in China.

孔子四十七歲時，魯國大夫桓子被陽虎所囚而後專權，陽虎想借用孔子，孔子拒絕。孔子五十一歲時，陽虎垮台。魯定公請孔子為中都宰，他把中都治理得百廢俱興，全邑人民知仁義，因此聲名遠播，四方皆效法他。一年後他升為司空，後又升為大司寇，後來還兼攝宰相職務三個月，這期間魯國夜不閉戶，路不拾遺。當時齊景公想與魯國交好，永息干戈，約魯定公於夾谷山前會盟，孔子以宰相職保護定公前往，以防齊國使詐。當會盟盛典開始獻酬禮畢時，齊國官員請奏四方夷樂，孔子進言：「今日兩國休好，應循中國之禮，請命有司揮退。」齊景公聽了羞容滿面，急揮退下。孔子又進行把三位大夫城郭拆除，消除割據勢力，鞏固中央政府。可見孔子不但是教育家，還是能幹政治家。孔子五十五歲辭職，一說是祭祀的燒肉沒有送到，二說是魯君受了齊人的女樂，三日不朝不聽諫言。孔子於是帶著弟子，開始周遊列國。

Confucius and his students traveled through many countries for 14 years. They visited Wei, Chen, and Zai (territory of country Zu), and passed by the countries of Chau, Song, and Cheng, etc. Confucius was not happy as he did not meet even one wise king who would avail himself of Confucius's services. His life was also in danger at various times. When Confucius left the country of Wei, and passed through Kuang, the people in Kuang thought he was Yang Hu. Yang Hu had tried to overthrow Lu, but failed. Yang Hu escaped to Kuang where he established power, and collected peoples' taxes. The people wanted to kill Confucius since he looked like Yang Fu. This was resolved after five days. When Confucius arrived in Song, the king of Song respected him and offered to use his services. This made Si-Ma Huang Kuai jealous. Si-Ma brought his soldiers to assassinate Confucius. Confucius's students protected him from danger. When Confucius and his students visited Chen and Zai, they were out of food and fell sick. Confucius still lectured and played music as usual. Zi Lu asked Confucius: "When a gentleman (a man with character) is in trouble, will he be out of control sometimes?" Confucius replied: "A gentle man is calm to deal with trouble, but a man with no character will be out of control when in trouble." Confucius traveled all over the places, lectured to kings, and made friends with high officials in order to save the world. Confucius viewed wealth as the clouds of the sky, and fame as broken shoes. Confucius said: "There are three characters of a gentleman: A human man is not worried. A wise man is not puzzled. A courageous man is not afraid. I have no character." Zi Gun said: "You talked about yourself. You are a man of humanity, wisdom and courage". When Zi Lu served as an officer in Wei, the father and son of Wei fought for the throne. The king of Wei asked Zi Lu to convince Confucius to serve him in order to resolve his difficulties. Confucius said: "The name is not legal, and the speech is not convincing." He refused the offer. Confucius advised Zi-Lu to be careful and not to serve him too hard to avoid

being killed. On his way home to Lu, Confucius passed the valley of Yin, and smelled a fragrant aroma. He saw Lan flowers in the woods, and was overcome with sad recollections. He stopped his cart, admired the flowers, played his traditional musical instrument, and composed the song, Yi-Lan-Chau (behavior of Lan flowers). He put his feelings into the song. Confucius lived during a time of chaos. He apparently understood that it was impossible for him to save this chaotic world, but nevertheless he still tried to save it.

孔子與弟子們周遊列國十四年，他們到過衛國，陳國，楚國的屬地蔡，路過曹，宋，鄭等國。孔子很不得志，不但沒有遇到一位能用他的明君，反而還發生幾次生命危險。當孔子在離開衛國經過匡時，匡人誤認孔子為陽虎，陽虎在魯國造反失敗逃到匡地橫徵賦稅，匡人要殺孔子，經過五天才解圍。當孔子到了宋國，宋君很賞識他，卻引起宋國司馬桓魋的忌妒，於是他帶著士兵暗殺孔子，幸虧弟子們保護，孔子才脫險。孔子在陳，蔡之間，還發生絕糧之事，弟子們都餓得面有病容，惟有孔子依然講誦經史，彈琴作歌，子路便問孔子：「君子亦有窮乎？」子曰：「君子固窮，小人窮斯濫矣」。孔子走遍天涯，遊說諸侯，結交各國士大夫，無非忙於救世。孔子視富貴如浮雲，功名如蔽屣。子曰：「君子道者有三，我無能焉，仁者不憂，智者不惑，勇者不懼。」子貢曰：「夫子自道也。」孔子正是智仁勇三者具備的君子。又子路在衛國當官，當時衛國父子爭國，衛君請子路遊說孔子出面從政，解決困難，子曰：「名不正，言不順。」孔子再三推辭，並叮嚀子路，此事切莫奮勇爭先，以免招殺身之禍。最後孔子返回魯國途中，經過隱谷，聞到陣陣幽香，孔子舉目四顧，看見幾叢幽蘭與眾木為伍，心中十分感慨，便停車賞蘭，取琴作「猗蘭操」，託辭於香蘭，自傷生不逢時。孔子奔走於亂世，明知不可為而為之。

When Confucius returned to Lu, he was already 68 years old. Lu Ai Gun welcomed him back home, but he was unwise and did not use Confucius. During this time, the dynasty of Chow was weak, the etiquette and music were fading away, and poems and books were scarce. Confucius gave many lectures for education, revised many poems and books, and set a permanent model for education. Confucius was concerned about pure music, and mastered the arts to develop his virtue. In his late age, he saw the world weakening, morality fading with many abnormal instructions and violent incidents. Officials killed the king, and sons killed their fathers. Therefore, he wrote *Chun Qiu* according to the history of Lu, using serious sentences, praising and disgracing, and marking the good and the bad. Confucius also loved to study the sutra of Yi, and read repeatedly. He said: "If I had a few more years to study the sutra of Yi at the age of 50, then I would make no mistakes." Many misfortunes befell to Confucius one after another. When he was 69, his son passed away at the age of 50. When he was 71, his most favorite student Yan Yuan passed away at the age of 41. Confucius said: "God punishes me!" Later, Zi Lu served as an officer in Kung Li in Wei where the father and son fought one another for power. With Kung Li in difficulty, Zi Lu was unafraid and tried to help, but his life was sacrificed. When Confucius heard the sad news that the body of Zi Lu had been cut into pieces, he was extremely upset and refrained from eating meat for three months. One day, Zi Gun visited Confucius on his way home from work. When he walked through the door, he heard Confucius sigh and say: "Is the Mountain Tai collapsing? Is the wood breaking? Is the philosopher dying?" Zi Gun heard and knew a misfortunate thing was occurring. When Confucius saw Zi Gun and said: "I recently had very bad dreams, and I am dying!" Confucius laid in bed and all his students arrived at his bedside. Confucius was seriously ill for seven days and died at the age of 72.

孔子返回魯國後已六十八歲，魯哀公雖熱烈歡迎孔子回國，但他懦弱無能，未重用孔子。這時周室衰微，禮樂廢，詩書缺，孔子便在杏壇上為弟子講學，並刪定群經，為萬世

立教。孔子很留心於「正樂」，並遊於藝，以養明德。孔子晚年見世衰道微，邪說暴行，臣弑其君，子殺其父，於是根據魯史作「春秋」，以嚴正不苟之筆法，寓褒貶，別善惡。孔子晚年，熱愛「易經」，反覆閱讀，子曰：「假我數年，五十以學易，無大過矣！」孔子晚年不如意事接二連三，孔子六十九歲喪子伯魚年五十，孔子七十一歲時，最得意高徒顏淵以四十一英年謝世，子曰：「天喪予！」不久子路在衛國為孔悝的邑宰，當時衛國父子爭國，孔悝有難，子路毫不畏難避死，竟奮勇犧牲了。子路死後被剁成肉醬，消息傳來，孔子痛不欲生，三月不知肉味。一日子貢退朝之後探望孔子，一進大門，聞孔子嘆曰：「泰山其頽乎？梁木其壞乎？哲人其萎乎？」子貢一聽，心知不祥，孔子見到子貢愀然嘆息道：「賜啊！我近夜常作不祥之夢，大概將終了。」其他弟子陸續趕到，孔子臥病七日不起，一代聖哲便與世長辭，享年七十又二。

Confucius is not only a model of morality and humanity and but also an outstanding sage and philosopher. His whole life, Confucius was never wealthy nor became a high ranking official, but all the people praised him as “the great sage and pioneer teacher” and “the model of teacher for thousands of generations.” After Confucius passed away, his students collected all his lectures and his conversations with his students into a book called *Lun Yu*. *Lun Yu* is the essence of Confucius’s thought and the cultural of philosophy of Ru. The development of Chinese history and culture has been very much influenced by Confucius’s thought and the philosophy of Ru for over two thousands five hundred years. Finally, we cited the following short article by the great historian Si-Ma Qian in the Han Dynasty as a conclusion.

孔子是中國人道德與人倫的規範，亦是世間無與倫比的聖哲。孔子一生無高官厚祿，後世以「至聖先師」及「萬世師表」讚譽這位千古大聖。孔子過世後，門下將他及弟子們應答言論纂輯成冊，即為「論語」。「論語」一書是孔子思想及儒家文化的精華，二千多年來，中國歷史文化發展，莫不深受其影響。最後以漢朝司馬遷所作於下為結語。

Praising Confucius

孔子世家贊

The great historian said: The book of Shi (poems) has: “The mountain is for us to climb and observe. The great way of truth is for us to follow.” I can not reach his level, but my mind is thirsty for it.” I studied Confucius’s books, and wanted to see and understand his behaviors and character. When I visited Lu, I went to the Confucius’s temple and observed his memorial cart and musical instruments. I walked back and forth and was unwilling to leave.

太史公曰：「詩有之：『高山仰止，景行行止』（高山可供我們仰望，大道足供我們循行）雖不能至，然心嚮往之。」余讀孔試氏書，想見其為人。適魯，觀仲尼廟堂，車服禮器，諸生以時習禮其家，余低回留之，不能去云。

“There are many emperors and knowledgeable people in Chinese history. When they are alive, they have honor. But when they pass away, the honors disappear. Confucius is a civilian, he passed along his knowledge for more than ten generations, all the scholars and people respected him. From the emperor to the king, when Chinese talk about six sutras and books, they all use Confucius as our model. Confucius is the greatest sage.”

「天下君王，至於賢人，眾矣。當時則榮，沒則已焉！孔子布衣，傳十餘世，學者宗之，自天子王侯，中國言六藝者，折中於夫子，可謂至聖矣！」

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Until he extends his circle of compassion to all living things, man will not himself find peace. 人將無法尋找到和平直到他推及他的憐憫範圍到所有生命的眾生.

~Albert Schweitzer 愛勃特史衛惹

The time will come when men such as I will look on the murder of animals as they now look on the murder of men. 這時機將會到當人們如同我觀看禽獸的謀殺者如同它們現在觀看人們的謀殺者.

~Leonard da Vinci 達文西

I refuse to eat animals because I can not nourish myself by the suffering and by the death of other creatures. I refuse to do so because I suffered so painfully myself that I can feel the pains of others by recalling my own sufferings.

我反對吃禽獸因為我不能用痛苦及其他禽獸的死滋養我自己。我反對如此做因為我自己痛苦的掙扎使我感受到他們的痛苦當回憶我自己的痛苦。

~Edgar Kupfer 愛德加窟普斐

When I see those who are alive, I do not wish to see them die; When I hear their sounds, I cannot bear to eat their flesh.

見其生不忍見其死, 聞其聲不忍食其肉.

~ Mencius 孟子

America's 9/11 Introspect and Review of "Self- Statements of Great Historian" by Si-Ma Qian 美國9/11 的省思與重溫
司馬遷所作「太史公自序」

Puming

普明

On September, 11, 2001, four U. S. airplanes hijacked by terrorists crashed into the World Trade Center in New York City, the Pentagon, and a field in Pennsylvania killing about 3,000 people in a short period of time. People throughout the world were shocked and stunned by this biggest national tragedy ever on the security of homeland in U. S. history. During that time, I was heart-broken and watched TV day and night for the up-to-date information. For many years, people from all over the world including myself came to the U.S. for freedom, democracy, and the pursuit of the happiness of life. I was puzzled for a long period of time and did not understand why this tragedy happened in the U. S. A. Behind the struggling numbers of deaths are the individuals, each of whom left behind family, friends, and coworkers who felt and still feel the national tragedy on a personal level.

2001年9月11日，四駕美國飛機被恐怖份子們劫奪，在很短的時間內，撞倒毀壞紐約世界貿易中心，美國國防部－五角大廈，及賓州的一田野，導致約三千人死亡。全世界的人們對美國有史以來在本國國土安全上所發生最大的悲劇深感震驚。在那時我的心碎了並日夜觀看電視以獲得最新消息。長久以來世界人們包括我在內為了自由，民主，及追求生活幸福紛紛來到美國。我被困惑了很長一段時間而不明白這悲劇為何發生於美國。在那些死亡的倖存者之後是各自人們，每一人在家庭，朋友們，及同事們之後，深感這國家悲劇達到個人的層次。

The new millennium is the great era of science and technology, but also is the new bad beginning for world terrorisms. Terrorists may take advantage of new technology to do more harm than good for people. Terrorists may set off bombs, murder and kidnap individuals, hijack airplanes, release harmful chemical and biological substances, or take other violent or threatening actions. Nowadays, the material is abundant and the spiritual life is dry in the world. Morality is fading gradually each day.

這新千年紀是科學與技術的新世紀也是世界恐怖主義新的壞開端。恐怖份子們可利用新的技術對人們作弊害多於利益。恐怖份子們可放炸彈，謀殺，綁票，劫奪飛機，放有害化學及生物毒氣，或採取其他邪惡及逼迫的行動。如今，物質豐盛，精神生活低落，道德日漸頹喪。

Bin Laden and al-Qa'ida were protected by the government of Afghanistan at the time 9/11 of the attacks. In December 2001, military strikes led by the U. S. captured or killed numerous al-Qa'ida members and officers. Since the 9/11 attacks, the U.S. Congress passed the USA Patriot Act, which granted government to use wiretaps, and detain and question suspects. Counter-terrorism has become a top priority for the USA government.

在911期間，賓拉登和艾爾開達被阿富汗政府保護。2001年12月美國軍事封殺阿富汗一些開達的人員及政府官員被殺害或逮捕。自911攻擊後，美國國會制定「美國愛國方案」允許政府用錄像帶，及居留和審問可疑份子。反恐怖主義已成為美國政府的第一優先處理項目。

In the United Nation Security Council in New York, the U. S. A. and Great Britain voted for the invasion of Iraq, but France, Russia, and China voted against for the invasion. In March 2003, the U. S. A. led the military campaign against Iraq. The Bush administration claimed that

the Saddam Hussein supported terrorist organizations and possessed weapons of mass destruction. It has been more than two years since the U.S. invaded Iraq. There have been many suicide bombings which have killed many Iraqi civilians and U.S. soldiers ever since. There have been nearly two thousand of US soldiers and tens of thousands of Iraqi people killed during the Iraq war. It is very sad when we turn on our TVs and witness the aftermath of those suicide bombings each day. We really hope that there will be a peaceful resolution in Iraq, the sooner the better.

紐約聯合國安全理事會，美國和英國投票入侵伊拉克，但法國，蘇俄和中國反對入侵。2003年3月美國布希總統主導軍事戰役宣稱沙旦胡笙支持恐怖組織和擁有大量破壞武器。自從美國進兵伊拉克已兩年多。有很多自殺炸彈，炸死眾多的伊拉克人與美國軍士們，將近二千美國士兵及上萬伊拉克人民被殺。當我們每天打開電視目睹自殺炸彈的結果，非常傷心。我們實在希望伊拉克能和平解決，越快越好。

In March of 2004, the terrorists bombed the railroads in Madrid, Spain that killed more than three hundreds civilians and injured many others, one week before the national elections were to be held. In July, 2005, one day after the British celebrated the announcement that the Olympics will be held in London in 2012, four terrorists bombed the subway and bus systems in London that killed 56 people and injured many other civilians. Two weeks after, terrorists set off multiple bombs in a Red Sea resort that killed at least 88 people and injured many others in Egypt. On October 29, 2005, three near-simultaneous explosions have rocked New Delhi, India, tearing through a bus and two markets jammed with people shopping for an upcoming Hindu festival. At least 58 people were killed and many more wounded in the blasts. On November 9, 2005, three hotels were bombed in Amman, Jordan, at least 59 people died and many more injured. It is terrifying that these tragedies linked to terrorism are happening so frequently in the world.

2004年3月在西班牙國家選舉一星期前，恐怖份子炸毀馬德里鐵路導致三百多人死亡及許多人受傷。2005年7月，英國人慶祝2012奧運會將在倫敦舉行的宣布的隔天，四名恐怖份子炸毀倫敦地下鐵及汽車，導致56人死亡。二星期以後，恐怖份子設置數枚炸彈炸毀了紅海觀光地導致最少88人死亡。2005年10月29日三庄幾乎同時爆炸衝向印度新德里，炸燬一輛氣車及二市場擠滿人們購物準備過印度節。至少58人死亡和很多人受傷。2005年11月9日約旦阿曼三家旅館被炸，最少59人死亡及很多人受傷。當今世界上由恐怖份子照成的悲劇發生的如此頻繁，真讓人心驚膽跳。

The current chaotic conditions in the world are similar to what happened in the late Chow Dynasty in China. Recently, I reviewed “Self-Statements of Great Historian” by Si-Ma Qian in the Han Dynasty. I think that the following article could be a great lesson for all the people in the world, not just for Chinese. Specifically, nowadays as terrorism spreads all over the world, and morals are fading away.

如今紛亂的世界類似中國西周晚期。最近我重溫漢朝司馬遷所作「太史公自序」，我想這下面文章可給全世界的人，不只是中國人上一大課，尤其現今恐怖份子漫延於世界，道德淪喪。

Brief introduction of the great historian: Si-Ma Qian was born in a southern Han city located in Shanshi Province, in 145 B.C. His nickname was Zi Chang. His father Si-Ma Chang was a knowledgeable scholar who served as a national historian, and was in charge of the calendar and history. Si-Ma Qian was influenced greatly by his father, and loved to study when he was young.

His father invited two prominent high officials and scholars Dong Zhong Su and Kong On Kuo to be his teachers. Si-Ma Qian learned all the knowledge from them and was mastered in hundreds of discourses. Three years after his father passed away, he served as a national historian. He started to write the great *Encyclopedia of Chinese History* in 104 B.C. when he was 41 years old. He finished writing this when he was 53 years old. This book described about three thousand years of Chinese history dating from the Emperor Huang to the Emperor Wu in the Han Dynasty. The encyclopedia of history contains five parts: Si Ji (about emperors), Table (about major events), Shu (about major themes), Shi Jia (about kings), and Lei Chuan (about biography). It has one hundred thirty chapters and more than 520 thousands of characters. In Chinese history, there are 25 volumes total. The *Encyclopedia of Chinese History* is the first volume. The other 24 volumes are described from the beginning of the Han Dynasty to the end of the Qing Dynasty. The *Encyclopedia of Chinese History* is considered to be a book of “Exploring the relationships between providence and humanity, connecting the changes of the past and the present, and forming its own style.”

太史公簡介：司馬遷是夏陽龍門人(今陝西韓城南)，字子長，約出生於西元前一四五年。其父司馬談，博學多聞，任太史令，專管天文，曆法及歷史文獻。司馬遷從小深受父親影響，酷愛讀書。其父讓他先後拜董仲舒及孔安國為師，研習古今學術，貫通百家經典。父去世三年，司馬遷被任命為太史令。他於太初元年(西元前104年)，正式動筆寫作「史記」，他大約53歲，正式完成曠世鉅作「史記」，它從黃帝起筆，一直寫到漢武帝，記載中國三千年歷史，全書分「本紀」，「表」，「書」，「世家」，「列傳」五大部分，一百三十篇，五十二萬餘字。「本紀」是寫帝王的，反映中國歷史演進的大綱；「表」是分年排列帝王和侯國大事，記述歷史上發生重要事件；「書」是關於各方面問題的專題論文，敘述禮樂行政曆法的變遷；「世家」是寫諸侯，可謂各諸侯演變的小史；「列傳」是寫各種人物的傳記。整個中國歷史共二十五史，「史記」是第一，其他二十四部，自「漢書」到「清史」。「史記」可謂「究天人之際，通古今之變，成一家之言。」

Self-Statements of Great Historian

太史公自序

Si-Ma Qian

司馬遷

The great historian Si-Ma Qian says that the ancestors stated: “Confucius was born five hundred years after Chow Gun (the prime minister of the Chow Dynasty) died. Confucius has passed away five hundred years already. Who can continue propagating the morality, edit the sutra of Yi, follow the book of Chun-Qiu according to the principles of the books of Shi (poems), Shu (justice and law), Li (etiquette), and Yue (music)? Do you intend to work this way? How can I fall behind?”

