

# 從電子佛典到數位人文與從生命到環境之跨界— CBETA、DDB 與 DILA

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## 摘要

在這份報告中，我想分享我參與佛教文化數位研究將近 16 年之久的經驗。中國佛典電子協會（Chinese Buddhist Electronic Text Association, CBETA）成立於 1998 年 2 月 15 日，製作、維護且發行免費的電子版中國佛教大藏經。從那時候開始，CBETA 完成數位化《大正藏》8982 卷以及《卍新纂續藏經》5066 卷的工作。在 2007 年 CBETA 開始第三階段的數位化所有沒有在上述兩個大藏經中的佛經，例如《嘉興大藏經》1659 卷、「歷代藏經補輯」972 卷來自其他版本的中國大藏經，此外還有「國家圖書館善本佛典」248 卷、《漢譯南傳大藏經》元亨寺版 70 冊、《藏外佛教文獻》1-9 輯《正史佛教資料類編》、《北朝佛教石刻拓片百品》等數位文獻。

在法鼓佛教學院（Dharma Drum Buddhist College, DDB）參與「數位博物館計畫：玄奘西域行」（1999-2004），由共含「文獻、圖像、史地資料之組織與研究」、「互動式資訊視覺化設計與研究」、「數位博物館中知識庫系統之研發」三個子計畫。此外，獨立執行「Yogācāra-bhūmi（Ybh《瑜伽師地論》）（1999-2002）」以及「Saddharma-puṇḍarīka（SDP，《法華經》）（2003-2006）」的資料庫等，此類研究以佛典之異譯本或相關為例為例，研究電子佛典之輸入與缺字處理、校對、標誌、全文檢索、研究與教學活動等各種應用上網路系統等製作方面的問題與解決方案。以及執行「漢傳佛教高僧傳之時空資訊系統研究計畫」（2008-2010）則是運用地理資訊系統（Geographic Information System, GIS），以及採用 Google Earth 以及數位文化地圖協會（The Electronic Cultural Atlas Initiative, ECAI）所開發的 TimeMap 地理資訊平台，轉換並呈現為時空地理資訊系統的視覺化數位資源。

2008-2010 年，法鼓佛教學院參與執行「ZEN—『輕安一心』創意禪修空間研究」專案計畫，以「心靈環保」引導科技發展，作為提升人類生活素質的「生活環保」以及邁向永續發展的「自然環保」為依歸，將前瞻性資訊、電子、通訊等科技融入日常生活環境中，以提供多元化之優質生活智慧型服務系統，讓人們身心放空歸零（Zero）到達身心「輕安」的狀態，同時引發「一心」（專心注意）而蓄積生活的能量（Energy），進而消除不適當的「佔有欲」，讓眾生與大自然環境（Nature）合而為一，完成禪修（ZEN）的目標。三年為期，完成（1）眾人禪坐創意空間、（2）個人禪坐創意空間、（3）zen\_\_Wall、（4）zen\_\_Move、（5）zen\_\_Circle、（6）zen \_\_Wisdom 等互動禪修道，以及（7）zen\_\_Farm、（8）zen

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\_\_Fountain、(9) zen\_\_Drop、(10) zen\_\_Guide 等「互動創意禪修園」作品。

2014 年 8 月，教育部發文同意「法鼓人文社會學院」與「法鼓佛教學院」合併，校名為「法鼓文理學院」(Dharma Drum Institute of Liberal Arts, DILA)。今後，原來「法鼓佛教學院」繼續以「法鼓文理學院佛教學系博士、碩士、學士班」的名義招生。原來「法鼓人文社會學院」則以「法鼓文理學院人文社會學群」的名義招生，將於 2015 年春季開始招收「生命教育」、「社區社群再造」、「社會企業與創新」、「環境與發展」等四個碩士學位學程學生，2015 年秋季入學。