太史公曰：「先人有言：『自周公卒，五百歲而有孔子；孔子卒後，至於今五百歲。有能昭明世者，正易傳，繼春秋，本詩書禮樂之際，意在斯乎？意在斯乎？』小子何敢讓焉！」

A high official Fu Shei said: “Why did Confucius write the book of Chun-Qiu?” The great historian says that he heard Dong Zong-Shuo, the prime minister of the Han Dynasty said: “When the Chow Dynasty was weak, Confucius served as an officer named Si Ko of country Lu. Many high officials did harm to him, and many officers gave him trouble. Confucius knew his

philosophy and lectures could not be adopted, therefore, he described and commented on major events over 242 years of the history as the models for the people. He praised or disapproved kings of countries based on their deeds, blamed high officials for their misconducts, criticized officers, and used these examples to demonstrate the correct models of an emperor and a government.” Confucius said: “Instead of talking about the events in words, I would rather put them into actions and it would be clear and understandable for people.” The book of Chun-Qiu illustrates the right models from the top officials, down to the civilians. It tells of correct and incorrect behaviors, praises good people and disgraces bad people, punishes crimes, respects gentlemen, and looks down on people who performed misconducts. It preserves the history, continues the traditional culture, corrects the falling, and makes the country prosper. All these are the foundation of a well-performing government. The sutra of Yi states heaven and earth, the cathode and anode, the four seasons, and the relations of metal, wood, water, fire and soil, and Yi is changeable. The book of Li describes the five relationships of humanity - between emperor and cabinet members, father and son, husband and wife, brothers and sisters, and friendships. The book of Shu (justice and law) describes the deeds of emperors, and therefore, it is good for politics. The book of Shi (poems) illustrates mountains, creeks, animals, grass and woods, and it is good for habitation. The book of Yue (music) describes the pleasant and entertaining music that makes people happy, and it is good for peace of mind. The book of Chun-Qiu analyzes the justice, and it is good for managing people. Hence, the book of Li is used to avoid rudeness, and the book of Yue is used for promoting peace. The book of Shu is used for describing events. The book of Shi is for communicating passions. The book of Yi is for illustrating the changeable world. The book of Chun-Qiu is for justice. In order to turn chaos into peace, and convert incorrectness into correctness, the book of Chun-Qiu is the most important book. It has tens of thousands of words and thousands of principles. Everything is described in the book of Chun-Qiu. In the book of Chun-Qiu, there are 36 people who killed kings, 52 conquered countries, and many kings who lost their countries. Examine the causes, they lost their roots. The book of Yi describes, “It is mis-measured by one milli-centimeter, it is lost by kilo-meters”. Therefore, the officer killed the king, and the son killed the father. These deeds did not occur over one day, but they were formed for a long period of time. Hence, the king of a country must study the book of Chun-Qiu, otherwise, he does not know that people flatter him to his face, while they criticize him behind his back. The cabinet members must study the book of Chun-Qiu, otherwise, they do not know how to manage a changeable world. In fact, they want to do good things for the people, but they don’t know the justice and etiquette. Therefore, a king doesn’t act like a king, a high official doesn’t act like an official, a father doesn’t act like a father, and a son doesn’t act like a son. If a king doesn’t act like a king, he will disobey the justice and etiquette and will be interfered with by his cabinet members. If a cabinet member doesn’t act like a cabinet member, he will be killed by his king. If a father doesn’t act like a father, he will lose his parenthood. If a son doesn’t act like a son, he won’t be filial to his parents. These behaviors are four kinds of evils. Therefore, the book of Chun-Qiu is a book of justice and etiquette. The etiquette is to help people to avoid the troubles, as justice and law is imposed after committing a crime. The effect of law is easy to envision, but the practice of etiquette is more difficult to see.

上大夫壺遂曰：「昔孔子何為而作春秋？」太史公曰：「余聞董生（董仲舒）曰：『周道衰廢，孔子為司寇；諸侯害之，大夫壅之。孔子知言之不用道之不行也，是非二百四十二年之中，以為天下儀表；貶天子，退諸侯，討大夫，以達王事而矣。』子曰：『我欲載之空言，不如見之於行事之深切著明也。』夫春秋上明三王之道，下辨人事之紀；別

嫌疑，明事非，定猶豫；善善、惡惡、賢賢、賤不肖；存亡國，繼絕世，補敝，起廢：王道之大也。易著天地、陰陽、四時、五行，故長於變；禮經紀人倫，故長於行；書記先王之事，故長於政，詩記山川、谿谷、禽獸、草木、牝牡、雌雄，故長於風；樂，樂所以立，故長於和；春秋辨是非，故長於治人。是故禮以節人，樂以發和，書以道事，詩以達意，易以教化，春秋以道義。撥亂世反之正，莫近於春秋。春秋文成數萬，其指數千；萬物之散聚，皆在春秋。春秋之中，弑君三十六，亡國五十二，諸侯奔走不得保其社稷者不可勝數。察其所以，皆失其本也已。故易曰：『失之毫釐，差之千里。』故曰：『臣弑君，子弑父，非一旦一夕之故也；其漸久矣！』故有國者不可以不知春秋，前有讒而弗見，後有賊而不知；為人臣不可以不知春秋，守經事而不知其宜，遭變事而不知其權。為人君父而不通於春秋之義者，必蒙首惡之名，為人臣而不通於春秋之義者，必陷篡弑之誅，死罪之名。其實皆以為善，為之不知其義，披之空言而不敢辭。夫不通禮義之旨，至於君不君，臣不臣，父不父，子不子。夫君不君則犯；臣不臣，則誅；父不父，則無道；子不子，則不孝。此四行者，天下之大過也；以天下之大過予之，則受而弗敢辭。故春秋者。禮義之大宗也。夫禮禁未然之前，法施已然之後；法之所為用者易見，而禮之所為禁者難知。」

Fu Shei said: "During the time of Confucius, there was no wise king to use him, therefore, he wrote the book of Chun-Qiu. He describes the book as the model of etiquette and justice which can be used as the constitution of a king. Today, you have a wise emperor, and cabinet members who perform their duties, and everything is good. What do you intend to say?" The great historian said: "Yes! Not quite! I heard that the ancestors say: "The character of emperor Fu-Shi is good, and the sutra of Yi was written. The emperors of Yau and Shan were strong, they were described in the book of Shang, and the models of etiquette and music were established. The emperors of Tang and Wu prospered, and the poets praised them. The book of Chun-Qiu commended the good and disgraced the evil, and praised the Sia, Shang, and Chow Dynasties. It lauded the Chow Dynasty, not just a satire. Since the Han Dynasty was established, the emperors obtained the kylin (Chinese unicorn), built the altar, worshiped the heavens, corrected the calendar, changed the color of clothing, accepted Providence's law, were doing well. There were many people from overseas coming to meet and offer presents to the emperors. All the officials praised the emperors for their well-beings. If there were wise and talented people not hired, this was the mistakes of the emperor. I ever served this job, did not describe the prosperity of the emperors and the accomplishments of high officials, and it is wrong! I tried to describe the true stories, organize the achievements of officials based on ranks, it is not a creative work. You compare my book with the book of Chun-Qiu which his not correct." Seven years after writing his book, the great historian spoke for the general Li Ling, and was put into prison. Therefore, he sighed and said, "This is my mistakes. My body is harmed, destroyed, and no more useful." I thought myself, "The books of Shi and Shu are not described explicitly, probably it wants to express the feelings. In the past, Si-Ba was put into the jail, and he wrote the book of Yi. Confucius got trouble in the countries Chen and Zai, and he wrote the book of Chun-Qiu. Zho Qio lost his eyes, and he wrote the book of Chinese Language. Sun Bin was harmed, his legs were destroyed, and he wrote the book of military law. Lu Bi Wei was deposed, moved to Shu, and he wrote the book of Lu's Chun-Qiu. Han Fei was put into the prison of Qing, and wrote the books of Shei Nan and Gu Fan. Three hundred chapters of the book of Shi, all written by wise and talented people who were in trouble or casualty. These people were in pain, and could not express themselves, and therefore, described some stories in the past, for the people in the future,

壺遂曰：「孔子之時，上無明君，下不得任用，故作春秋，垂空文以斷禮義，當一王之法。今夫子上遇明天子，下得守職，萬事既具，咸各序其宜；夫子所論，欲與何明？」太史公曰：「唯唯，否否，不然！余聞之先人曰：『伏羲至純厚，作易八卦；堯舜之盛，尚書載之，禮樂作焉；湯武之隆，詩人歌之；春秋采善貶惡，推三代之德，褒周室，非獨刺譏而已也。』漢興以來，至明天子，獲符瑞，建封禪，改正朔，易服色受命於穆清，澤流罔極。海外殊俗，重譯款塞，請來獻見者，不可勝道。臣下百官，力誦聖德，猶不能宣盡其意。且十賢能而不用，有國者之恥；主上明聖而德不布聞，有司之過也。且余掌其官，廢明聖盛德不載，減功臣、世家、賢大夫之業不述，墮先人之言，罪莫大焉！余所謂述故事，整齊其世傳，非所謂作也。而君比之於春秋，謬矣！」於是論次其文，七年，而太史公遭李陵之禍，幽於縲紲。乃喟然而歎曰：「是余之罪也！是余之罪也！身毀不用矣！」退而深惟曰：「夫詩、書隱約者，欲遂其志之思也。昔西伯拘羑里，演周易；孔子厄陳蔡，作春秋；曲原放逐，著離騷；左丘失明，厥有國語；孫子臏腳，而論兵法，不韋遷蜀，世傳呂覽；韓非囚秦，說難孤憤；詩三百篇，大抵賢聖發憤之所為作也。此人皆意有所鬱結，不得通其道也，故述往事，思來者。」

I finally described all the stories from Tau Tang, starting from the Huang Emperor until the emperor obtained the kylin (Chinese unicorn).

於是卒述陶唐以來，至于麟止，自黃帝始。（完）

In summary, in this new millennium, people enjoy material wealth, but the level of their spirituality has declined. The book of Chun-Qiu is a great model of etiquette and justice. How to learn the spirit of the book of Chun-Qiu, to cultivate people's virtues, and to educate people such that their minds return to their original and pure levels, is the new challenge for the people throughout the world in this new millennium.

總而言之，在這新二千年紀，全世界人們的物質享受達到極點，但精神生活卻一落千丈。春秋是一部禮義大典範，如何學習春秋的精神，培養大眾道德，教化人心，而使人們返樸歸真，將是這新千年紀全世界人們所面臨的新挑戰。

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“Keep an open mind”: Teaching Feng’s
The Three-Inch Golden Lotus

維持敞開心胸：談馮驥才所作
「三寸金蓮」的教學

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In the spring of 1995 I was privileged to serve as a teaching assistant for the Integrated Liberal Studies Program at the University of Wisconsin-Madison. I was assigned to its Introduction to Global Cultures course, and I was responsible for leading discussion sessions on a number of international texts as a supplement to a series of lectures by established professors from a variety of departments on campus (professors who offered their time and energy free of charge to the program, I might add). One of those professors was Edward Friedman (from the Political Science Department), an expert on Chinese politics and democratization, and one of the texts he assigned for the course was Feng Jicai’s *The Three-Inch Golden Lotus*.

1995年春季我很榮幸擔任威斯康辛大學整體自由研究項目的助教。我被指定介紹全球文化研究課程，我負責校園附帶各系教授一系列演講國際課程的領導討論班。一位政治系愛德華福瑞得門教授－中國政治與民主專家，他指定的教課書是「三寸金蓮」。

The novel’s powerful portrayal of the story of Fragrant Lotus (its main character) and of the cultural practice of foot binding that so dominated her life and times profoundly affected me, and I was particularly impressed with Feng’s ability to present both the character and the topic with such finesse. Above all, I think it was his skill at telling this tale of tremendous human suffering –not only with a narrative that deftly moves between and even intertwines the tragic and the comic, but more so with a narrative that respects the complexity both of Fragrant Lotus’s situation and of the larger historical processes of cultural change in such a way that one is left with as many questions as answers – that I found most compelling.

這小說有力的描述香蓮(女主角)的故事和她裹小腳文化例行控制她的生命，深深的影響我，我對馮細膩描述主角和主題尤其印象深刻。總之，我想他的技巧在敘述重大人文痛苦－不僅靈巧交織悲劇與喜劇的敘述且尊敬香蓮情況的複雜和歷史文化變化，使很多問題無法解答，我發覺迫不得已服從。

Thus, when I was offered the chance to teach sections of the Global Issues in Literature course here at Mary Washington, *The Three-Inch Golden Lotus* was an obvious choice for my syllabus. According to our academic catalogue, this course should explore “multiple perspectives on a selected theme or issue as expressed in literature” and, in so doing, simultaneously also explore “the contact zone between Anglo-European perspectives and disparate world cultures” (97). I usually start with an American classic, Ernest Hemingway’s *In Our Time*, in order both to introduce my theme and to glean a cautionary tale about the dangers of assuming any single text might offer anything close to a complete account of any given culture. We then proceed to read at least one textual representative from each of the continents (with the exception of poor routinely-overlooked Antarctica).

當我有機會在馬利華盛頓大學教導文學全球化課程，「三寸金蓮」明顯的成為我選擇的課程。根據學術手冊，這課程需探究「在選擇主題於文學的多元透視」，為了如此，同時探究「英歐透視和不同世界文化」(97)。我一般開始於美國古典海明威的「我們時代」以便同時介紹我的主題和小心拾取任一本書可能完全注重任一文化的危險。我們從每一大

陸閱讀最少一代表作。

My course theme is Human Suffering--certainly anything but the sort of crowd-pleaser that might top the list of sections for which students are hoping to register. I take as my starting point W. H. Auden's suggestion, in "Musée des Beaux Arts," that the "human position" of suffering is such that "it takes place / While someone else is eating or opening a window or just walking dully along." It is the quotidian aspects of human suffering that my course largely focuses upon - not the horrible tragedy of crimes against humanity or the widespread suffering that accompanies war or life under totalitarian rule, but the ordinary suffering of our daily lives (painful relationships, thwarted dreams/expectations, psychological stress/distress, and the like). So, as the readings move from continent to continent and culture to culture, my aim is to move my students toward individual conclusions about the universal and the particular (especially the culturally-specific and gender-specific) aspects of human suffering.

我課程主題是人類受難 - 任何書大眾學生喜好希望註冊可能成為優先選擇。我用歐登在 "Musée des Beaux Arts" 的提示作起始點, 「人」的掙扎是「它發生當別人在吃或開窗或無聊的走著」。我的課程著重在普通的受難而不是犯罪違背人性的悽慘悲劇或普遍戰爭的受難或極權主義下生活的受難, 而是每天生活的受苦。當我閱讀書籍從一大陸到一大陸, 一文化到一文化, 我的目的地是讓我的學生們對於國際和特殊的人類受難有各自的結論。

Feng's novel has served my purposes extremely well for four years now, and it always has been very popular with my students. What I will do in the rest of this article is detail how I approach teaching this text in my classes and how my students typically respond to it. Hopefully, along the way there will be something of interest and/or value to each and every one of the very different potential audience members to which a publication like *The Voice of Han* might appeal.

馮驥才的小說滿足我的教學目的已經四年, 且頗受學生歡迎。我將在這文章的其餘部分詳細談論我如何教導此書及我學生們如何反應。希望此方式將給「漢之聲」的每一讀者一些興趣及價值。

I cover the novel over three 75-minute class periods. All that my students know about it going in is that it is focused on something called foot binding and it is set in turn-of-the-last-century China. None of them have heard of Feng before, and only a very few even know what foot binding is. I purposely do not fill them in. One of the reasons this text seems to prove so effective with my students is that their initial reactions are so strong - so strong they cannot help but read on, only to find these initial reactions complicated, qualified, and/or changed during the course of the rest of the book.

我教這小說三次75分鐘的課程。所有我的學生知道中國在上世紀有裹足的事。沒有學生聽過馮驥才, 只有少數知道裹足是什麼。這本書證明有效其中原因之一是當他們最初反應非常強烈必須繼續讀, 讀到其他部分發現這些初反應複雜, 合格, 和/或改變的。

The bulk of the first period is devoted to a large-group discussion of foot binding, and most students are eagerly anticipating this, but I usually make them wait just enough to get them all the more eager by starting off with some brief introductory material along the same lines as I present for most of the books - including a guide to pronunciation, a family tree of the main characters, and a very brief history lesson (here, about nineteenth- and early twentieth-century China, especially the Western presence in the nineteenth century and the transition from imperial rule to republic in the early twentieth century).

第一次大部時間用於大組討論裹足, 大部學生正渴望這, 但我讓他們等待至我解說了大部分的書本包括發音指引, 主角們的家庭樹, 歷史簡介 (19世紀及20世紀初中國歷

史，尤其西方進入中國及皇朝轉換至民國)。

When I open the floor for initial reactions to foot binding, there is usually a sea of hands within a split second of my request. Most of those who respond first express either shock or downright disgust. Then, a number of other hands start rising slowly, seeking confirmation that the first group is overreacting, not owing to knee-jerk ethnocentrism or mistaken moral high ground but instead because of a failure to grasp the degree of artistic license in exaggerating or merely figuratively employing the descriptions of foot binding. In most cases we have just finished reading Isabel Allende's *The House of the Spirits*, and we have looked closely at the role of magical realism in that text, so one may hardly blame this second group—especially since, as translator David Wakefield points out in his Postscript, “Feng’s fascination with Tianjin and its often-weird folklore pervades the work, particularly in ‘Some Idle Talk before the Story,’ as he attempts to shake the reader’s grasp on the distinction between the real and the fantastic” (235).

當我對裹足初步反應作公開討論，短短幾秒鐘很多人舉手反應。很多學生反應震撼或討厭。然後一些舉手緩慢，尋找證實第一組學生反應過於激烈，不因為膝反射特徵或違反道德，但無法捕捉藝術美的誇張或逃脫裹足的描述。很多情況下我們剛閱讀完愛藍弟的「精神屋」，我們清楚的閱讀到奇怪的現實，所以我們無法責怪第二組織學生，尤其翻譯者威克菲爾德在他的謝錄指出「馮對天津的想像和它的奇異的民俗促使他此作，尤其『一些故事前閒聊的話常』當他嘗試去動搖讀者在現實與幻想的理解」(235)。

I am prepared with images to project on screen from a variety of websites and from Beverly Jackson's *Splendid Slippers* to assure this second group that Feng's graphic descriptions and sense of scale are indeed based in fact. Then, to shift gears somewhat on them, I ask them to set aside their personal response and instead to consider what range of attitudes toward foot binding Feng presents us with in the first third of the novel (we have read through Chapter 5 and Fragrant Lotus's “agony of defeat” [pun intended] after the Tong family's first foot contest)—particularly those of our two main characters, Fragrant Lotus and Tong Ren-an. They work on this task in small groups, and then we reconvene to compare group answers. By this point in time, many from the first group are already modulating the severity of their initial responses as they talk about the ways in which, certainly at least for Fragrant Lotus, the matter of foot binding is actually a much more complex cultural practice than it may appear to be on the surface.

我準備不同的網站投影螢幕及傑克孫的「高貴的鞋」去證實第二組學生認為馮的圖繪描述和測量觀念是基於事實。然後換話題，我讓他們把個人的反應放到一邊，而考慮它們的心態當他們讀馮的小說三分之一時。尤其二位主角香蓮及童仁安。他們分組討論，然後集合比較各組答案。很多第一組緩和他們最初反應，當他們談論裹足比事實上更複雜。

To be fair to my students, many of them were already there at the start of class, and more often than not they have already been complicating the above initial responses themselves, from the very beginning of the discussion. On more than one occasion they supply the class on their own with the line I am otherwise waiting to remind the first group of, namely, when Feng's narrator brazenly and/or playfully asserts on the novel's second page, “And please, if you haven't studied this subject, don't go interrupting my story with your comments. If you think foot binding is painful, well, it can also be quite beautiful. If you think it's ugly, then, hey, maybe it thinks you're ugly too!” I am lucky to teach at a school where a large portion of the student body is not only smart but truly interested in an education that involves going beyond surface learning.

為了公平起見，很多學生一開課就在課堂不被第一組學生初反應複雜化。有時他們提供他們自己的意見。否則我等待提醒第一組學生當馮用堅硬的敘述和/或戲劇性的聲明在小說第二頁時，「若你尚未研究這課題，請勿用你的評論干擾我的故事。若你認為裹足是痛苦的，但它是美的。若你認為裹足是醜的，或許它想你也是醜的」。我很榮幸我學校大部分學生是聰明的，除了表面學習外他們對教育是很有興趣的。

In any case, I end this first session by having the class turn to Wakefield's Postscript, which they have not been assigned, and then reading to them the following paragraph in its entirety:

To write about foot binding requires, for several reasons, a certain boldness for an author. For many Chinese people the issue is so linked to sex and sexuality that it makes people uncomfortable to discuss and consider it seriously. For others the topic is embarrassing because it suggests a backward or barbaric streak in Chinese culture. For men, and not just Chinese men, foot binding is troubling as it suggests not only that men are capable of perceiving a gruesomely crippled foot as an object of seductive pleasure, but that they are further capable of using their superior social position to coerce women to conform to a standard of beauty that is both deformed and grotesque. For women foot binding is unsettling because it reveals a willingness to cripple their own daughters to meet an aesthetic criterion defined by men. Because every reader falls into at least one of these categories, *The Three-Inch Golden Lotus* variously incites, upsets, and horrifies all readers. (237-238)

I tell them I am glad they were “variously incite[d], upset[], and horrifie[d],” and that next time we will take up the question of to what extent at least part of these responses stems from our own discomfort with seeing ourselves and our own culture reflected through the lens of this “foreign” story.

在任何情況下，我結束第一組讓班上學生轉向未規定閱讀的威克菲爾德的附錄且讀一段全文如下：

描述裹足需要一些理由，是作者大膽的嘗試。很多中國人裹足關係到性別，使人們不方便談論且認為嚴肅的。其他中國人認為裹足是羞恥的，因為它提示中國文化走回頭路或未開化條紋。對男人們不僅中國男人們，裹足是麻煩，他們察覺到它們令人毛骨悚然，跛腳是令人引誘的娛樂且用他們社會的優勢去壓制女人們變成美麗的標準是歪曲與怪異的。對女人們來說裹足是不安定的因為它意味一意願去讓她們的女兒跛足去滿足男人們的美感。因每一讀者最少有這類感覺，「三寸金蓮」不同的刺激，讓讀者感傷和害怕。(237-238)

我告訴他們我高興他們是「刺激，感傷和害怕」，下次我們將討論問題到某種程度由這些部分的反應從我們不安適去看我們自己及文化經由「外國」故事的反映。

The second period begins with a session of student-led discussion (for approximately 30 minutes), the standard opening in this course for all days other than the first one on any given text. The student leaders generate their own discussion prompts, which they send to me the previous day and I then post on our electronic Blackboard ahead of time, so that interested parties may prepare for this portion of class in advance. Typically these discussions focus primarily on character, plot, and theme, so when I turn to my focus for this day's small group work, there is usually not a problem with overlap.

第二節開始於學生領導討論(約三十分鐘)。領導學生很快產生他們的討論，且前一天寄給我，我然後前一天掛在電黑板使有興趣學生們可提前準備。這些討論一般集中主

角，布局，及主題，當我轉向今天小組討論，一般對重覆沒有什麼問題。

My charge to the groups this time is to list as many potential parallels between foot binding and contemporary cultural practices as they can think of, and then to discuss the ways in which these potential parallels are not exact parallels, perhaps even false analogies, yet instructive points of reference nonetheless. It is in this group work, and in the subsequent large group discussion of the fruits of that work, that the students really begin to fully appreciate the value of reading a text like Feng's. Not all of the parallels are drawn from American culture. For example, a frequent comparison is that of the largely African practice of female genital mutilation that continues to generate much heated debate concerning the right or duty of the West to interfere, even with groups such as Amnesty International. Some students also inevitably want to go back in time in our culture to the infamous corset.

我的責任是列下許多平行語在裹足與現在文化且進行討論，一些平行語不是真確平行語，或許是錯誤類似，而少了參考指導點。這組討論學生感激馮的作品。不是所有的平行語都從美國文化。例如一經常比較是大部非洲女性殘障繼續產生熱門話題關於西方的權利與責任干擾甚至國際特赦。一些學生要回到我們文化不名譽的胸衣。

The majority of parallels, however, are along the lines of the following. While many of them may seem obvious choices, in the process of comparing and contrasting multiple analogies most of them end up producing a worthwhile discussion. My students have come up with examples such as body piercing, cosmetic surgery (particularly breast enhancement), eating disorders, male circumcision, even tanning. There also have been useful comparisons of Feng's foot contests to fashion shows, beauty pageants, and/or wet t-shirt contests. All of these focus points lead to a discussion of the extent to which all of these examples (especially foot binding) suggest gender determines at least in part what, and how much, one suffers –and this is one of my main emphases throughout the course. Nevertheless, where I'm ultimately headed on this day is to a more general consideration of the Other.

大部平行語討論如下。很多人明顯選擇於比較與對比類似，而產生有價值得討論。我的學生們談及一些例子如針刺體，整型手術(尤其胸部整型)，男性割包皮，刺青。也有比較馮的裹足與時裝表演，選美，和/或 T-形衣服比賽。所有集中點導至一結論，這些例子(尤其裹足)部分涉及性別決定人如何及多少受折磨，這是課程強調重點之一。我最後討論到一般他人的考慮。

Much of my scholarly work has revolved around an examination of the fundamental conception of and/or relation between Self and Other. For example, in my earliest published piece I attempted to delineate (in the context of a reading of Robert Louis Stevenson's *Dr Jekyll and Mr Hyde*) how many typical constructions of Self and Other are analogous to some form of xenophobia. I thus tell my students that next time we will need to continue our discussion of the ways in which it can be productive to understand the typical initial American response to foot binding as a "fear of the foreign" that, on a deeper level, is more fundamentally a "fear of oneself" (as well as considering what the last part of the novel has to suggest about the processes of cultural change).

我的學術著作牽涉到自身與他人的基本觀念。例如我早些作品嘗試描畫多少自己與他人的塑造相似生人恐懼症。我於是告訴學生們下次繼續討論典型最初對裹足反應如「外國恐懼」至更深一層，是更基本的「自己恐懼」。

After the third day's student discussion leader session, I provide some brief biographical information about Feng in order to contextualize Wakefield's assertion that Feng's novel needs to be understood as "scar literature" in response to the Cultural Revolution. According to

Wakefield, Feng believes that “the cause of the Cultural Revolution lies not with misguided youth or egocentric leadership but rather with values deeply held by all Chinese people” (238). If so, then *The Three-Inch Golden Lotus* may indeed be an audacious posing of the question, “Why, as epitomized by foot binding and the Cultural Revolution, do we do such terrible things to ourselves?” (238). Wakefield concludes his Postscript with more important questions (and some answers):

第三天討論後，我提供馮的略傳，去比較威克菲爾茲的主張，馮的小說須解釋為十年文革的「傷痕文學」。根據威克菲爾茲，馮相信「十年文革在於不是誤導青年或自我中心，但中國人深深得到了價值」(238)。威克菲爾茲用更多問題(及一些答案)結論他的附錄：

When balancing historical progress against the suffering of the innocent individual, [Feng] seems to ask, Has the process been worth it? Even more importantly, has it succeeded? To the first question he seems to be offering a two-part answer: in the case of foot binding, yes; in the case of the Cultural Revolution, no. But as to the process as a whole and its effects on the deeper values of the Chinese people, he seems to be saying: Keep an open mind. (239)

當平衡於歷史演進相對於無辜個人的受苦，馮似乎問，這過程值得嗎？更重要的，它成功的嗎？對第一問題他似乎提供二部分答案：就裹足情況，是的；就文化革命，不是的。但就整體過程和中國人深入價值的結果，他似乎說：「維持敞開心胸」。 (239)

What the novel’s relation to the Cultural Revolution clearly shows is that *The Three-Inch Golden Lotus* is more than just “A Novel on Foot Binding” (as the cover of our edition seems to suggest is, or should be, its subtitle). Indeed, Feng’s narrator says as much right from the beginning: “And don’t you dare think all is well, now that bound feet are no more. Feet may be unbound, but there still can be bound hands, bound eyes, bound ears, bound heads, bound tongues” (2-3).

這小說對文化革命的關係是「三寸金蓮」不只是「裹足小說」。事實上馮的敘述從頭說：「你們不敢想所有是好。現在不再有裹足。足不裹了，但人仍可裹手，裹耳，裹頭，裹舌」。 (2-3)

Surely, then, part of our job as critical thinkers is to explore the ways in which foot binding may serve as a metaphor for multiple forms of binding and of suffering. I ask the students briefly to consider, in small groups, broader applications of the novel to our own culture (beyond the primarily physical parallels drawn last time). What sorts of American scars might this literature evoke? There always is a range of possibilities here – from the destruction of Native American cultures on down to contemporary prejudices regarding sexual orientation – but definitely the most frequently cited scar is our country’s “peculiar institution,” slavery (a cultural practice far, far worse than foot binding) and its legacy of bigotry and discrimination.

當然，作為深入思考者我們的部分工作是發覺裹足多種行式痛苦與束縛的隱喻。我讓學生們形成小組去思考這小說應用到我們的文化。這文學可能引起什麼樣傷痕？這裡有大的可能性 – 從美國文化破損到現在關於性別方向 – 但最常提的傷痕是我們國家的「特別設定」，奴隸制及頑固和歧視的遺產。

At the same time, I suggest (when we are back in the large group) that it is perhaps even more important to firmly insist that ultimately this is not a novel about us, particularly given how Americentric most of us are. And then we are back where we began, with the matter of our response(s) to foot binding - and to China. During the course of this unit I always will have contextualized at some point the xenophobia of the Chinese people toward foreigners (especially

in connection with the concessions), and now is the time for the class to be as forthcoming as Feng about our own culture's persistent xenophobia toward the Chinese, be it the abuse of "coolie" labor in the nineteenth century or the bogey of the "yellow hordes" of Communist China. Together we must admit all the ways in which longstanding xenophobic conceptions of China impact how we read Feng's story. We must understand how important it is neither to erase difference nor to allow stereotypes to serve as one's experience of difference.

同時我提議可能更重要是強調這不是一本關於我們的小說，尤其我們大部是美國人，然後我們回到我們的開始對中國裹足的反應。在這課程中我常依照上下文的中國人恐懼外國人症，現在是我們班級如同馮的關於我們文化的恐外症，它是十九世紀「苦力」的濫用或共產中國的「黃色集團」。我們一齊承認長期恐中國引響我們讀馮的故事。我們必須重要了解它既不是抹滅不同也不是讓錄影帶去錄它的不同的經驗。

On my side, I have had a strong personal interest in China ever since the second half of the 1980s, partly thanks to my friend Dong Hsu (one of the most generous individuals I have known) but particularly owing to the inspiration of Tiannamen Square, of course (Tank Man, if you're out there, your act still captivates and motivates me to this day!). Yet how many of my students were in, or just out of, diapers in 1989? Can they even remember Hong Kong before its return to China? Does the menace of China primarily suggest CD piracy and textile imports?

自1985年以來我對中國有很濃興趣，部分謝謝我的朋友許東(我所認識最慷慨朋友之一)，特別由於天安門事件的起發。1989年我的很多學生還在放尿布或剛脫尿布，他們能記得香港回歸中國嗎？中國脅迫提議CD盜印及紡織品輸入嗎？

I teach *The Three-Inch Golden Lotus* first and foremost for its tale of human suffering, but I also find it to be one of the most significant texts on my syllabus for the way in which it helps to foreground US-China relations. I want my students to have to come to grips with the all-too-real xenophobia that continually remains a threat, on both sides, to better relations between our countries. I want them to perceive the need for on-going work toward better understanding, better dialogue with this Other Superpower. I want them to appreciate the importance of the advice, "Keep an open mind," in both senses and on both fronts – for both of our culture's futures may depend upon it.

我最先教授「三寸金蓮」是為了人們受苦，但我也發現它是重要課本之一，可幫助美中關係的前景。我要學生們抓住所有恐外症繼續威脅在雙方去改善兩國關係，我要學生們觀察正在進行促進了解的工作，促進與另一強國交談。我要他們感激教訓，雙方「維持敞開心胸」，將來雙方文化交流可能會依靠它。

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Reconstructing Yasudhara's Life Narrative: From Sidharta's Wife to Buddha's Daughter

重構耶輸陀羅的生命文本： 從佛陀的妻子到佛陀的女兒

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This paper will discuss Yasudhara, who was Sidharta's queen. How did she choose to become a Buddha's daughter after having been Sidharta's wife and lover? My paper has been inspired by a beautiful beginning. There is a sutra named 'Research into the Adbhuta-hetu-sutra.' The narrative describes Yasudhara and Sidharta's sentimental story of meeting each other. However, later on, Sidharta decided to become a monk. Yasudhara therefore suffered a lot from being an abandoned wife.

I am concerned more about Yasudhara's own struggle to make the decision to become a bikkuni. So I connect Yasudhara's various roles in her life history, which are a girl, a wife and a nun. Reconstructing Yasudhara's Life Narrative: From Sidharta's wife to Buddha's Daughter.

The paper can be divided into four parts:

1. Love relationship between Sidharta and Yasudhara;
2. Reconstructing Yasudhara's narrative by Research into the Adbhuta-hetu-sutra and Fa-Hua Sutra;
3. Reinterpreting Yasudhara's choice and changes from a modern point of view;
4. The inspiration that Buddhists in modern times may obtain from a woman's narrative in the canon.

前言

《佛說未曾有因緣經》，闡述佛陀對妻子耶輸陀羅說本生事，提出佛教對情愛因緣的看法。這是「重構耶輸陀羅的生命文本——從佛陀的愛人、妻子，到佛陀的女兒」之書寫緣起。全文分四個部分：

- 一、佛陀與耶輸陀羅的情愛因緣。
- 二、重構耶輸陀羅的生命文本。
- 三、以現在觀點解析耶輸陀羅的選擇與改變。
- 四、經典女性的生命文本，對現代佛教徒的啟發。

1. Love relationship between Sidharta and Yasudhara

The abdhuta-hetu-sutra, translated by Shi Tan-Jing, is a Buddhist canon in which the Buddha spoke specifically to Yasudhara, Madam Mo-Li and all his family members involved. The Buddha talked about the ten methods to goodness and he used analogies and narratives to describe affinities. The sutra is very rare and special in that the Buddha appeared as a "nirmitaka" and told the story between himself and Yasudhara from the perspective of a monk talking to the wife from his previous life.

The story is talking about when Yasudhara was a beautiful young girl in her past life. She held five lotus flowers on her hands to pray. She fell in love with an elegant young novice who wanted to buy the unique lotus flower from her; therefore, she requested to become his wife as a

condition of selling the flower. How brave she is! The young novice did not refuse her, but he offered her one condition, that is, in anytime, if he wants to devote himself to the Dharma, she has to agree. Yasudhara understood that she couldn't be sad about being abandoned by Sidharta after Buddha telling her the Karma story in her previous life.

We cannot be sure about the very origin of the karmic connections between the Buddha and Yasudhara. The two parties involved have played various roles in a love relationship in many sutras: both have had some self-destructive experiences, which include deceiving and hatred from unfulfilled wanting. Most of the time, the roles played by Sidharta's previous lives have enjoyed more advantageous endings. Yasudhara has appeared to stay a less advantageous position mostly because her wishes were not being fulfilled so that she appeared to react more emotionally. Even till the life as Sidharta's wife, Yasudhara still appeared passive---she was loved, deserted, and convinced. It seems as though she was never independent.

Through Yasudhara's reactions towards the Buddha, we have observed the conflicts resulting from two individuals holding extremely different expectations. I believe that Yasudhara and Sidharta have absolutely different reasons for love.

First of all, the base for their love is different. Sidharta was satisfied with love he has obtained, but Yasudhara suffered from the feeling of loss for the love she could not get.

Secondly, they have different attitudes towards life. Sidharta was hoping to resolve the empty feelings he felt over the satisfaction of the material life, and he hoped to search for answers to all sufferings in life. However, Yasudhara hoped to seek perfection in love for the mundane life.

Thirdly, Sidharta was very well loved and through practice, he was able to go beyond passion to reach true compassion of all sentient beings. On the other hand, Yasudhara felt cheated and deserted instead.

Even as she realized her own vow in the previous life, she appeared reluctant for this imperfect love. The message we could obtain from this story between Sidharta and Yasudhara is that it is a very long process that they have gone through no matter what roles they have taken or what choices they have made in their different lives. It was not until the life as Sidharta that the Buddha was able to detach himself from the human love relationship and gave up the happiness he could have enjoyed with Yasudhara. It was in his life as Sidharta that he made his final choice and became a great leader and teacher for us all.

Yasudhara was different. No matter what role she took in this relationship, she was never independent herself. She had to rely on the one she respected and loved. In the roles that Yasudhara had played, she became bitter when she was cheated; she became vengeful when she was jealous, and she sacrificed herself for love. If she had not had fallen for the handsome appearance of Sidharta's previous life, and if she had simply offered him the five-root lotus flower and not vowed to follow and marry him, she would not have had to suffer as described. Everything she did was for love.

Even when she became a nun, the Buddha was the one she had chosen to follow. She entered the realm of religion because of love. She had chosen to become a "Dharma relative" (fa qin), a relationship which is less selfish, less possessive, and thus less dangerous. Yasudhara made her choice. However, we have no way to find out whether she had to make this choice willingly or unwillingly. We do not know whether she has then become an independent individual ever since, because there is no record of this in the canons.

一、佛陀與耶輸陀羅的情愛因緣

《佛說未曾有因緣經》²⁶裡，佛陀以化人方式²⁷，自述與耶輸陀羅之因緣本生，從俗家妻子的觀點，以僧侶身份與俗家眷屬對話的紀錄，在佛經裡是非常少見而特別的²⁸。

佛陀與耶輸陀羅的最初，其緣起不知，佛陀與耶輸陀羅之緣起，依本生因緣的觀點，根據經典紀錄，在《增一阿含經》²⁹、《六度集經》、《佛本行集經》、《過去現在因果經》³⁰皆有記載。《佛說未曾有因緣經》裡，佛陀以化人方式提醒耶輸陀羅，過去生五莖蓮花的承諾，耶輸陀羅因而明白了自己今生所受之苦，源自當時貪佛陀前生為梵志時的情與美。

二人多生多世，以男女關係扮演各種角色，輾轉纏綿，兩人都曾經自毀，包括負面的欺騙、掠奪，或所求不得的怨憎。二人在情愛的追逐裏，大部份佛陀前生所扮演的角色，結局大多佔優勢，耶氏處於劣勢的原因，多半欲求不滿，所以情緒的反應也比較激烈，直到悉達多太子此生耶氏仍處被動角色、被愛、被棄、被說服，彷彿不能自主的個體，需依附在極所仰賴之他方方能獨立。

藉著耶輸陀羅對於自愛愛人的佛陀，所提出的控訴，我們看到了兩個期望值不同的人所引發的衝突。就佛陀與耶輸陀羅，對愛而言，筆者以為他們涉入愛情的理由，是完全不同的。

1、基本格局不同：

- (1)、佛陀有得其所愛的滿足感。
- (2)、耶輸陀羅有求不得愛的失落感。

2、而就人生追求的態度而言：

- (1) 佛陀想填補物質滿足後的空虛感，想尋求人生老病死的答案
- (2) 耶輸陀羅想取得世俗情愛的圓滿

²⁶ T. 14, no. 754, pp. 575b-588c (表示所引經文出自《大正藏》第14冊，經文編號754，頁575中段——頁588下段)《佛說未曾有因緣經》，蕭齊·釋曇景(479-502)譯，佛陀針對耶輸陀羅及末利夫人及其各自家族教育大眾，以十善法，並以譬喻及本生方式說因緣，曉喻大眾知因果、增長慧命、提昇淨化。《佛說未曾有因緣經》是本經總標題名稱。經中有佛說、弟子說、仙人說、諸天說、化人說共五種。本經屬佛親口所說。「佛說未曾有因緣」是本經的別題，屬以法立題。

²⁷ 梵語nirmīṭaka。指經由神通所變化顯現之人。如「大智度論」卷三云：「佛說有五種人說，一者佛字口說。二者佛地子說。三者仙人說。三者仙人說。四者諸天說。五者化人說。」大正藏四冊，第六六八頁上一中。

²⁸ 「汝頗憶念往世古時，誓願事不？釋迦如來，當爾之時，為菩薩道，以五百銀錢，從汝買得五莖蓮華上定光佛。時汝求我，世所生，共為夫妻。我不欲受，即語汝言：『我為菩薩。累劫行願，一切布施，不逆人意。汝能爾者，聽為我妻』汝立誓言：『世所生，國城妻子，及與我身，隨君施與，誓無悔心！』而今何故，愛惜羅睺羅，不令出家學聖道耶？」(p. 576a-b)

²⁹ 《大正藏》冊2，頁549-830中之597-588。

³⁰ 《過去現在因果經》：凡四卷(或五卷)。又稱過現因果經、因果經。為劉宋求那跋陀羅所譯。收於大正藏第三冊。係採釋迦自傳之形式，說其過去世為善慧仙人修行者，曾師事普光如來，至成佛後所說的本生之事蹟，由於此一因緣，故於現世能成就一切種智。為漢譯經典中，極具文學價值之佛傳。此經另有繪卷形式之繪因果經(迄今流行於日本)。另有兩種同本異譯本：後漢竺大力與康孟詳所譯之修行本起經、吳·支謙所譯之太子瑞應本起經兩卷，此二本亦收於大正藏第三冊。然開元釋教錄則謂，除上記之外，另有三種異譯本，即：後漢支曜所譯之小本起經二卷、後漢康孟詳所譯之太子本起瑞應經二卷、東晉佛陀跋陀羅所譯之過去因果經四卷，惟此三本今皆不存。

3、就對愛的感覺而言

佛陀被愛的很飽滿，藉由修行以能從小愛提升為大愛。耶輸陀羅則有被欺騙、被放棄不圓滿感，後雖了悟過去生的承諾，是不得不接受殘缺的愛。從佛陀和耶輸陀羅的生命文本裡得到的訊息是：兩人在多生流轉當中，在過程裡的每個階段，他們的選擇不管是愛人、被愛，得到愛或得不到愛，這浮沉之間的過程非常漫長。等到為悉達多太子，放棄與耶輸陀羅白頭偕老的幸福，從情愛裏抽離出來，追求宗教生涯。佛陀在身為悉達多太子這一生，就過去生的種種累積，所成就的timing下了一個很大的決心，而成為人天導師。

耶輸陀羅不同，不管在兩人關係裡當任什麼角色，她都不能自主，而須仰望所愛所敬之對方。就耶輸陀羅而言，諸多流轉的角色裏，曾因受騙而有恨，因妬忌而力求報復，因所求不得而自毀，也曾因為了愛而犧牲自己，若為青衣少女時，不執著於梵志莊嚴的長像，單純以花結緣，不許來生姻緣，則無《佛說未曾有因緣經》裡的閨閣之怨.....，種種一切所為皆為了愛，即便出家為尼，雖然由愛親轉為法親，佛陀仍是她追隨的人天導師，為了愛情而走入宗教，法親仍是親而不沾連，不像情愛的私我佔有容易焚身，耶輸陀羅做了選擇，是不得已或得已？是不是成為獨立的人格體，可惜經上無記錄，故無從得知。

2. Reconstructing Yasudhara's narrative

The various lives that Yasudhara has experienced are very much worth studying. If we take her role as Sidharta's wife to be a beginning point for her present life, we could then consider her role as the girl holding the five-root lotus flower in her past life. In the same way, her appearance as a Bhiksuni can be said happening in the next life. If we are able to reconstruct Yasudhara's life narrative throughout these three lives, and if we are able to connect these three lives from a young woman to a wife and then Bhiksuni as different stages in one life for a woman, we could then more clearly examine a woman's life experience struggling, growing, and transforming.

I shall follow a simplified law of the karma and try to reconstruct the life stories of Yasudhara. From the perspective of the "three-life karma", that is the past, preset and future, Yasudhara started as a young woman, full of illusions about love and passion, and gone through different periods in a marriage-being loved by a husband, deserted, misjudged/mistreated and punished. She finally followed the Buddha and joined the sangha. As a woman, all that Yasudhara has done is for love. She has experienced both joy and suffering in love.

Even as she appeared to have understood, she might have been reluctant because she could not do anything but be loyal to her own vows. Towards the Buddha, Yasudhara has followed upon him as a holy man and followed him closely. In the Heart Sutra (Fa Hua Jing), Yasudhara appeared as a Bhiksuni and received blessings from the Buddha. Nevertheless, she is still completely under the ways of the Buddha, and she seems to have a longer process to complete on her own way to enlightenment.

After reconstructing Yasudhara's life narrative in this paper, what we may want to reconsider is: What is Yasudhara searching for? What changes has she gone through in this process? Is it possible, in this long stream of time, to offer any meaning or explanation towards sufferings experienced and thus to break through all challenges and transform one's limited fatal boundaries, that is samsara? Is it possible to eventually show life's dignity under one's conscious determination?

二、重構耶輸陀羅的生命文本

因此，耶輸陀羅的生命樣態，非常值得研究，若以作為佛陀妻子³¹的此生為起點，往前追溯持五莖蓮花之青衣少女，以為過去生；再將隨大愛道出家為比丘尼的生命型態，作未來生；重構耶穌陀羅之三世文本，將少女、妻子、比丘尼之生命型態，連接成為一名女子的一生，將可以更清楚的檢視，女性生命過程裡的掙扎、成長與提昇。

就三世因果的簡律，重構耶氏的生命文本，以《增一阿含》、《六度集經》、《佛本行集經》、《過去現在因果經》、《佛說未曾有因緣經》、《法華經》³²為本。依過去、現在、未來之三世因果觀，耶氏從充滿純情幻想的愛情少女，經歷了結婚、為夫寵愛、被棄、苦行、受謗³³、處刑等，乃至最後隨佛出家。做為一名女性，耶輸陀羅皆因為愛，而受著諸多的苦樂，在情愛海裡浮沉。即便有所了悟，或許可能是忠於承諾的不得已。對於佛陀，耶輸陀羅仍是以仰望聖者的姿態緊緊跟隨。在《法華經》裡身為比丘尼，又得到佛陀的授記，仍然是涵蓋在佛陀已完成的生命型態裡，邁向自我完成的途中，只是她的過程更為漫長。文本的重塑，可以思考的部分是：耶輸陀羅為什麼追尋，過程裡有那些面貌？是不是能夠在時間的長流裡，對經驗裡的苦難，賦予意義與解釋，而表現出承受及改善力量，可以突破命運或是自我糾纏所局限的不自主與下墜——輪迴生死，終能在自主的抉擇下，呈現生命格局的尊貴？

3. Reinterpreting Yasudhara's choice and changes from a modern point of view

In terms of the physical forms, we always distinguish between males and females, but in terms of the inner self, it seems only more appropriate to distinguish between only the *yin* (feminine) quality and the *yang* (masculine) quality. That is, a man may have more *yin* (feminine) qualities and appear to behave more like a woman. On the other hand, a woman may possess more *yang* (masculine) qualities and appear to behave more like a man.

There were many limitations that women had to face in Buddha's time. It was certainly

³¹ 佛陀時代，存在一夫多妻制。佛出家前，悉達多太子的第一妃，諸經所載漢文譯語，多有出入。過去《佛本行集經》、《過去現在因果經》是記載為耶輸陀羅，《修行本起經》中為裘夷，《太子瑞應本起經》中為瞿夷，《異出菩薩本起經》中為俱夷。音譯計有瞿卑、裘夷、瞿波、幼毘耶、喬比迦。有兩種推測，本文同意其皆為同一人，不採瞿夷另有他人為青衣少女之說法。

³² 《妙法蓮華經》梵名 *Saddharmapundarīka-sūtra*。凡七卷，或八卷。後秦鳩摩羅什譯，略稱《法華經》、《妙法華經》。今收於大正藏第九冊。為大乘佛教要典之一，共有二十八品。漢譯《妙法蓮華經》有六種，現存者有如下三種：竺法護譯《正法華經》十卷二十七品（286）、鳩摩羅什譯《妙法蓮華經》八卷（406）、闍那崛多與達磨笈多譯《添品妙法蓮華經》七卷二十七品（601）。其中以正法華最詳密；妙法華最簡約，然流傳亦最廣，一般所誦者即為此本。本經之梵文本近時於新疆之喀什噶爾（Kashgar）等地發現，於一八五二年，法國學者布諾夫（Eugene Burnouf）自梵文譯成法文本出版。其後復有英譯本、日譯本（梵和對照）。

³³ 《雜寶藏經》（卷10）：……即掘火坑。以佉陀羅木。積於坑中。以火焚之。即將耶輸陀羅。至火坑邊。時耶輸陀羅。見火坑已。方大驚怖。譬如野鹿。獨在園中四向顧望。無可恃怙……即時向佛方所。一心敬禮。復諸釋。合掌向火。而說實語。我此兒者。實不從他而有斯子。若實不虛。猶六年在我胎中者。火當消滅終不燒害我之母子。作是語已。即入火中。而此火坑。變為水池。自見己身。處蓮花上。都無恐怖。顏色和悅。……合掌向諸釋言。若我虛妄。應即焦死。以今此兒實菩薩子。以我實語。得免火患。復有釋言。視其形相。不驚不畏。以此推之。必知是實。復有釋言。而此火坑。變為清池。以是驗之。知其無過。T04, p0497a~b

much more difficult for females to take any independent role in the social context back then. In terms of cultural conditions, all other conditions being equal, as we examine and compare women in modern times and in the old days, have we found women's life styles, characteristics and self-identities the same or different? Is it true that in terms of thinking patterns and habits, women have obviously shown their feminine qualities, which may have nothing to do with the change of time or the physical form?

In modern times, Yasudhara's experience could be used as a mirror for women today to reflect upon themselves. In the social and cultural context in Buddha's time, Yasudhara followed the skillful means provided by the Buddha. She accepted the fact, learned to know herself, and then transformed herself through practice and made new choices.

For the past 2000 years, human beings have tried any method to examine existence itself and provide various methods to handle it. Why do human beings exist? In terms of relations, people have to be connected. Where there is connection, there is support. But where does the support come from? The answer is human affection. Because of this affection, all sentient beings feel: "Yes, I am needed," "Yes, I am valued." As a result of such support, sentient beings are motivated to pursue and insist on their ideals. Human beings could not exist without the support of affection.

Therefore, the process of love/affection is one of the very important reasons for all sentient beings to live on. Nevertheless, from a Buddhist point of view, greed for love/affection, is also the source of samsara. In order to get rid of all conflicts and worries, one has to be able to love unconditionally. The beloved should also not be attached to the feeling of being loved. Love/affection has to be transformed to pure and stainless compassion. It should not differ in terms of time and space, and it should make no difference according to one's religious traditions or political parties.

When someone is no longer attached and becomes less selfish, the love/affection will grow larger in scope. When someone becomes more selfless and less differentiating, one's love will also become purer. Love/affection is the only existing treasure. To love or to be loved thus facilitates our existence. To practice love, we need to be fully awake as we learn, think, feel and see. There are four dimensions in true love, which are the four immeasurable minds (*si wu liang xin*): compassion (*ci*)—the willingness and ability to give people joy and happiness; empathy (*bei*)—the power to release, transform, and to reduce sadness and suffering; joy (*xi*)—the feelings to balance peace and satisfaction as well as to rejoice with all beings; giving (*she*)—the display of true equality, in which no one would seek to possess and everyone would allow private space of freedom for one another.

In order to achieve integrity and to exist with awareness, both men and women have to understand the *yin* qualities and the *yang* qualities. Through the records of the karmic connections between the Buddha and Yasudhara as well as the practice of Buddhism, Yasudhara was released from her attachment to love. All her love, passion, and desire had then been transformed in the path towards enlightenment. As the Buddha had then been able to detach from his lay life, he appeared as an instructor to teach his previous wife, who was still struggling. The Buddha had tried to transform their relationship to that of teacher and student in the Dharma. This is the so-called process of transforming from knowledge/awareness to wisdom (*zhuan shi cheng zhi*). That is, the Dharma is used to transform the knowledge/awareness of the karma into the serene wisdom. It does not matter whether one is male or female, lay or ordained, as long as one follows the teachings of the Buddha, everyone shares an equal opportunity of breaking through the current situation and becoming enlightened.

The feminine yin qualities, in terms of biological possibility, may seem to be less sufficient. Therefore, to become ordained in the physical form first may equip the females with a holy name and liberate them from the limited private domain to the public domain. As soon as the mind becomes truly ordained, all the knowledge/awareness will be thoroughly transformed to wisdom. As long as the Buddha's teachings are followed in both theory and practice, one shall cleanse one's karma and start anew. Once enlightened, there will no longer be any differentiation between men and women.

三、以現在觀點解析耶輸陀羅的選擇與改變

佛陀的時代，女性的生存條件有許多限制，在角色扮演上，依當時現象界的條件，自我主導性比較起今日，確有諸多的困難與不足。就文化條件而言，若將時間的轉軸拉齊，檢視過去與現在的女性，其生存樣態、性格特質與自我定位，是否有經久不變者，亦或已大有不同？是否就思惟與習氣上，女性明顯表現出的陰性特質，卻與時空遞嬗與肉身無涉？

就器世間而言，人雖分男女，但於內在，宜區分為陰性特質與陽性特質，也就是說，男性如果陰性特質比例高，他的基本思惟，表現出來的外在顯性行為，可能類同女性。而女性，若陽性特質比例高，則亦可能類同男性行為。

所以，愛染心強，慳嫉嗔恚的性格，是謂的陰性特質。佛以女身為例，是因為當時印度女性陰性特質強，陽性特質偏弱的緣故。比方，耶輸陀羅在《佛說未曾有因緣經》，表現出的陰性特質如下：

對情愛的痴——「時汝求我（時佛陀為梵志），世所生，共為夫妻。」（p. 576a）

對丈夫的愛——「奉事太子，如事天神，曾無一失。」（p. 575c）

對丈夫的怨——「忘忽恩舊，劇於路人.....守孤抱窮.....不能自刑.....懷毒抱恨.....為其眷屬（佛陀），何酷如之？」（p. 576a）

對丈夫的從——「聞是語（佛陀言）已，霍然還識宿業因緣。」（p. 576b）

對兒子的情——「聞是消息，將羅睺羅，登上高樓，約敕監官，關閉門閤.....。與子離別，涕淚交流.....愁苦。」（p. 576b）

耶輸陀羅的改變——「往事明了如昨所見，愛子之情自然消歇。遣喚目連，懺悔辭謝。」（p. 576b）

綜觀耶輸陀羅在《佛說未曾有因緣經》裡的行為表現和選擇，多因為順從和景仰佛陀的關係。耶氏的轉變，仍然以世俗倫理來依循丈夫的指示，接受了宿命的安排，承認盟諾，對自我的需求並不自覺。所以，關於女性的生存樣態，耶輸陀羅的生命史觀，確實可以拉近時空，作為當今女性再進一步提昇的思考明鏡。耶輸陀羅在當時的時空環境下，藉由佛陀的方便法門，依佛陀的證知教理，先接受現實，再自我認識，後經學習改變觀念，落實行為的調整，作出了新的選擇。二千年來，人類用各種方法檢視存在，對各種樣態提出應對之道。

人為什麼存在？就關係而言，人與人之間必有關聯。有關係就有支撐，可是支撐何來？愛，就是支撐的來源。因為愛，欲界眾生覺得：「我，被需要了」，「我被在意了」。因為這樣的支撐，眾生有慾望去追求或堅持，故而存在。人的存在，莫不以愛做為最重要的支撐。

所以愛的過程，是眾生想活下去的很重要的一個理由。就佛教觀點而言，貪愛，即為死生流轉的根本。所謂「愛河千尺浪，苦海萬重波。」要去除重重煩惱、不安，就必需作

到愛人者無所求，被愛者不貪戀，以自在的原則，愛得清淨無雜染。落實於不計長短的，不分遠近的，不分宗教黨派的法愛。

當一個人愈不執著、愈不自私，他愛的範圍就愈廣大，愛的付出就愈多！當一個人愈無我，愈不分別，他的愛就愈純淨。愛，是存在的唯一法寶。愛人或被愛，是維持存在的利器。所謂愛的修行，需要正知、正念、正覺、正觀。真愛的四個面向就是四無量心：慈——給別人喜悅快樂的意願跟能力；悲——舒緩、轉變、減輕憂傷和苦難的力道；喜——平衡和平及滿足的隨眾歡喜的感覺；捨——不霸佔，容許對方完整的自由感，是平等心的展現。

人無分男女，若要達到個人的完整和諧性的全人特質，則必需對陰性特質與陽性特質，能明確了知，則能如實存在。佛陀與耶輸陀羅的過去因緣的紀錄，佛陀宗教法義的方式，疏導了耶輸陀羅對情愛的深執，原本有所愛的情慾糾葛，趨向出家修梵行的解脫道。當年出家的佛陀已做到斷與離，故以指導者的角色，輔導尚未斷離欲愛的妻子，試著轉化關係成為法親裡的師生，這就是所謂的轉識成智，即是以佛法轉業識得清涼智慧，遑論男性、女性，或在家、出家，只要依循佛理，就有機會突破現狀，得到提昇。女性的陰性特質，在進化的可能性上，確有先天上的不足，所以身出家，讓女性肉體藉著神聖的名義，從侷限的私領域，進入公領域，而心出家，則是徹底地轉識成智，將觀念、作法依循佛陀的教誨，洗滌舊業，重新開始。一旦成就，即所謂的「佛法無男女相」。

4. The inspiration that Buddhists in modern times may obtain from female's narrative in the canon

In the long stream of time, sentient beings, according to their own karma, sometimes appear as male, sometimes as female, and sometimes both or neither. Due to biological features as well as socio-cultural context, women have had to make even more efforts in order to enjoy an equal share with men in terms of power and resources. In terms of integrity as a whole among all human beings, it does not matter as to whether one is male or female.

Instead, it matters most as to whether one can balance both the *yan* and *yin* features in oneself, whether one is aware of one's own qualities, and whether one is practicing to detach from that self. Keeping oneself aware is very important during the whole process of transformation. When someone can be honest with oneself, and focuses on the practice of implementing that honesty patiently and tries to balance ones' yin and yang qualities sincerely, one can play all the roles that Yasudhara has played with more awareness—from the roles of a wife, a lover, then to that of the Buddha's daughter.

In terms of the Dharma practice in modern times, have the Taiwanese Bhiksunis been able to break through this biological and cultural limitation and shown their capabilities actively? The Bhiksunis in Taiwan have two choices. They can either choose to follow the traditions and practice the Dharma without being actively involved in the society. Or they can also choose to take a more active role and participate in affairs related to the social welfare, culture, education and charities. In the physical form, they appear to have given up their female identity and they refuse to be assigned a specific gender, sexualized or materialized. They appear as the so-called "thought of living a great person."

So far, the Taiwanese Bhiksunis have been able to break through the difficulties experiences by female practitioners in the Buddha's times. They have more power and resources, and they have been making many contributions. There are examples in education, charities,

academia, Sangha education, promoting the exchanges among Buddhist women worldwide, social engagement. And then, in the world, there are so many great Bhiksunis devoting themselves for the benefit of all sentient beings, e.g. the International Association of Buddhist Women. But the Bhiksunis in Taiwan who can achieve high level of buddhism, are very rare.

Yasudhara and all Bhiksunis followed in the Buddha's steps. They have tried to "detach from self and experience emptiness." Yasudhara has done. We are still learning, trying and practicing. Let's follow Buddha's steps and become his daughters with mercy and wisdom.

四、經典女性的生命文本，對現代佛教徒的啟發

有情眾生，在時間的長河裡，因業緣輪迴，而有性別之流轉，時男，時女，時男。從生物特質的形成，文化環境的薰養，為女身者在現象界裡，關於權力的分配、資源的分享.....總是不斷地與生為男身者，需奮力協調爭取權力空間，以求平衡。以全人作為思考指涉之主體，遑論男身、女身，其陰性與陽性特質的平衡，能自覺及破我執，才是修行的最大功課。利用念頭，也就是正知正見，掌握較低的自我，使思想成為自我轉化過程裡的寶劍。當人能真誠地面對自我，並把它形賦於現實世界，使陰陽平衡，需要純粹的專注，高度的耐心及真誠的意願。故耶輸陀羅有此自覺，就能從佛陀的妻子、愛人的角色，轉變為佛陀的女兒。

佛陀的時代，強調眾生平等，雖對女性自我覺悟的心路過程，著墨較少。但佛陀教眾女子的智慧之道，如何看清楚存在的真實條件，以及個人可以選擇的機緣與努力，亦如耶輸陀羅，她不做佛陀的愛人、妻子，選擇常保菩提心、智慧不失的依教奉行，做為佛陀的女兒，這才是女性生存自覺、自在之不二法門。

依佛法實踐的時代性而言，現在台灣的出家女性，是否突破了生物與文化的現實性，而表現出主動與能動性？出家可選擇清修閉門修行為傳統比丘尼，或選擇入世參與社會福利、文化、教育、慈善事業等，扮演公共性的角色。她們展現出的外在意象，是放棄女身，轉成第三身，拒絕社會給與的性別化、性欲化、物化的框架，現大丈夫相。

目前台灣的出家比丘尼眾，在社會的權力與資源上，有突破佛陀時代的女性生態，擁有更多的權力跟資源，作出貢獻；如在教育，慈善志業，學術研究，僧團培育，提升佛教婦女國際交流，有佛教婦女協會（Sakyadduta the International Association of Buddhist Women），社會議題的關懷...等方面。但真正能參證到果位的比丘尼卻鳳毛麟角。

時至今日，以男身或女身成佛，已無太大爭議。修習佛法的重點，在「破除我執，證得空性」。發大菩提心，利益眾生。當我們明瞭陰性特質居多的女生，在可提昇的空間裡，內化心性，成為陰陽協調的大丈夫心，會在自我凝視及發生的實現中，趨向本我，以完整的小我圓滿大我，而臻無處不自在的自覺覺他之境。亦如耶輸陀羅，她不做佛陀的愛人、妻子，選擇常保菩提心、智慧不失的依教奉行，做為佛陀的女兒，這才是女性生存自覺、自在之不二法門。

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Wolf Totem or Dragon Totem?

狼圖騰？還是龍圖騰？

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Introduction. Last year a new book published in China created quite a stir in Beijing as well as throughout the rest of the country. The book is entitled “Lang Teng Tu” by Jiang Rong¹. The author claimed that more than 30 years ago during the Cultural Revolution, he volunteered as an educated youth to live and serve with the local people in the E-Lun grassland in Inner Mongolia. During the 11 years he spent in the grassland, he studied the characteristics and social structure of the wolf packs of that region. Eventually he was fascinated by these animals; and in particular, he admired their wisdom, courage and devotion to the pack. Since the book is over 400 pages long and the author expounded on many theses, we choose in this paper to examine perhaps the single most important and controversial thesis of the book. In short, the author maintains that the nomadic ethnic groups outside the Great Wall of China, which he characterized as people with the characteristics and culture of wolves, are superior to the Chinese culture, which has been primarily an agricultural society governed by Confucianism and symbolized as the dragon culture or “dragon totem”. The author went on to state that over thousands of years, the people with the dragon totem have become sheep and became the preys of the wolf totem people. In fact, he went as far as to claim that the Chinese civilization survives this long is due to the numerous blood transfusions from the Wolf totem people. The author’s argument is primarily based on the events which occurred during the periods when the various Chinese dynasties were undergoing decay, especially in the later part of the Qing Dynasty, beginning with the Opium War in the middle of the 19th century, when China suffered unprecedented national humiliations at the hands of the western nations and Japan. To see whether the author’s arguments have any validity, we shall provide a brief historical review of the most significant armed struggles between the Chinese and the various nomadic groups throughout history. Based on these historical events, we can then judge logically which culture is superior.

序言：中國大陸去年出版了一本轟動北京甚至全國的小說。書名叫《狼圖騰》¹。作者《姜戎》自稱三十多年前文化大革命時他作為一個知識青年志願到內蒙古邊境的《額倫草原》插隊。在那個長達十一年的歲月裏，作者被當地的狼群深深的吸引著。他崇拜狼的智慧，勇氣，和大公無私的精神。這本書長達四百多頁。內中論題繁多。我們現在要討論的，是這本書裏最令人注目和最容易引起爭論的論點。那就是作者認為關外的游牧民族是屬於狼的性質，所以這些民族以狼為圖騰。而數千年來中國的儒家哲學以龍為圖騰的文化已經退化為《羊文化》，只能作為狼圖騰的捕獲物。作者更進一步鼓吹他的《狼圖騰優秀論》。他認為中華文明能生存到了現在，是因為狼圖騰的民族給漢族無數次的輸血。作者的結論多半是根據各個朝代最衰落時所發生的事件，尤其是晚清十九世紀中葉鴉片戰爭以後，中國受了歐美列強和日本瓜分的國恥。作者的論點是否正確，我們姑且回顧歷史上中華民族與北方各個游牧民族最激烈的鬥爭和後果，再來理智地評判哪個是優秀而堅強的文化。

1. Jiang Rong, "Lang Tu-Teng," Chang Jiang Wen Yi Publishing Company, Wu-Han, China, 2004. 姜戎, "狼圖騰", 武漢市, 長江文藝出版社, 2004。

Historical Review: The Struggles between the Chinese and the Nomadic Tribes Through the Generations. 歷史的回顧: 中華民族與游牧民族歷代的斗爭

The struggles between the Chinese and the various nomadic groups in northern China dates back to time immemorial. For the purpose of our present discussion, it is only necessary to review three of the greatest struggles between the Chinese and those ethnic groups outside the Great Wall. 中國與北方游牧民族的衝突始於史前時期。為了針對《姜戎先生》的論點, 我們可以拿三個對具有歷史性的《漢胡》之爭來做我們的討論點。

- 1. The Hun Problems in the Han Dynasty.** The Huns had been a thorn in the side of the Chinese empire for generations and the conflicts intensified over the ages and culminated in the Han Dynasty (206 B.C. – 220 A.D.). The Hun problem had become so serious that the first Han emperor, Gao-Zu (206-194 B.C.), personally lead a campaign into Hun territory in his early reign only to have his army surrounded for eight days before Chinese re-enforcement broke the siege. For the following 66 years (206-140 B.C.) through the reign of four emperors (Gao-Zu, Hui-Di, Wen-Di, Jing-Di), the Chinese did every thing possible to pacify the Huns, by giving them food, silk and even beautiful young maidens. This accommodating policy had nothing to do with any inherent weakness of the Chinese, as the author, Mr. Jiang, might conclude.

漢朝匈奴之患: 匈奴之患歷代以來一直加劇, 到了漢朝時才達到高峰。由匈奴引來的災害, 已到了忍無可忍的地步。所以漢高祖劉邦登位後不久就帶兵御駕親征。可惜這場戰役並不順利。漢高祖被敵軍圍困於一個土山上, 以致絕食八天。幸虧援軍及時趕到才解圍。從那個時候開始, 以後的六十多年, 經過四代的皇帝《高祖, 惠帝, 文帝, 景帝》, 漢朝只能用千方百計來討好匈奴。每年送出無數的糧食, 絲匹, 甚至美女。這樣的千依百順的討好外交政策, 在作者《姜戎先生》的目光中, 他也許算是漢族《羊圖騰》的特性。

Before we jump to any conclusions, let us examine the political and economic situations in that period. When Gao-Zu, Liu Bang, became the first emperor of the Han Dynasty in 206 B.C., China, beginning from the Warring States period (475-221 B.C.), had already been in continuous warfare for over 270 years. Economically and mentally, the Chinese empire was in no condition to wage wars against any foreign threat. But by the time of the reign of Wu-di (140-86 B.C.), China already had peace for over 60 years and blessed with four generations of enlighten emperors supported by capable ministers. By 135 B.C., Wu-Di set in motion a series of plans to confront his tormentors to the north. One of the most impressive war efforts at that time was the imperial horse farms near the northern border, which at its peak raised more than 300,000 war horses for the empire's cavalry.

在我們未下結論以前, 我們該仔細地考慮當時的社會, 在政治和經濟的處境。從戰國時代開始, 到了漢高祖在公元前206登位時, 中國已經連綿不斷地遭受了差不多三

百年的戰禍。不論在經濟上還是在士氣上，中國人已經沒有力量用武力來直接解決外患。在這種環境下，忍辱負重的政策是對的。但是到了漢武帝（公元前140 - 86）的時候，中國已經得到了六十多年的休養。又適逢漢朝出了四五代的英明帝皇和大臣。到了公元前135年，漢武帝已經落實了一系列滅匈奴的方案。那時最令人注目的備戰規劃，是北方邊境的養馬場。那里飼養了三十萬餘匹戰馬，用來建立一個龐大的騎兵團。

By 130 B.C., many large scale campaigns against the Huns were carried out. These expeditions generally involved a number of large armies lead by outstanding commanders such as generals Li-Guang, Wei-Qing and Huo Qu-Bing, who would enter Hun territory via different routes for coordinated offensives. The combined size of these armies usually exceeded 300,000 soldiers and mounted warriors. At the beginning, both side had some significant victories and defeats but the struggle came to a culminating climax when the Huns lost over 100,000 men in a single battle. After that disastrous defeat, the strength and morale of the Huns were completely sapped and were never to recover.

到了公元前130年，龐大的漢軍已經開始北征。這支大軍由超卓將領，如《李廣》，《衛青》，《霍去病》等率領。他們多半是各人率領著一支部隊從不同的路線進攻，用聯合戰術方式攻擊敵人。這支出征軍的人數，步兵和騎兵往往超過三十萬。開始時兩邊交鋒各有勝負，但後來在一場戰役中，漢軍殲敵十萬。經過這一次悲慘的失敗，匈奴元氣大傷，永遠也不能復原。

There after, the Han Empire did not give the Huns an opportunity to recuperate; but instead applied military and diplomatic pressures on the Huns by first securing the Chinese border to the south (present day Vietnam and Laos) and the region near the Korean peninsula and either conquered or signed peace treaties with the kingdoms to the northwest (regions west and north-west of Xin-Jiang), which were generally allies of the Huns. The disastrous military defeat plus the diplomatic and military pressures created an internal struggle among the Huns, which lead to a split into the Northern Huns and the Southern Huns. The Chinese quickly seized this opportunity and signed a peace treaty with the moderate faction. Since the hostile faction of the Huns became diplomatically and militarily isolated, they decided that their only chance for survival was to move westwards. The Huns who remained in north China were eventually totally assimilated by the Chinese. By the 5th Century A.D., the Huns had reached as far as Eastern Europe and organized an empire located north of the Black Sea and the lower Danube. Consistent to their nature, the Huns continued to ravage all the local tribes around them and became the new scourge of Europe. Although they were able to reach as far as Hungary and Poland but they were never able to seize and occupy any Roman territory even although, by then, the Roman Empire was already in steep decline. The Huns, a scourge to China for centuries until they were expelled by the Han emperors, disappeared from Europe and from the historic scene as a remnant of them were absorbed by the Turks and Hungarians.

經過這一場勝仗之後，漢武帝並沒有給匈奴一個安息的機會。他一面鞏固南方(現在的寮國和越南)和東北(現在的高麗)邊境，另一方面則平定新疆西北部與匈奴有盟約的國家。在漢朝的軍事與外交雙重壓力下，匈奴內部發生分裂，形成了南北匈奴之分。漢朝趁機跟溫和派的匈奴簽了和約，把好戰派完全孤立起來。要生存下去，他們唯一的生路是向西遷移。在北方住下來的匈奴後來慢慢的被中華文化同化。往西走的匈奴到了公元後第五世紀時已經跑到了東歐。即使羅馬帝國那時已經衰落，但匈奴也沒有能力奪得羅馬帝國的一寸土皮。他們曾在《黑海》以北建立了一個王國。匈奴在中國邊境的時候是本地居民的瘟疫神，到了東歐以後也是東歐的瘟疫神。不過歐洲的人民比中國的老百姓幸運得多，因為匈奴這個禍患很快就在地球上和歷史上消失。殘余的則被《匈牙利》和《土耳其》併吞融化。

2. The Mongolian Conquest and Rule in the Sung Dynasty. At the waning years of the great Tang Dynasty (618-905 A.D.), the Chinese Empire once again fell into disarray where literally any man can round up enough local ruffians and bullies and declared himself an emperor. Marauding bandits were all over the country. Besides the so-called Five Dynasties, a Turkic/Mongol ethnic group set up the kingdom Xi-Xia in the present Gan-Su and Xin-Jiang region and the Khitans found the Liao Kingdom in northern China with its capitol in what is now Beijing. When the first emperor of the Song Dynasty, Song Tai-Zu, unified China once again in 960 A.D., he and his successors were never able to recover those vast areas in the northern and northwestern regions which were part of the Tang Dynasty. By the early 12th century, a new power rising from the far northeastern region known as the Jurchens conquered the Liao Dynasty and moved its capital to Beijing and became known as the Jin Empire. Their victorious army did not stop at Beijing, but rather moved quickly southward and attacked the Song capital of Kai-Feng. The city fell in 1126 A.D. and the young emperor, Qin-Zong and his father, Hui-Zong, along with the entire imperial household of over 3,000 persons became captives. This incident is referred to in Chinese history as the “Kang-Jing Humiliation – Kang-Jing being the reign title of Qin-Zong”. A brother of the captive emperor ascended the throne in 1127 with the dynastic title of Gao-Zong and set up its capital in Hang-Zhou (and renamed it Lin-An, meaning “arrived at tranquility”). One can judge the “head-in-the-sand” mentality of the decaying Song imperial court at the time from the way they renamed the new capital. Historians called this part of the Song Dynasty the Southern Song to reflect the fact that its capital had moved to the south. The Jin Empire even moved its capital from Beijing to Kai-Feng as they control most of the land north of the Yangzi River. For the next 153 years there were constant warfare and political strife between the Southern Song and the Jin Empire. By the time the Mongols conquered the Jin and invaded China in the mid-1200s, the Song imperial court in Lin-An continued to deteriorate to the point of total hopelessness. The city of Xiang-Yang was under siege by Mongol forces for five years and every soul in the palace knew about it except the emperor. The Song court was so rotten to the core that if it were not for the Mongolian invasion, the Song empire would have in any case crumbled internally from rebellions.

南宋時期蒙古的入侵與統治：在唐朝末年的時候，中國又成為四分五裂，各據一方的局面。那個時代任何人都可以聚集一群流氓地痞，就可以稱王稱霸。全國流寇四

起。除了歷史上所謂《五代》之外，西北部（現在的青海和新疆地區）有《西夏》，北方有《契丹族》的《遼國》建都於現在的《北京》。宋朝第一任皇帝《太祖》在公元九百六十年終於統一全國，但他和他的繼承人並沒有能力收回盛唐時的疆土。到了十二世紀初期，一個東北遠方叫做《女真》的新興民族，進兵滅了《遼國》，建都《北京》，自稱《金國》。但金人並沒有罷休，他們乘勝南下，直迫宋朝首都《開封》。金人把城攻破後年輕的皇帝《欽宗》和他的父親《徽宗》以及宮裏全部三千多口，都成為金人的俘虜。這就是中國歷史上所謂《靖康之恥》的事件。《靖康》乃是《欽宗》的年號。一一二七年《欽宗》的弟弟上位，廟號《高宗》，建都於《杭州》，並改名為《臨安》。從他們更改首都的名字，就不難看到這班昏君奸臣的駝鳥心態。歷史學家叫這個朝代為《南宋》，以表示京都南移的意思。後來金人佔領了長江以北一大片領土之後還把首都搬到《開封》。以後的一百五十多年《金國》與《南宋》在軍事和政治上的鬥爭愈加劇烈。到了蒙古人把《女真族》滅了以後，再揮師南下時，《南宋》的昏君奸臣還在醉生夢死。《臨安》的政權已腐化到無可藥救。《襄陽城》被蒙古大軍圍困了五年，宮裏上上下下都知道此事，惟獨皇帝被蒙在鼓裏。到了這個地步，即使沒有金人或蒙古人的入侵，《南宋》也必然會廢於內亂。

3. **The Manchu Conquest and Rule in the Ming Dynasty.** The Ming Dynasty had more incompetent and cruel emperors, corrupt officials and evil eunuchs who dominated the imperial court than any other dynasty. It is really a miracle that the Ming Dynasty lasted 276 years. The only few bright spots in Ming history were the sea faring technology and impressive explorations of Zhang He. When the Manchus conquered the Ming Dynasty in the mid-1600s, the Chinese empire had already fallen as a rebellion lead by Li Chuang entered Beijing and the Ming emperor, Chong Zheng, (1628) committed suicide in the outskirts of the capital. The Chinese empire was literally handed to the Manchus, an ethnic group from the north-eastern region of China, as Ming general, Wu San-Gui “invited” the Manchus into China for the purpose of suppressing the rebellion. Of course, after Li Chuang and his followers were eliminated, the Manchus refused to leave and eventually occupied the rest of China as well as incorporated the vast regions north of the Great Wall, including Mongolia extending to almost as far as Lake Baikal, and the northwest region extending as far as Lake Balkhash in Kazakhstan. Under the Qing Dynasty, China became one of the most powerful countries on earth and endured 268 years.

明朝末期滿族的入侵和統治：不論是昏君或是奸臣和陰險的宦官，在明朝是多如鴻毛。這一點，中國歷史上沒有朝代能出其右者。明朝能統治中國二百六十多年，這是歷史上的奇跡。除了在航海技術上，鄭和出海探險的壯舉顯露出一點光芒之外，明朝可以說是中國的悲劇朝代。在十七世紀中葉滿洲人還沒有入關之前，明朝政權早已崩潰。土匪出身的《李闖》攻入北京，《莊烈帝崇禎》被迫在北京郊外上吊。明將《吳三桂》引滿洲大軍入關平亂。與其說《滿洲》征服《明朝》，不如說是《吳三桂》雙手把大明江山奉獻給滿人。後來滿洲大軍把《李闖》的殘余和明朝的遺老統統消滅以後，把中國的領土擴展到史無前例的宏大：東至朝鮮，南至越南，西至《巴爾喀什湖》，北至《貝加爾湖》。

Discussions: On the Claim that the Survival of Chinese Civilization Depended on the Blood Transfusion from Nomadic Groups. The key issue we would like to take with the book “Lang Tu Teng” is the author’s thesis that Chinese civilization survived till these days was due to the infusion of superior blood from the nomadic tribes, which the author characterized as people of the “wolf culture” or “wolf totem”. Let us examine the following historical facts and current international situations to see if the authors arguments have any validity at all:

論點：中華文明生存到現在是靠外族的輸血之說。我們這裡討論的重點，是作者《姜戎》先生斷言中華文明幾千年來生存到現在的原因是得到了北方游牧民族《狼圖騰》無數的輸血。作者既然沒有拿出明顯的證據來支持他的論述，他的思維大概是被中國各朝代衰落時受到了外強的欺凌和國恥的影響。不過，我們可以從以下的歷史和現代國際形勢上的論點，來試探作者的思維，是否是從民族自卑感飼養出來的鑿空之論：

(1) The Hun Problem during the Han Period. In this mortal struggle between the Huns and the Chinese over a millenium, it was finally resolved in the Han Dynasty. It is rather obvious who the victor was in the struggle as this centuries-old scourge was totally eliminated by assimilation and expulsion. When part of the Huns moved to Europe, they were unable to survive even though the Roman Empire was already undergoing decline and east Europe was populated only by small uncivilized tribes. Even under such a favorable condition the Huns were not able to build an empire and flourish. Whatever remained of the Huns in Europe, by the 5th century they were totally absorbed by the Hungarians and the Turks. On the other hand, Chinese civilization continued to flourish; whether it is in terms of land area, population or in international influence, China has been at the fore front among the world’s leading nations.

漢朝與史前匈奴之患：這個近千年的漢胡之爭，到了漢朝才得到絕對的解決。在這場生死鬥爭中，誰勝誰負是很顯明的。一部分的匈奴給中華文明同化，而另一部分移居東歐。到後來在歐洲只是曇花一現，不久就消失於地球上。試問如果匈奴這個所謂《狼圖騰》真的是最優秀的民族，為什麼不能在東歐立足？那個時期《羅馬帝國》已經衰落，東歐的居民都是還沒有開化的弱小部落。在這個有利的環境下，匈奴也沒有能力立國，甚至發揚光大。反看中華文明，數千年來，不論在國土，人口和在國際上的影響力，在世界上都名列前茅。

(2) The Mongolian Conquest of China. When Kublai Khan (1216-1294) ascended the throne in China in 1280, he resisted the adaptation of Chinese culture in general and government administrative system in particular although he chose to use the Chinese word “Yuan” as the name of his empire. Since the Mongols at the time still did not have a written language, and in order to rule China, he surrounded himself with advisors from Persia and the Arab countries. But to rule a vast country with a rich ancient culture and well developed civil administrative system such as China with a handful of alien advisers was simply impractical or even impossible. So it was not surprising then the “none-Chinese” policy was eventually reversed and that Chinese systems and customs were utilized through the empire. In retrospect, few evidence of Mongolian rule remained as the Yuan Dynasty simply became just one of the Chinese Dynasties in history. Here is a classical example where the victor became the vanquished and the conquered became the

conqueror. This seemingly contradictory outcome is the result of a strong culture absorbing a weaker culture.

蒙古的入侵和統治:元世祖忽必烈1280年在中國登位後，即使他選國號為“大元”，他力圖反抗接受中華文化的影響力。但是那個時候蒙古還沒有文字。他就利用波斯人和阿拉伯人來統治中國。可是中國國土那麼大，人口那麼多，再加上數千年的歷史和文化。利用幾個外國人來統治中國是根本行不通的。所以不久以後就把這個政策廢掉。全國上下的行政部門都恢復漢化。蒙古人統治了中國八十八年，但蒙古統治者對中國文化與社會的長遠影響，真的如鳳毛麟角。在中國歷史上，元朝跟其它的中國朝代並沒有什麼區別。那是因為優秀的文化可以把入侵者同化，征服者到後來終於被征服。這就是經典的例子。

(3) The Manchu Conquest of China. Unlike the Yuan Dynasty, the Qing Dynasty adapted the Chinese systems and customs to rule China from the beginning, including the imperial family using Chinese names. For that reason, the Manchus were assimilated into Chinese society very quickly. The question begging to be answered is why would the Manchus chose to adapt the Chinese culture. After all, they have their own language and had been the ruler of the land, so they could have dictated their terms and could have taken the draconian steps of prohibiting the use of Chinese imperial customs and even the language. Of course, the answer is that when two cultures of comparable strength are merged into a single society, a new culture consisting the stronger characteristics of the two will emerge. On the other hand, if a weak culture merges with a stronger culture, the superior culture will almost all ways absorb the weaker one in totality leaving maybe a few traces of the vanished culture. It is not simply accidental that Chinese civilization grew and flourished continuously for almost five thousand years. This is primarily due to the adaptability and vitality of the people and their culture. Since the dawn of mankind, which ethnic group or nation can absorb and eventually totally assimilate an external conqueror?

滿洲的入侵與統治。滿洲入關後統治中國跟元朝的方針不一樣。清朝一開始就接受了中國文化。甚至連皇室貴族的姓名都拿漢字來代替。所以滿族很快就給漢族完全同化。問題是為什麼滿洲心甘情願的給漢化？其實答案是很簡單的。每逢兩個文化混雜在一起的時候，如果两者的道力是相等的話，則兩邊的堅強部分會保留下來，而殘弱的部分則被淘汰。這樣就產生了一個新的混合性的文化。若是兩個文化強弱相差太遠的話，則弱者必定被淘汰。漢族文化連綿不斷的發展了近五千年，並不是偶然的。那是因為漢族文化有堅強的繁殖力。試問在人類漫長的歷史途中，有哪個國家或民族能夠把外來的統治者完全同化？

Concluding Remarks 結論

1. **The Author's Motive.** What is the author's motive in espousing far fetched ideas which are totally devoid of historical facts? There are only two possible reasons:

(1) The author wants to shock the world with something controversial in order to make a name for himself.

(2) The author's pseudonym or real name "Jiang Rong" is also the name of an ethnic group

in ancient China. Judging from the name, it is entirely possible that he is suffering from a severe case of nationality inferiority complex and wishes to be a descendent of the “wolf totem” people.

作者的動機：作者發表完全違背歷史的言論，他的意圖是什麼呢？這不外有以下兩個可能：（一）他用標新立異的手法，企圖一鳴驚人。

（二）作者的筆名或真姓名《姜戎》，也是中國古代的一個少數民族的名字。顧名思義，此君可能患上了嚴重的國籍自卑感，一心想做個《狼圖騰》的後裔。

- 2. The Source of Inferiority Complex.** It is entirely possible that Mr. Jiang Rong is suffering from a severe case of national inferiority complex. This phenomenon is very common amount the Chinese people, even among intellectuals and government high officials. Dr. Hu Shi once said “our intelligence can not be compared to the others and physically we can not be compared to the others.” He was referring to the Westerners of course. Then there are the types like Lee Deng Hui who is too ashamed to be Chinese and dreams day and night to be Japanese. The source of this inferiority complex originates from the decaying Qing Dynasty beginning with the Opium War in the early 1840s when every Western nation, with Britain as the ring leader, forcibly dumped opium by the hundreds of thousands of chests on the Chinese population. Every European country, including the United States, had territorial concessions in China. If one look at some pictures of the Chinese people taken at the turn of the 19th century, near the end of the Qing Dynasty and the beginning of the National Republic of China, from top to bottom, whether they be high officials of the court and rich merchants, or peddlers and soldiers on the street, due to poor health conditions and a large percentage of the population were opium edicts, most people had the image of a sickly wretched soul. The Chinese of the late 19th and early 20th century were referred to as “The sick men of Asia”. The problem is that many people nowadays seem to have eyes growing on their behind and can see only the dark eras of national humiliation in the past and refuse or unable to see the present and future. People tend to forget that Chinese civilization has made glorious contributions in the arts, literature, science and technology in the past four thousand plus years. Even in the later part of the 20th century, there are a number of Nobel prize winners who are from Chinese descends. In terms of physical strength and competitive spirit, the Chinese team won 32 gold medals at the Olympiad in Athens, only 3 behind the United States. One can give numerous examples to show that the Chinese as a nation and as an ethnical group, is not inherently inferior mentally and physically compared to any other ethnic group or race. For the author to maintain that Chinese civilization has degenerated into a “sheep totem” is utter nonsense. Throughout the history of China, it has been the case that as long as there is an effective and stable central government, China has always stood tall among the elite nations of the world.

自卑感的根源：姜戎先生很可能是患了國籍自卑感。這個怪現象在中國社會是很普遍的，即使是知識分子和官員也大有其人。胡適之博士曾說過；“我們思想不如人，身體不如人”。他說的當然是指中國人不能和西方人相比。還有李登輝之流，認為做一個中國人是無限的恥辱，日夜夢想當上一個日本人。這個民族自卑感起自十九世紀中葉鴉片戰爭的時候。那時以英國為首的歐美各國把成千上萬箱的鴉片強行的運進中國大陸。幾乎每個歐美國家都在中國擁有一塊或幾塊殖民地。如果你看到清末民初時中國人的相片，上至達官貴人，下至販夫走卒，多半是三分象人，七分象鬼。這都是因為老百姓健

康差，民眾普遍吸大煙造成的怪現象。從十九世紀中葉直到二十世紀中葉，世人都稱中國人為亞洲病夫。現在的問題是還有很多中國人，他們似乎眼睛都生在屁股上，只能看到過去黑暗的國恥，而不能或拒絕看看現在和將來。一般人似乎忘掉中國文明幾千年來在學術和科技上為世界人民作出輝煌的貢獻。到了二十世紀也沒有例外，中國祖籍的諾貝爾獲獎者大有其人。如果拿體力和個人的技術來比長短，中國人也有很出色的表現。2004年在雅典奧運會上中國隊拿下三十二枚金牌。數目只比稱王稱霸的美國少了三枚。不論是從智力上還是從體質上來說，中國人並不是先天不足，作者斷言中華文明已經退化為“羊圖騰”，這思維簡直是荒謬絕倫。數千年來，有歷史證明，只要有一個穩定的中央政權，中國歷來都是世界上富強的國家。

Dragon Totem and not Wolf Totem Can Contribute to World Peace and Prosperity. The Confucian dictum “rule by benignity and virtue”, as symbolized by the dragon totem, will contribute to world peace. However, this philosophy should be modified slightly to make it “rule by benignity, virtue and law”. During the great Tang Dynasty (618-905) tens of thousands of students came from other Asiatic countries to study in China but the Chinese had never sent any Confucian missionaries to other countries for the purpose of glorifying their philosophy and believes. After all, to the Chinese, humility, humbleness and tolerance are considered to be virtues. Conversely, nations and ethnic groups symbolized by the “Wolf Totem” would cast a dark shadow throughout the world as strong nations abuse their power by waging wanton wars of aggression and the rule of might-is-right would become an accepted norm. Unfortunately, for a nation “to rule by benignity and virtue” is not a given birthright; but rather that nation must have the wherewithal to withstand possible interference from other political entities who may want to impose their wills upon others. Thus the dragon totem must not be a papiermache, but rather, its brain must be in the form of a superior educational system, its internal organs must be constructed from robust economic and social systems; and above all else, its claws must be made from technology that is second-to-none in the world. Under these conditions the dragon totem will be able to stand tall among nations and bring peace and prosperity to the world.

3. **龍圖騰，而不是狼圖騰，會給世界帶來和平和繁榮。**中國的儒家哲學，“以仁德治人”是龍圖騰的象征。不過，我們得把這個思維補充一下，改為“以仁德和法律治人”。在盛唐的時代，亞洲各國都派留學生到中國來學習。但是中國從來沒有派儒家學者到外國去宣揚他們的學說。謙虛與寬容在中國人的思維裏，是一種美德。反過來說，狼圖騰的文化都以好戰凶殘，窮兵黷武為他們民族的特性。如果世界上多半的國家都拿狼圖騰來做國策，則這個世界將會被籠罩在黑暗裏。當然，我們的龍絕對不能用紙和漿糊做的。它的腦汁要用最優秀的教育制度打造，它的內臟應該是充滿活力的經濟與社會制度，它的爪牙則是世上無雙的尖端科技。有了以上的條件，龍圖騰不僅能夠立足於中華大地，還可以給世界帶來和平和繁榮。

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Language

語言與文字

Frank

潤 泰

More than two hundred years ago, American founding fathers fought against the irrationally colonial rule of Great Britain. After declaring independence, the United States of America still uses English as its official language. If the leaders of founding fathers did not have such a great vision to continue to use English as its official language, the multi-dialects and multi-ethnic-groups in the United States would make it difficult to unify the country. Then it becomes a super power in the world. After all, language is just a communication tool and the selection of an official language should be based on culture and practicality.

兩百多年以前，美國先民反抗英國殖民剝削起義，經過激烈戰鬥後獨立，仍以英語為官方語言。若沒有美國獨立時制憲先賢的高瞻遠矚，由多種族多語系組成的美國，實難以統一而發展為世界上的一等強國。到底語言只是一種溝通工具，應為中性，取捨應以文化及實用為主。

The Republic of China founded in 1911 and the People's Republic of China founded in 1949 both use Chinese Mandarin as their official oral language. This is because Chinese Mandarin was the Qing Dynasty official spoken language for 268 years, which is similar to the case that English has continued to be the official language after the independence of the United States.

中國大陸與台灣均以北京話為官方語言，這是基於中國曾被清朝統治 268 年，以北京話為官方語言的事實，與美國獨立後仍以英語為官方語言的事實，有異曲同工之處。

There are many different dialects in China and people with different dialects are difficult to communicate orally with each other. Consequently, the unification of China mainly results from the unified written language. The size of China is about the same size of Europe. However, China is one country whereas Europe is divided into about 30 countries. The main reason may be due to the difference in written languages. The Chinese written language does not use phonetic alphabets and its words are hard to change. On the other hand, the European countries written languages use phonetic alphabets to spell out and their words are easily changed with different pronunciations. European people with different dialects lead to different written languages. Consequently, Europe is divided into many countries because there is no common communication tool to link them together.

中國有許多方言，往往南腔北調溝通不易。統一主要靠的是「書同文」。中國與歐洲大小類似，然而中國是一個國家而歐洲卻劃分成將近三十國，主要原因之一就是文字。由於歐洲各國使用的是拼音文字，語言不同即文字不同，難以溝通，故難以統一。

The traditional Chinese written language has been used for more than two thousand years without any problem after being unified by the first emperor of the Qing Dynasty. However, the People's Republic of China (PRC) has simplified its characters since 1957. Many words in the simplified Chinese characters are very different from those of the traditional Chinese characters used in Hong Kong, Taiwan, and abroad. Consequently, people who use the

simplified Chinese characters are more difficult to communicate with people who use the traditional Chinese characters.

自秦始皇統一中國後，統一文字，實行二先千多年未變，歷久彌新。然而中共自1957年改行簡體字，與香港，台灣與海外所使用中國傳統文字相去甚遠。「一國兩字」，不利於溝通與統一。

Because the use of the traditional Chinese written language has not slowed down the cultural and economic developments in Hong Kong and Taiwan, the change from the traditional Chinese characters to the simplified Chinese characters by PRC appears not necessary. On the other side, people who only know the simplified Chinese characters have difficulty to read ancient Chinese books and Chinese books published in Hong Kong and Taiwan, which use the traditional Chinese characters. This hurts the five thousand years old of Chinese cultural continuity and communication between the Mainland China and Taiwan.

鑑於香港和台灣保持使用傳統文字，並未造成文化經濟發展落後，中共過去實行的文字簡化，無必然的正當性，反而由於有些文字簡化過度可能使學生難以閱讀中國古籍和港台書籍，不利於中國五千年文化的傳承和台灣海峽兩岸中國同胞們的溝通。

With computer word processing, simplified characters are not necessary. The simplification process in the Mainland China has been carried too far. Too many characters look almost identical. Too many characters are written the same, pronounced the same, but have different meanings.

用電腦文字處理，簡體字是不需要的。中國大陸的文字過於簡化。很多字體幾乎完全一樣。很多字體寫起來一模一樣，發音一樣，但它們卻不同意思。

PRC should gradually recover the use of the traditional Chinese characters in the mainland. This will not only help the five thousand years old of Chinese cultural continuity but also help communication between Mainland China and Taiwan toward future peaceful unification.

中國大陸應該逐漸恢復中國傳統文字，方有益於中國五千年文化的傳承和台灣海峽兩岸文化及經濟的交流，且有益於中華民族未來的和平統一。

An American Born Chinese's Experience in Learning to Read Chinese Without Taking Classes 一美籍出生華人未修課學習中文的經驗

Winston C. Chow

(This paper is a reference for American Born Chinese.
There is no need to translate it into Chinese.)

周 棋

(這篇文章供美籍出生華人
參考不須翻譯成中文)

Many locations in the United States are remote from schools that teach the Chinese language, and in fact, many areas are located away from any four-year colleges or universities. Also, the population of people with Chinese heritage is very scarce in many locations. Furthermore, even for those who live near universities offering Chinese, work or family schedules may preclude people opportunities to take classes. Thus, opportunities for many people to study Chinese in the “normal” way are lacking, and they must find alternate methods to learn.

I am one of those many people who live far away from both facilities that offer classes in Chinese and also communities of people with Chinese heritage. Thus, a search for some imaginative ways in order to learn to read Chinese was necessary. Through this article, I describe some of the unconventional methods that I used. These ideas will not likely produce the fluency of someone whose native language is Chinese, but they have the potential of producing fluency at the elementary school level. This level is useful because it is sufficient to read simple articles, simple letters in block print form, street and building signs, menus, etc. Luckily, I already had some rudimentary knowledge of spoken Mandarin of which a large portion is thanks to my late parents as well as rudimentary knowledge of some characters in the traditional form. Certainly, the ideas suggested here are much easier to implement for those who start with already a little bit of knowledge of pronunciation and a little bit of knowledge of some of the common characters. However, I believe people who start with no background at all can use this method after first learning just a few hundred elementary characters from a textbook but still without attending classes.

Since, due to time constraints, my studies so far concentrated more on learning traditional characters than simplified characters, the description here emphasizes this type of characters. Since literature are written in both styles, in my opinion, one need to ultimately learn both up to the elementary school level. Yet, in order to avoid confusion, also in my opinion, one would benefit most by learning each style one at a time up to the elementary school level before switching over to study the other style.

For the uninitiated beginner, the first thing that one needs to learn is how to pronounce the characters. A popular phonetics method is the Pinyin system. It uses alphabetical letters pronounced in unique ways to pronounce Chinese characters. There are many books available describing this phonetics method. For example, this method is very briefly described in the beginning of the book *Reading & Writing Chinese* by William McNaughton and Li Ying, revised edition copyrighted in 1999. One must become proficient with this phonetic system before studying characters, and it can be learned by self-study of books. These phonetics are used as tools to find words in a dictionary.

The next thing is to learn the strokes of writing some basic characters. This too can be

learned by self-study of books in the market, including the one by McNaughton and Li, and stroke counts serve as another method to look up words in a Chinese-English dictionary when only the characters are present without their pronunciations. However, since many words may have the same number of strokes, one further benefits by learning to subset characters by first looking up “radicals”, and then counting the remaining number of strokes to completely write the character. This too can be learned by self study of books such as *What Character is That?: An Easy-Access Dictionary of 5,000 Chinese Characters* by Ping-Gam Go or other books. Also, a list of radicals along with a list of new radicals for simplified characters are given in McNaughton and Li. I still have not memorized the radicals but did gain some familiarity with them when seen.

We do need a Chinese-English and English-Chinese dictionary. I like the *Chinese Characters: A Genealogy and Dictionary* by Rick Harbaugh, which can be purchased via Amazon.com and/or used on the internet via www.zhongwen.com. One must use either Pinyin or radicals or stroke count to look up words in this dictionary. An alternate dictionary is Concise English-Chinese Chinese-English Dictionary (New Edition) by Martin Manser, copyrighted in 1999. The latter one emphasizes simplified characters.

After self-learning the Pinyin system, with some proficiency with characters strokes and some preliminary familiarity of at least the traditional character radicals, we have the basic tools to further learn to read Chinese. Uninitiated beginners must purchase from a choice of a variety of textbooks found in bookstores that teaches beginning Chinese for English speaking people. However, I am unfamiliar with the books since I already had some rudimentary knowledge of very basic Chinese. Yet, looking at some of them in stores, these books do seem to lend themselves to self-study. After learning some basic characters and phrases using these characters with a beginner 搵 book in Chinese, we now have the initial knowledge to embark on learning more advanced Chinese. This was my starting point, except that I also had to learn the Pinyin, which was new to me. This basic knowledge served as an initial “seed” for me to further develop new knowledge.

What follows is the description of my own experience in learning Chinese by independent study. Having already a primitive background in the language, I did not learn Pinyin from books. Instead, I jumped directly into learning to read Chinese by a hit and miss method, which helped me learn Pinyin. Today, I still remain far from true fluency in Pinyin as well as the use of radicals and strokes in finding words in a dictionary, but I believe I can locate possibly 2/3 of the words in a dictionary.

In order to learn Chinese, starting in the mid-1990’s, I started to look for any articles or books with short articles, written in Chinese, found at home, restaurants, internet, etc. Some letters in Chinese were also be used, provided they were in block print format, not cursive. I preferred documents that are broken up into short articles, and I attempted to read one paragraph at a time. I usually avoided newspapers reporting current news because I found them to contain many advanced phrases that were difficult to decipher. I preferred articles that told some short stories about someone’s life experience, as they seemed easier to comprehend, and even their phrases tended to lend themselves to intuitive guesses of meanings that often turned out to be correct.

With the very basic knowledge I already had to serve as the seed, equivalent to that learned from the study of those books for beginners I already mentioned, I attempted to read one of these articles to the best of my ability and noted unfamiliar words. Phrases caused a lot of trouble, even today. Using a pencil in order to not damage the document, I lightly made marks on

unfamiliar words. Then I went to a dictionary and broke the word down into parts that matched the dictionary's list of radicals and attempted to find the word. If one radical did not prove fruitful, I looked for other radicals that may be part of the word. If the radical method seemed to fail, out of necessity, counting strokes was used as the alternative method, even though it is often times more cumbersome. In search of the word by either the radical or the stroke count method, I often observed lists that had one more or one less stroke, as I may have counted the strokes incorrectly. As mentioned, I believe I was able to find perhaps 2/3 of all the words that I seek. I often wrote new words on paper with the Pinyin pronunciation, including tones, and their English definition. Sometimes, I also noted accompanying phrases as given by the dictionary, being that Chinese does so heavily relies upon understanding phrases, which, as mentioned, was difficult. (In fact, very advanced phrases were what caused me to stay away from newspaper articles). Usually, one or two paragraphs are plenty for one session, as more would over saturate me. As proficiency developed, I sometimes did one or two extra short paragraphs. Then I reviewed that words that I wrote on paper, again often also considering some of the phrases. At another sitting, I continued to attempt memorization of the words I wrote on paper. At another time, the whole process described here is repeated using subsequent paragraphs in the article or a new article. As a by-product, this exercise helped to improve my ability to use radicals.

To learn Pinyin, I had to resort to my "seed" knowledge again and looked up words that I already knew well. I had to read (but did ask people) about the use of the 4 tones. After finding these words, I looked at the Pinyin pronunciation of the words, whose pronunciations were already familiar to me. In this manner, some proficiency with Pinyin gradually developed over time. Also reading about the use of Pinyin from books, whose names I do not recall, helped supplement this "guess and learn method".

Finally, I attempted to use my often imprecise knowledge of strokes to write, including letters. Although it is surely technically incorrect, I merely formed my thoughts in English sentences and literally translated them to Chinese. In that way, a lot of my writing must certainly have turned out to look awkward, but people informed me that my general ideas were communicated. As with the reading, this do-it-yourself method of learning to write will probably never make one as proficient as a Chinese language native, but it served as a way to teach me to write some things that actually communicated thoughts. For words, whose Chinese translations were never learned, forgotten, or just cannot be pulled out of the head while writing, the English-Chinese part of a dictionary was necessary for the translation. Pinyin pronunciations of the new words were also noted. Unfortunately so far, using dictionary was necessary for nearly all my letters.

After recycling the above independent study method repeatedly for several years, some knowledge of the Chinese language gradually developed. Characters often seem easy to forget, sometimes even after a very short time of disuse, and this caused a great dependence upon a dictionary. My future hope is to continue to improve my language ability and to seek methods to also learn simplified characters. Perhaps the use of textbooks to learn simplified characters may prove to be more necessary than that of traditional characters since at the moment I seem to have less access to literature written in simplified characters. The method described here is not a very efficient way to learn Chinese, but it does work. Another method is to buy an advanced Chinese reading textbook and merely self-study it. Yet, I describe my experiences hoping to increase incentives among people, like myself, who lack access to formal study facilities. Perhaps one theme of this article is "whenever there's a will, there is a way".

**Elder Master Venerable Hsu Noble Yun's Self-
Description of His Time and Instructions (1)**

**上虛下雲老和尚自述
年譜暨開示 (1)**

Edited by Shan De, Tzen Shai, and Lu Shei Kang

順德, 岑學, 及呂學寬編輯

**This silly, decrepit old fool; how to strive in the bad world.
Using a turtle's hair as pillars to build Way Places; forget myself, but worry about people.
Shovelling snow, digging wells without ever resting; has lived a wretched, upside-down life.
Searching far and wide for a true friend; still he hasn't found one who knows his sound.
Why not give it up; toil for an entire life for people's suffering.**

“Roaming-in-illusion Bhikshu,” Hsu Yun (1840-1959).

這個癡漢有甚來由，末法無端為何出頭。
嗟茲聖脈一髮危秋，拋卻己事專為人憂。
向孤峰頂直鉤釣鯉，入大海底撥火煮漚。
不獲知音徒自傷悲，笑破虛空罵不啣溜。
噫問渠為何不放下，蒼生苦盡那時休。

幻遊比丘-虛雲(1840-1959)

Master Hsu Yun's Self-Description of His Time

上虛下雲老和尚自述年譜

My last name is Shaw. My ancestors were from Lan-Ling. I am the descendant of Emperor Liang Wu. My family lived in Xiang-Xiang, Hunan. My father's first and middle names are Yu Tang. My mother's last name is Yan. During the early years of Emperor Dau Guang in the Qing Dynasty, my father was an officer in Fujian province, and helped the government of Yun-Chun. When my parents were over forty years old and they did not have a son, my mother went to Guan Yin monastery to pray for a son. When she saw the monastery was leaking and the bridge was broken, she swore to renovate it. One day, my parents both dreamed that a man with a long beard wearing a green robe, riding a tiger came into their bed. They were surprised and told each other. Then my mother discovered that she was pregnant. Next year, my father moved to Quan Zhou to work.

予俗姓蕭。係出蘭陵。梁武帝之後。世居湖南湘鄉。父玉堂。母顏氏。清道光初年。父宦遊閩。戊戌己亥間。佐治永春州幕。父母年逾四十。憂無後。母赴城外觀音寺祈子。見寺宇殘破。及東關橋樑失修。發願興建。父母同夢一長鬚著青袍者。頂觀音跨虎而來。躍臥榻上。驚起互告。遂有娠。翌年父移佐泉州府幕。

* In the 20th year of Emperor Dau Guang (1840), I am one year old.

道光二十年庚子一歲 (1840年)

I was born at 5-6 a.m., July 29, 1840. When I was born, my body was like a big bun of

meat. My mother was scared and she thought she would never have a son. She was very disappointed and died out of breath. Next day, there was a man selling medicine. He opened the bun and obtained a son. I was raised by my stepmother.

七月二十九日寅時。予誕生於泉州府署。初墮地。為一肉團。母大駭慟。以今後無復舉子望。遂氣嚔死。翌日有賣藥翁來。為破之。得男。由庶母王氏撫育。

[Major Events This Year] We had the first Opium War. In the 19th of Dau Guang in Qing (1839). The governor of Canton burned the opium. The British invaded Canton.

[是年大事] 鴉片戰爭起。清道光一十九年（1839年）粵督林則徐禁鴉片。焚英商藏煙。英國進兵廣東。

* In the 21th year of Dau Guang, I am two years old.

道光二十一年辛丑二歲

* In the 22th year of Dau Guang, I am three years old.

道光二十二年壬寅三歲

[Major Events This Year] The unjust Jiang Lin treaty was signed between China and Britain. China opened five harbors for trading. Hong Kong was leased to Britain as a territory.

[是年大事] 江寧條約成。開五口岸通商。割香港給英國。

* In the 23th year of Dau Guang, I am four years old.

The above happened in Shan Zhou.

道光二十三年癸卯四歲

以上在泉州。

* In the 24th year of Dau Guang, I am five years old.

道光二十四年甲辰五歲

* In the 25th year of Dau Guang, I am six years old.

道光二十五年乙巳六歲

* In the 26th year of Dau Guang, I am seven years old.

道光二十六年丙午七歲

* In the 27th year of Dau Guang, I am eight years old.

道光二十七年丁未八歲

* In the 28th year of Dau Guang, I am nine years old.

道光二十八年戊申九歲

* In the 29th year of Dau Guang, I am ten years old.

道光二十九年己酉十歲

The above happened in Zhang Zhou, Fu Ling.

以上六年在漳州福寧。

* In the 30th year of Dau Guang (1850), I am 11 years old.

道光三十年庚戌十一歲(1850年)

My father returned to Shan Zhou. My grandmother was old. She appointed two young girls to be my future wives to succeed my father and uncle. One had the last name, Tian, and the other had last name, Tan. Both their families were from Xiang-Xiang, Hunan, and worked in Fujian. They were my father's friends. My grandmother whose last name was Chow, and she died in the winter. My father was in the mourning period.

父復回泉州。祖母周氏。年老。以予兼祧繼叔。為定二室。一田氏。一譚氏。二家皆湘籍宦於閩者。世交也。冬月祖母周氏去世。父丁憂守制。

[Major Events This Year] Hong Xiu-Quan led a revolution in Jin Tian.

[是年大事] 洪秀全起義於金田。

* In the 1st year of Emperor Xian Fung, I am 12 years old.

咸豐元年辛亥十二歲

In February, my father and me visited Taiwan. We took a small western boat from Xia Men, Fujian. We saw a huge thing as big as a mountain in the middle of the sea. All the people recited "Na Mo Guan Ying Buda". The boat went on about half an hour, and then we saw the tail of a huge fish. We did not know how long the fish was.

二月。予父以事往臺灣。攜予行。初乘小洋船。由廈門出發。於茫茫大海中。現一物大如山。高出海面數丈。全船人皆合掌念觀世音菩薩。船行半小時。始見魚尾形。其長不知若干里也。

[Major Events This Year] Hong Xiu-Quan took over Yun An, and called himself, "The king of peaceful kingdom".

[是年大事] 洪秀全陷永安。稱太平天國王。

* In the 2nd year of Xian Fung, I am 13 years old.

咸豐二年壬子十三歲

I went with my father to send my grandmother's coffin back home to Xiang Xiang, Hunan. My father invited monks to my home to pray for my grandmother. When I saw the triple jewels, I was very happy. There were some sutras at home. I started to study the biography of Xiang Shan. The enlightening of Guan Ying Buda refreshed my mind. In August, I stayed home with my uncle together. Then I worshiped at the southern mountain. I also visited many monasteries and did not feel like going home. I was afraid of my uncle's seriousness and did not talk with him about it.

予隨父送祖母生母靈柩。回湘鄉安葬。請僧人至家作佛事。得見三寶法物。生歡喜心。家中藏有佛經。初看香山傳。觀音菩薩成道事。熏染於心。八月。隨叔父蒲堂。進香南嶽。遍遊諸剎。若有夙緣。不欲回家。以畏叔嚴。不敢言。

* In the 3rd year of Xian Fung, I am 14 years old.

咸豐三年癸丑十四歲

My father observed that I would not follow a usual life. He helped me and invited Mr.

Wang to teach me how to cultivate at home. He asked me to study many Buddhist books and taught me Qi- Gung. My mind wanted to learn Buddhism, but I was afraid of talking about it. In the winter, my father was out of town, and my father asked my uncle to take care of me.

父窺予有出塵志。欲因勢利導。留於家中。請一位先天大道王先生。教在家修行法。令看各種道書。及教內外氣功。心弗善也。然不敢言。冬父服闋。付予屬叔父管教。自往福建。佐廈門關事。

[Major Events This Year] Hong Xiu-Quan established the capital in Nanjin. Ceng Guo Fang organized the troops of Xiang.

[是年大事] 洪秀全定都南京。曾國藩募湘軍。

* In the 4th year of Xian Fung, I am 15 years old.

咸豐四年甲寅十五歲

* In the 5th year of Xian Fung, I am 16 years old.

咸豐五年乙卯十六歲

My father stayed in Xia Man for two years, and then returned to Quan Zhou.

父在廈門關二年。又回泉州。

* In the 6th year of Xian Fung, I am 17 years old.

咸豐六年丙辰十七歲

I studied cultivating books for three years. I had no special things and remained serious, and made my uncle happy. I assisted the household to avoid my uncle's watching. One day, when my uncle left, I escaped from home and went to the southern mountain. Due to many different roads, I was caught before I was half way there. My stepbrother and me were sent to Xian Zhou. Not long after, my father took two young ladies, Tian and Tang home, and made me marry both of them. I lived with both of them without any physical touching. I spoke Buddhism to both of them and they understood it. I noticed that my step brother had a superior talent and I spoke Buddhism to him, too. Inside and outside of the house, we were pure and clean friends and family.

予在家讀道書三年。認為非極則事。如坐針氈。乃佯博叔父歡。助理家政。以懈其防。一日乘叔父外出。予念離家時至。乃打包向嶽去。歧路多。半路被截回。將予及從弟富國送至泉州。未久。父將田譚二氏接回。舉行婚禮。將予禁錮。與二氏同居而無染。予為二氏說法。亦能領悟。見從弟富國有超俗志。亦時與說法。閨中堂外。胥成淨侶。

Elder Master Venerable Hsu Noble Yun's Instructions

上虛下雲老和尚開示

Monastery Jing An established Buddhist Association in Shanghai

in the 3rd year of the Emperor Hsuan Tung in the Qing Dynasty

Described by Mr. Lin Chin-Pu in Shanghai

宣統三年在上海靜安寺成立佛教總會

All of you invited me to speak about Buddhism here. When I talk about this, I feel very embarrassed since I have no real cultivation. Although I talk about it, it is just what is left over from our ancestors, but nothing involving me. Imagine that our Buda came to this world is for a big ambition. He first taught us eighty four thousand ways of cultivation. One way cures for one illness. If you are not ill, you don't need any way to cure. If you have one illness, then you need to take one way of cultivation to cure it. In China, the best curing medicines are Zong, Lu, Jau, Mi, Jin, and holding sutra. The above ways of cultivation have their glorious time. Now the most popular curing medicines are in Jiangshu and Zhejiang. For gentlemen and compassionate fellows, eastern and western Mi are very popular. Those ways of cultivation are wonderful, and we don't pay attention for Zong and Lu. This is almost the end of dharma, it is not the end of dharma, but the end of humanity. People talk about Zen and Buddhism, but do not practice Buddhism. They look down on the behavior of Buddhism, and don't understand the cause and result. They break the precepts of Buddhism. These are current peoples' mistakes. If we are true Buddhists, we have to be very careful and not give up. There are many different methods to cultivate. Each method can help us to understand life and death. The Shurangama Sutra describes, "The goal for cultivating becoming Buda is unique a one. There are many methods for cultivation." Therefore, twenty sages have their own methods to cultivate. We only need to learn one method to cultivate. If you try to learn many different methods, then you can not learn them well. Thus, if you hold the names of 6.2 billion kings of Budas, worse than hold one name of Guan Yin.

今承眾位居士邀請略談佛學。論到此事。老衲抱愧萬分。蓋緣自己毫無實行。雖然浮談淺說。無非古人剩語。與我本沒交涉。想我佛為一大事因降世。垂訓八萬四千法門。總皆對病開方。果若無病。藥何用施。有一病未癒。則不可不服其藥。其方在我華夏最靈驗者。莫過於宗律教淨。以及誦持密咒。以上數方。在此土各光耀一時。目下興盛見稱者。無越江浙。於台賢慈恩。東西密教。大展風光。諸法雖勝妙。唯於宗律二法。多不注意。嗟茲末法。究竟不是法末。實是人末。因甚人末。蓋談禪佛者。多講佛學。不肯學佛。輕視佛行。不明因果。破佛律儀。故有如此現象。大概目下之弊病。莫非由此。既然如是。你我真為生死學佛之人。不可不仔細。慎勿暴棄。法門雖多。門門都是了生死的。故楞嚴經云。「歸元性無二。方便有多門。」所以二十五聖各專一門。故云一門深入。若一聖貪習多門。猶恐不得圓通。故持六十二億恆河沙法王子名。不及受持一觀音名號也。

If you try to learn Buddhism, you need to be sincere, not careless. If your motivation is very firm, don't believe magic power, believe causes and results, and practice Buddhism very seriously, then you can cultivate yourself to become a Buda one day. In fact, there is no difference between usual people and Budas. Our mind is the Buddhism. No need to cultivate it. Today we talk about cultivation, because we are lost and involved. We are too involved in many business in our usual life, therefore our minds are divided into ten levels of spirits. If you understand ten levels of spirits, it is one mind. It is the Buddhism. We have to hold the precepts and to cultivate ourselves very hard to clean our sins and mistakes. If we clean our bad habits and sins, then we don't need any medicine. Ancestors said, "Everything is pure and simple. There is no secret solution of becoming

a sage.” It is like water with dust. If we add a cleaner, then the dust goes down and water is clean. Studying Buddhism is exactly like this. Therefore, usual people cultivate and convert them into sages. But when we cultivate, we have major and minor methods. If we use the recitation of Ametaba as our major method, then use other methods to assist. If we use other methods, we can go to the paradise land too. The blame for the recitation of Ametaba is mouth and mind not consistent. If we recite Ametaba continuously till we don't recite, and it still recite itself day and night. If we work so hard, we don't worry that we can not go to the paradise land. Focusing on Zen, this method is superior to other methods. It is like holding a flower with a smile. People using this method succeeded was very rare. It is very hard and beyond the teaching of Buddhism, and cannot be understood by usual people. If people cannot clear their minds completely, then they only need to study one sentence. Don't be eager to comprehend, but sit and forget. Don't be greedy for the magic power of wonderful realms. Completely clean your thoughts. Focus on one sentence. Separate your consciousness continuously for a long period of time. Before you produce one thought, look further down. Don't care whether you can comprehend or not. In this situation, thought and no thought are the same. It will touch the beginning of life, and overthrow death. Then you believe Buddhism is true. Wei Shan said, “If life is continuous and not decreasing. The steps of Buddhism are determined.” This is not cheating.

凡學佛貴真實不虛。盡除浮奢。志願堅固。莫貪神通巧妙。深信因果。懷戒如霜。力行不犯。成佛有日。別無奇特。本來心佛眾生原無差別。自心是佛。有何修證。今言修者。蓋因迷悟之異。情習之濃。謬成十界區分。倘能了十界即一心。便名曰佛。故不得不盡力行持。消除惑業。習病若除。自然藥不需要。古云。但盡凡情。別無聖解。喻水遭塵雜。一經放入白礬。清水現前。故修學亦如是。情習如塵。水如自心。礬投濁水。濁水澄清。凡夫修行。故轉凡成聖也。但起行宜辨正助。或念佛為正。以餘法作助。餘法都可迴向淨土。念佛貴於心口不異。念念不間。念至不念自念。寤寐恆一。如是用功。何愁不到極樂。若專參禪。此法實超諸法。如拈花微笑。遇緣明心者。屈指難數。實為佛示教外之旨。非凡情之所能解。假若當下未能直下明心之人。只要力參一句話頭。莫將心待悟。空心坐忘。及貪玄妙公案神通等。掃盡知見。抱住一話頭。離意識外。一念未生前。直下看將去。久久不退。休管悟不悟。單以這個疑情現前。自有打成一片。動靜一如的時候。觸發機緣。坐斷命根。瓜熟蒂落。始信與佛不異。滄山云。「生生若能不退。佛階決定可期。」豈欺我哉。

I see people who do not understand the principles believe the incorrect theory. They use the wrong theory of Zen to blame Zen and don't know the correctness or incorrectness, and say that Zen is so so. From the ancient time up to now, the masters or sages of Buddhism are very rare. Only Zen is superior to other methods. Use other methods to understand Buddhism completely, which is very difficult. These days, people cannot make progress, because people talk too much, but do not practice it. Do not believe causes and results, and do not hold precepts. When we learn Zen, we are supposed to focus all our minds on reciting the Buddha's name. If we use such attitude to

recite Buda's name, then we must meet Buda. If we concentrate our minds completely day and night, we can comprehend. We must focus on one method (one way). If we focus and study one method continuously and consistently, then we must meet Buda eventually. Don't worry about our deep sins and mistakes. If we work very hard, we can overcome our bad habits and sins. There is no other method or technique better than this method. Many people like to study fast and work little. They study Zen today, and recite Buda tomorrow or hold sutra. If you use many ways or methods to cultivate, it doesn't help. Change one way to another to cultivate, no real practice. Make more sins and then become the family of sins. When you get old, nothing is accomplished. You blame Buddhism. Ancestors said, "If you don't want to receive more sins, then don't criticize and blame Buddhism." Today, we celebrate this great meeting, we have to be eased and relaxed. We cultivate from listening, thought, and practice to the bliss land. Ah Nan tried to memorize very well and dropped into biased thoughts. When we are free to learn Buddhism, why don't we look inside our minds. If we can understand and comprehend our minds, then we will become budas. Hsu Yun is a wild man without knowledge. You invited me to come here to give a speech. I express my personal experience of practicing Buddhism. Today is the nineteenth of September, let us focus on reciting Guan-Yin Buda's name and hear our recitations from our ears. Let our lives be calm and bliss.

每見時流不識宗旨。謬取邪信。以諸狂禪邪定。譏毀禪宗。不識好惡。便謂禪宗如是。焉知從古至今。成佛作祖。如麻似粟。獨推宗下。超越餘學。若論今時。非但禪門。此外獲實益作獅吼者。猶罕見之。其餘諸法。亦不無弊病。要知今日之人。未能進步者。病在說食數寶。廢棄因果律儀。此通弊也。若禪者以打成一片之功夫來念佛。如斯之念佛。安有不見彌陀。如念佛人將不念自念寤寐不異之心來參禪。如斯參禪。何愁不悟。總宜深究一門。一門如是。門門如是。果能如此用功。敢保人皆成佛。那怕業根濃厚。有甚習氣不頓脫乎。此外倘更有他術能過此者。是則非吾所能知也。每歎學道之士。難增進勝益。多由偷心不歇。喜貪便宜。今日參禪。明日念佛。或持密咒。廣及多門。不審正助。刻刻轉換門庭。妄希成佛。毫無佛行。造諸魔業。共為魔眷。待至皓首無成。反為訕謗正法。古云。「欲得不招無間業。莫謗如來正法輪。」今逢大士勝會。同心慶祝。各各須識自家觀自在。大士從聞思修。入三摩地。阿難縱強記。不免落邪思。將聞持佛佛。何不自聞聞。反聞聞自性。性成無上道。虛雲一介山野之夫。智識淺薄。因承列位厚意邀來。略敘行持損益云爾。今朝九月正十九。共念觀音塞卻口。大士修從耳門入。眼鼻身意失所守。絕所有。切忌有無處藏身。當下觀心自在否。

**My Refuge Father: Elder Master
Venerable Hsuan Noble Hua**

**我的皈依師父
上宣下化老和尚**

Chin Jen

親珍

(Mostly edited from the biography of the Master Venerable Hsuan Noble Hua published by DRBA) (大部份摘至法界佛教總會出版的「上宣下化老和尚」傳)

Verse in Expression of faith from Dhyana Master Hsu Yun
虛雲禪師表信偈

**Proclaiming [Hsuan] Wei's wonderful meaning to promote Shakyamuni's Buddhism.
Buddhism Transformations [Hua] inherited from Ling Peak to exalt the Dharma Path.
Taking across [Du] four minds and six prajna paramitas to transmit the mind seals.
The wheel [Lun] revolving unceasingly to rescue the suffering hordes.**

“Year of the Buddha” 2983, the year Bingshen, written by De Qing Hsu Yun, the eighth generation of the Wei Yang, at the Dharma Lecture Hall of Zhenru Chan Monastery.

宣為妙義振家聲 化承靈嶽法道隆
度以四六傳心印 輪旋無休濟苦輪

佛曆二千九百八十三年歲次丙申
為仰宗第八代德清虛雲書於真如禪寺說法堂

I first heard Buddhism on and off in early 1980s and then came to U. S. A. to study as a graduate student. In 1988, Master Hsuan Hua led a delegation to Taiwan to preside over the Ceremony of Reciting Gwan Yin's Name to Protect the Country and Quell Disasters. Therefore, I knew his name ever since. When my loving father passed away in 1989, I was very upset for a long period of time. Moreover, many misfortunes happened to me so that my mind and body were in pain. I felt “The world is changeable, and the earth is fragile.” I went to Avatamsaka Vihara in Maryland to attend the Dharma worship meetings in 1992. Then I went to participate in Repentance Meetings in order to take refuge from the Master in California in May 1993. Unfortunately, the Master did not show up due to his illness. In November 1993, the Master came to propagate Dharma in Maryland, I met him at Avatamsaka Vihara with my mother. I asked him a few questions, and he answered all the questions with a smile. Then he asked about my father, brothers and sisters, and finally advised me “come to live at the Sagely City of Ten Thousand of Buddhists in California.” At the end of our conversation, I bowed to salute to him three times. His kindness and compassion were engraved in my mind forever. When I heard the bad news of the Master passing away in June 1995, I felt very sad and regretted that I did not cultivate myself. I finally took refuge with the Triple Jewel - the Buddha, the Dharma, and the Sangha from Dharma Masters of the Sangha, who follow the Elder Master Venerable noble Hua, to be my transmission masters, in June 1997. I was given the Dharma name Chin Jen and started to recite Buddhist sutra, and study Dharma.

我於一九八零年初聞佛法，後赴美留學，斷斷續續。一九八八年，宣化上人率領僧團從美國加州萬佛城赴台灣主持護國息災觀音法會，我因此得知上人。一九八九年，我的先父往生，我痛不欲生，再加上事與願違，諸多不順，身心縈苦，深感「世間無常，國土危脆。」因此我於一九九二年至美國馬利蘭州華嚴精舍開始參加法會，一九九三年赴加州萬佛城拜萬佛寶懺，想借此皈依上人，惜他因病未能出席，我法願未成。同年十一月，上人蒞臨馬州弘法，我攜母親終於在華嚴精舍見到了久仰的宣化上人，我上前向上人請教問題，他微笑的一一作答，並詢問我父親及兄弟姊妹全家，最後他叮嚀我「到萬佛城來住」，我然後向上人頂禮三拜，他慈祥和藹的面容，永遠的刻畫在我心靈裏。一九九五年六月上人涅槃，噩耗傳來，我悲痛不已，後悔沒有好好修行，愧對上人。我終於一九九七年六月在華嚴精舍皈依佛法僧三寶於宣化上人所屬僧團，法名親珍，正式研讀佛經，學習佛法。

The Dharma name of the Master Hsuan was An Tzu (peace and compassion), also known as Tu Lun (Liberate [from the] Wheel [of Rebirth]). He was the Ninth Patriarch of the Wei-Yang Chan (Chinese Zen) School of Buddhism and was granted the Dharma Seal of the Wei-Yang lineage from the Elder Venerable Master Hsu Yun, and his Dharma-Transmission name was Hsuan Hua (Proclaim and Transform). He often referred himself as “a living dead man”, or “the Monk in the Grave.” Throughout his life, he never wanted fame or profit, and he had no intention to contend with others even more so. Instead, he would rather be a “a small ant” beneath the feet of all living beings, and used his body as a stepping stone for living beings who sought to transcend from commoners straight to the ground of the Buddha.

上宣下化老和尚法名「安慈」，字「度輪」，接上虛下雲和尚法脈，為禪門為仰宗第九代傳人，嗣號「宣化」。自號「活死人」，「墓中僧」。上人一生不慕名利，不與人爭勝負，寧願做一隻「小螞蟻」，走在眾生的腳底下，讓眾生踏在自己身上，從凡夫直達佛地。

Master Hsuan was a native of Shuang-Cheng County in Ji-Lin Province in northeastern China, and was born in 1918. His father's surname name was Bai and his mother's maiden name was Hu. His father was a diligent, frugal, simple and honest farmer. His mother was a pure vegetarian who recited Buddha's name throughout her life. She gave birth to four sons and three daughters. Then one night, she had a dream in which she saw Amitabha Buddha emitting a light so radiant that it penetrated heaven and shook the earth. Shortly after, she gave birth to her youngest son. When the Master was born, the room was filled with a rare fragrance. For three days and nights the Master cried continuously, a sign of his deep sympathy for beings suffering birth, oldness, illness, and death in this Saha (defiled) world. When the Master was a child, he followed his mother's example, eating only pure vegetarian food and reciting the Buddha's name with sincerity. When eleven years old, the Master came across a dead body in the wilderness. Suddenly he was awakened to the distressing phenomena of birth and death and the impermanence of all beings. Subsequently he resolved to abandon the householder's life to cultivate the Way. The Master took excellent care of his parents, fanning them in summer and warming their beds in winter. As time passed, he became widely known as “Filial Son Bai”.

上人是中國東北吉林省雙城縣人，出生於一九一八年。父姓白，母胡氏，父親是勤檢樸實的莊稼漢，母親一生茹素念佛，在生了四男三女之後，於一夜夢見阿彌陀佛大放光明，照動天地，產下幼子，上人出胎異香滿室。降生後連哭三晝夜，似乎悲憫著娑婆世界的生老病死大苦。幼隨母茹素念佛。年十一偶值荒郊死嬰，深感生死事大，迅速無常，遂萌出家修行之志。上人事親至孝，晨昏定省無微不至，孝名遠播，人稱「白孝子」。

At fifteen, he took refuge with the Elder Venerable Master Chang Jr. of San Yuan (three

conditions) Monastery and became a disciple of the Triple Jewel, investigating and practicing Chan (dhyana) meditation. When the Master was nineteen, his mother passed away. Hence the Master put down all the myriad conditions. In the same year, the Master respectfully requested the Elder Venerable Chang Jr. to shave his head and leave home-life. After the Master received the Shramanera (novice monk) precepts, he returned to live beside his mother's grave in a sorghum stalk hut for three-year mourning period. The Master ate only one meal a day at noon and never lay down to rest at night. He bowed to the Avatamsata Sutra, and performed pure repentance. As each day went by, his ability to concentrate become more proficient, and his compassion grew deeper and deeper. At the age nineteen, on the nineteenth day of the sixth lunar month (the anniversary of Guan Yin Bodhisattva's attainment of the Way), the Master made eighteen great vows and resolved faithfully to achieve each one of them in order to relieve and cure all illness and sufferings of all living beings. In 1948, he visited at Nan Hua Monastery and bowed to the Venerable Master Hsu Yun, who was the era's most distinguished leading authority on Buddhism. At their first meeting, there was a mind-to-mind seal dialogue between the two, and the Master had a verse composed:

“The Venerable Master Yun saw me, saying, “it is thus.”
I saw the Venerable Master Yun and verified, “Thus it is.”
The Venerable Master Yun and myself together are both thus,
And vow that beings everywhere realize they, too, are thus.

In 1949, the Master bade farewell to the Venerable Master Hsu Yun and traveled to Hong Kong to spread the Buddhadharma. After his arrival, the Master impartially proclaimed and propagated the Five Schools and helped rid of the religious schools and sects of bigotry. In addition, he renovated and reconstructed many ancient Bodhimandas, printed sutras and commissioned the images of Buddhas and Bodhisattvas. He also established Hsi Le Yuan (Western Bliss Garden) Monastery, the Buddhist Lecture Hall, and Tzu Hsing Monastery. In 1956, the Elder Master Hsu Yun from Yun Jiu Mountain sent to the Master a certifying document of the Wei-Yang School entitled “The Treasury of the Orthodox Dharma Eye: The Source of Buddhas and Patriarchs.” He appointed the Master to become the 45th generation in a line descending from Shakyamuni Buddha, and the 9th generation of the Wei-Yang Lineage, and bestowed him the name “Hsuan Hua” (Proclaim and Transform).

上人十五歲皈依哈爾濱市郊三緣寺上常下智老和尚為三寶弟子，研習禪定。十九歲母親往生，於是萬緣放下，禮請三緣寺上常下智老和尚剃度出家。受沙彌戒後，披緇結蘆，守孝三年，日一食，夜不臥，拜華嚴，禮淨懺，定功日純，悲心日深。十九歲那年的六月十九觀音成道日，在佛前發下十八大願，一生篤行實踐，歷盡艱苦，為了救治一切眾生的疾病苦難。一九四八年抵廣東南華寺，參禮當代宗門泰斗虛雲老和尚。虛老和上人會晤時，曾有以心印心之談話，上人為此作偈曰：「雲公見我云如是，我見雲公證如是；雲公與我皆如是，普願眾生亦如是」。一九四九年，叩別虛老，赴香港弘化，平等宣揚五宗，打破門戶派別，修古剎，印經造像，成立西樂園寺，佛教講堂，慈興寺。一九五六年，虛老特從雲居山寄給上人為仰的祖脈源流，任命上人為釋迦牟尼佛的第四十五代及中國為仰宗第九代嗣法人，賜名「宣化」。

In 1959, some disciples of the Master in the U. S. A. established the headquarters of the Sino-American Buddhist Association, now known as the Dharma Realm Buddhist Association. In 1962, causes and conditions matured and he accepted an invitation to come to the U. S. A. The

Master then established the Gold Mountain Monastery to transmit the orthodox Dharma to the Western countries. In 1968, after the Master had finished lecturing on the Shurangama Sutra, five young men and women, all of whom were American university students, sincerely requested to leave the householder's life and shaved their heads under the Venerable Master. These were the first Americans to become fully ordained Buddhist monks and nuns, marking the beginning of native Sangha in the history of American Buddhism. The Master had devoted his life's work in three main areas: 1) Bringing the true and orthodox teachings of the Buddha to the West and establishing a proper monastic community of fully ordained monks and nuns (Sangha) here; 2) Organizing and supporting the translation of the entire Buddhist canon into English and other Western languages; and 3) Promoting wholesome education through the establishment of schools and universities. In 1976, the Sagely City of Ten Thousand Buddhas was established in Ukiah, Northern California. It occupies a total of 480 acres of land and is a Way-Place for all Buddhist in the ten directions. In addition, there are Gold Wheel Monastery in Los Angeles, Gold Summit Monastery in Seattle, Gold Buddha Monastery in Vancouver etc. - a total 27 Way-Places were established to form a solid foundation in the Buddhist of Northern America. All the monks and nuns follow Buddhist rules, one meal a day at noon, no lying down to rest at night, keep five precepts, reciting Buddhist name, study Buddhism and Zen, live peacefully together, and devoted all their lives to Buddhism.

一九五九年，上人有弟子在美國成立「中美佛教總會」，即現今「法界佛教總會」。一九六二年，應請赴美，於加州三藩市成立金山聖寺傳續佛教正法於西方國家。一九六八年，於「楞嚴經講修班」結業後，為五位懇求出家的男女大學生批剃，創下美國佛教史上有僧記錄。此後，宣公致力於弘法，譯經，教育三大志業。又廣收徒眾，建道場，立宗旨，光大如來正法家業。一九七六年，於北加州瑜伽市達摩鎮建立萬佛聖城，佔地四百八十畝，作為十方道場。隨後設立金輪聖寺，金峰聖寺，金佛聖寺，華嚴聖寺，…等二十七道場，其中僧眾均須恪遵佛制，秉持日中一食，夜不倒單，衣不離體，持戒念佛，習教參禪，和合共住，獻身佛教。

The Venerable Master lectured sutras and spoken the Dharma daily for several decades. He always explained the profound meanings in a way which was easy to comprehend. Furthermore, the Master exerted great effort to train all members of the four-fold (monks, nuns, layman and laywomen) to become proficient in propagating the Buddhadharma. In the area of sutra translations, the Master founded the International Translation Institute. To date, this institute has published more than a hundred volumes of Buddhist texts translated from classical Chinese into English. The Institute currently offers the widest selection of Buddhist texts in English, as well as sutras translated into French, Spanish, and Vietnamese. In addition, it is actively working on the publication of bilingual (Chinese/English) audio cassette tapes, videos tapes, and CDs. Under the Master's guidance, education has flourished. He founded instilling Goodness Elementary School, Developing Virtue Secondary School, Dharma Realm Buddhist University, the Sangha and Laity Training programs, and many educational centers in the Sagely City of Ten Thousand Buddhas. Furthermore, many branch monasteries have established affiliated Sunday schools that strive to implement the Eight Virtues in Confucianism-- filial piety, brotherhood, loyalty, trustworthiness, propriety, righteousness, frugality, and a sense of shame--as the foundation of being a person, and to apply the Buddhist principles of impartiality, selflessness, kindness, compassion, joy, and giving as the ultimate goal. Boys and girls are schooled separately in an educational system staffed by volunteer teachers who help train and cultivate students to develop the various and lofty character needed to benefit the entire world.

在弘法方面，老和尚講經說法，深入淺出，數十年如一日。並極力栽培四眾弘法人材。在譯經方面，上人於一九七三年成立譯經院。至今已出版了百餘種英譯本，乃佛經譯為英文之最多者。另有法文，西班牙文，越南文的佛經譯本。亦積極發行中英雙語對照錄音帶，錄影帶，光碟片等。在教育方面，萬佛城設有育良小學，培德中學，法界大學，僧伽居士訓練班等教育機構。其他分支道場亦附設週末，週日班學校。以「孝悌忠信禮義廉恥」的儒教八德為做人基礎，以「大公無私，慈悲喜捨」的佛理為究竟目標，男女分校，義務教學，培養品德高尚的人才，挽救整個世界。

The standard of conduct that the Venerable Master upheld throughout his whole life, he summarized for his disciples in the Three Great Principles and the Six Great Guidelines in their course of cultivation. The Six Great Guidelines are: Not contending, not being greedy, not seeking, not being selfish, not pursuing personal profit, and not lying. The Three Great Principles are:

1. Freezing to death, we do not scheme. Starving to death, we do not beg.
Dying of poverty, we ask for nothing. According with conditions, we do not change.
Not changing, we accord with conditions. We adhere firmly to our three great principles.
2. We renounce our lives to do the Buddha's work. We take the responsibility to mold our own destinies. We rectify our lives as the Sangha's work.
3. Encountering specific matters, we understand the principles.
Understanding the principles, we apply them in specific matters.
We carry on the single pulse of the patriarchs mind-transmission.

The disciples of the four-fold assembly throughout the Dharma Realm Buddhist Association's monasteries all strive to uphold these guidelines in their daily lives, cultivate with vigor, and follow the footsteps of the Elder Venerable Master to advance in the Bodhi path.

法界佛教總會所有道場四眾弟子，秉持老和尚建立的三大宗旨，六大條款，作為修行指南。堅守「不爭，不貪，不求，不自私，不自利，不打妄語」，力行「凍死不攀緣，餓死不化緣，窮死不求緣，隨緣不變，不變隨緣，抱定我們三大宗旨，捨命為佛事，造命為本事，正命為僧事，即事明理，明理即事，推行祖師一脈心傳」，精進修行，在菩提道上跟著老和尚的腳步邁進。

Devoted to the unification of world religions, the Venerable Master invited close to a hundred lofty Sanghas of the Theravada and Mahayana traditions to seven grand Ceremonies of Three-fold Precept Platform and numerous Water, Land and Air Ceremonies since 1972. Responding to request from disciples around the world, the Master led delegations to Hong Kong, India, Singapore, Malaysia, Vietnam, Taiwan, Thailand, Myanmar, England, Austria, Germany, France to promulgate the Proper Dharma. He was invited to give lectures at Universities and attend academic conferences. The year 1987 marks the advent of the World Religions Conference. Leaders of the Buddhists, Confucius, Christian, Islamic and Taoist faith congregated at the City of Ten Thousand Buddhas to explore solutions to social problems and confer beneficence in an effort to bring peace to the world. In 1990, upon Master Sumedo's invitation, he traveled to Europe to propagate the Buddha-dharma. Touring through England, Poland and France, his presence drew a multitude of faithfuls everywhere he went. The Master dedicated his entire life to disseminating the Buddha-dharma. Undaunted by adversities, he strived without cease, and traveled to propagate the Buddha-dharma various Way-places both domestic and overseas. Based on the compassionate vows of a Bodhisattva, he rescued and

crossed over living beings until he fell ill due to persistent overwork. Finally, he collapsed from illness.

自一九七二年以來，上人先後在美舉辦七次三壇大戒，並啟建多次水陸空大法會，恭迎南北傳近百位高僧參加，致力世界宗教大結合。又應邀組團赴香港，印度，星，馬，越，台，泰，緬，英，法，德等海外各國弘法。或受邀到大學院校演講及出席學術會議。一九八七年舉辦「世界宗教聯席會議」於萬佛城，邀集佛，儒，耶，回，道等宗教代表，共商解決當前社會問題，為世界和平而努力。一九九零年應英國蘇美度法師之邀，前往英國，波蘭，法國等歐州各地弘法，所至之處，信眾蜂湧。上人終其一生，為法忘軀，不辭勞苦，奔波於海內外道場，本著菩薩的悲願，救度眾生，以致積勞成疾，卒之病倒。

In the afternoon of June 7, 1995, the Master manifested stillness in Los Angeles. His worldly age was seventy-Eight. When he was alive, he wanted neither fame nor profit. In his final instructions he said, "After I depart, you can recite the Avatamaska Sutra and the name of Amitabha Buddha for however many days you would like seven days or forty-nine days. After the cremation, scatter my remains in empty space. I do not want you to do anything else at all. Do not build me any pagodas or memorials. I came into the world without anything; when I depart, I still do not want anything, and I do not want leave any traces in the world." The Venerable Master said, "From empty space I came, to empty space I return." In fact the life of the Elder Venerable Master itself was a mandala for the great Dharma wheel of the Avatamaska. Although he manifested Nirvana, yet, he still constantly spins the unending Dharma wheel: "With great kindness and compassion rescue all. Spare neither blood nor sweat, and never pause to rest."

西曆一九九五年六月七日下午，老和尚示寂於美國加州洛杉磯，世壽七十又八。臨終遺言：「我走以後你們可以誦《華嚴經》、念佛，或者一個七，或者七個七。火化之後，把我的骨灰灑到虛空去；旁的我什麼也不要，不要給我造什麼塔，什麼紀念館。我來的時候什麼也沒有，走的時候，還是什麼也不要，在世上我不要留什麼痕跡。」老和尚曾說：「我從虛空來，回到虛空去。」老和尚的一生即是華嚴大法輪的壇場，雖示現涅槃，而法輪恒轉——「大慈悲普度，流血汗，不休息」。

UNIVERSE

Venerable Master Husan Hua

宇宙白

宣公上人作

Ice in the sky, snow on the ground, numberless tiny bugs die in the cold or sleep in hibernation. In the midst of stillness you should contemplate, and within movement you should investigate. Dragons spar and tigers wrestle in continual playful sport, ghost cry and spirits wail, their illusory transformation strange. Ultimate truth transcend words; not thought about or talk about, you ought to advance with haste. With great and small destroyed, with no inside or out. In pervades every mote of dust and encompasses the Dharma Realm, complete, whole, and perfectly fused, interpenetrating without obstruction. With two clenched fists break to pieces the coving of empty space. In one mouthful swallow the source of seas of Buddhlands. With great compassion rescue all, sparing no blood or sweat, and never pause to rest!

冰天雪地，無數條細蟲凍斃，且蟄眠。靜裏觀察，動中審諦。龍爭虎鬥常遊戲，鬼哭神嚎幻化奇。真實義絕言，不思議，當進趨。大小泯，內外非；微塵遍，法界周；圓圓個圓融，互相無礙。雙拳打破虛空蓋，一口吞盡剎海源。大慈悲普度，流血汗，不休息！

THE SCHOLARSHIPS OF HAI HUNG FOUNDATION

Hai Hung Foundation is a non-profit organization established in Virginia, U. S. A. in 2000. The objectives of the foundation are: 1. to award scholarships to university or college students in financial need in Virginia, U. S. A. and Canton, China; 2. to publish "The Voice of Han". In each summer, the Board of Directors (formed by three directors) and the Committee (formed by four Ph.D.s) of the scholarships meet, evaluate all the applications based on four criteria: statements of academic goals and objectives, transcripts, financial statements, and references, and decide the recipients and awards. We have awarded scholarships to 32 university or college students in Fredericksburg, Virginia. The recipients of the scholarships of Hai Hung Foundation are:

1. 2001: Mohamed Chakhad, Jennifer E. Hendrick, Dawn Zbell, Joshua Hickland, Robert M. Worster III, Jessica Pellegnno, Christopher J. Barkley.
2. 2002: Erik C. Johnston, Evangeline W. Cornwell, Mary B. Ramsey, Matthew D. Welz, James F. Pierce, Jaime A. Miller.
3. 2003: Robyn L. Fielder, Kristen R. Payne, Jason B. Echols, Lindsay N. Briggs, Jennifer Golladay, Elizabeth M. Griffiths.
4. 2004: Damian Watson, Robyn L. Fielder, Kristen R. Payne, Pamela Medley, Cara A. Campbell, Daniel Bowers.
5. 2005: Graham Richardson, Mahvash Mujahid, Kathryn Astley, Gina Marie Vitale, Emily Lovins, Adele Chapin, Laura Titus.

(Some students received half scholarships due to the tight budget of the foundation).

We have also awarded scholarships to 38 Chinese students in urgent financial need in Canton, China, 23 university/college students for full scholarships, and 15 high school students for half scholarships. We have awarded scholarships to 70 US and Chinese students since 2000.

(detach)

HAI HUNG FOUNDATION

Hai Hung Foundation is a non-profit organization for: 1. awarding scholarships, 2. publishing *The Voice of Han*. If a person contributes \$10.00, you will receive a volume of *The Voice of Han*, either a hard copy or a CD. If a group of people contribute over \$10.00, you will receive many copies (a copy for \$10). I would like to help Hai Hung Foundation. Enclosed is a check:

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Name:(English) _____ (Chinese) _____

Telephone: _____ E-mail: _____

Address: _____



Elder Venerable Master Hsuan Noble Hua (1918-1995)

上宣下化老和尚

Dharma Realm Buddhist Association	Avatamasaka Hermitage
The City of Ten Thousand Buddhas	
法界佛教總會 萬佛聖城	華嚴精舍
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Tel: (707)462-0939 Fax: (707)462-0949	Tel: (301)469-8300
Website: http://www.drba.org	E-mail: hwa_yean88@msn.com



Two Poems Praising the Water Lily
詠荷二首

Fa Kuang 法空

Poem 1 (其一):

**Stay peacefully in the mud, cultivate the wisdom and thrill.
Don't imitate the insects and butterflies, why are they so busy.**
靜隱泥中裏，勤陪定慧香。
莫效蠅飛類，長劫何事忙。

Poem 2 (其二):

**Roots are planted deep and fragrance is smelled far away, let the bamboo be outstanding.
It's vacant and always lonely, it is presented before eyes in leisure time.**
藕根深栽荷香遠，肯讓竹韻高風光。
虛空如如常寂然，許爾閒雲到眼前。

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