因此，法鼓文理學院可依照波形圓周式擴展架構，開拓「數位人文」的各種可能性，例如：以「心靈環保」為核心價值，立基「佛教學」的研究與修行，培養「悲智和敬」能力與態度，提昇人的品質，建設人間淨土為目標。從「生命教育」，自我觀照與價值反思，建立生命關懷內在底蘊；促進「社區社群再造」，涵養對文化傳承與社區的使命感與多元價值；發展「社會企業與創新」，重視公益價值及其實現，重視助人、互助、互惠與合作之價值；從生活到參與環境傳播與教育之態度與生活習慣養成，實踐環境倫理，探索與反思人類「環境與發展」永續的願景。

關鍵字：電子佛典、數位博物館、創意空間、人機界面、「從生命、社群、社會到環境之跨界」

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# **From Electronic Texts to Digital Humanities and from Life to the Environment: CBETA, DDBC and DILA**

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## **Abstract**

In this presentation I would like to share my nearly 16 years long experience of participating in the digital study of Buddhist culture. The Chinese Buddhist Electronic Text Association (CBETA) was established on February the 15th 1998 to create, maintain and distribute free of charge an electronic version of the Chinese Buddhist Tripitaka. Since then, the CBETA has completed the task of digitizing the Taisho Tripitaka volumes 1 to 55, volume 85 and the Shinsan Zokuzookyoo volumes 1 to 90. In 2007 CBETA started the third phase of digitizing all the sutras which are not found in the above two Tripitaka. Since then we have included over 22 different editions of the Chinese Buddhist Tripitaka catalog, i.e. 972 juan from other editions of the Chinese Buddhist Canon, including Selections from the Taipei National Central Library Buddhist Rare Book Collection, Chinese Translations of the Pali Tipitaka (Yuan Heng Temple Edition) Volumes 1 to 70, Buddhist Texts not contained in the Tripitaka Volumes 1 to 9, Passages concerning Buddhism from the Official Histories, and Selections of Buddhist Stone Rubbings from the Northern Dynasties.

CBETA also converts the meta-data contained in the sutra catalogs into databases, which in turn form the basis for Spatial-temporal Information Systems. This can be linked to text databases such as CBETA to provide researchers with an interface that generates spatial-temporal information. Related projects at Dharma Drum Buddhist College (DDBC) dealing with digital Buddhist studies include projects such as the databases of the “Yogācārabhūmi (YBh), 1999-2002” and the “Saddharmapuṇḍarīka (SDP), 2003-2006” which consist of the Sutras and their commentaries, including texts in Chinese, Sanskrit and Tibetan. In the future manuscripts will be added.

From 1999 to 2004 I was involved in the project “Digital Museum—the World of Xuanzang and the Silk Road” which used tools for web-page design such as HTML, SGML, XML, Dhtml, Flash, Java, and Javascript. The “Spatial-temporal Information System for the Biographies of Eminent Chinese Buddhist Monks” project (2005) incorporated the Geographic Information System (GIS) and the TimeMap developed by the Electronic Cultural Atlas Initiative (ECAI), while the “Buddhist Temples in

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Taiwan GIS” (2007) used the Dharma Drum Buddhist College (DDBC) Authority Databases to integrate information from various projects at the Library and Information Center of the college. By providing information on Chinese calendar dates, as well as a dictionary of places and names from Buddhist sources, this project was designed to aid with disambiguation and the geo-spatial referencing of names and dates.

Science and technology have gradually separated man from nature and have brought alienation and anxiety to society. We have attempted to help address these concerns by combining scientific and technical methods to create a “people-oriented science and technology which is friendly to the environment”. We have accomplished this by building a living space for creativity. We proposed the project ZEN: Research on Creative Meditation Space for Ease and Mindfulness. This project follows the philosophy of Buddhist meditation to create a physical and psychological emptiness symbolized by the number Zero, to concentrate one's attention in order to generate Energy, and to combine the environment and Nature into one, finally reaching the essence of ZEN. The project consists of three parts: research on the qualities of the meditative mind, designing a creative meditation space, and developing interactive technology. In 2009, the main goal was to build the creative meditation space for a public meditation room which includes a public creative meditation system and personal creative zen\_chair system, where people will learn to feel “Zero”(the empty mind). In 2010, the main goal was to create meditation corridors, which include zen\_Move, zen\_Circle, zen\_Wall, and zen\_Wisdom, both for the development of the meditative-corridor-system platform and also to be implemented at Dharma Drum Buddhist College (DDBC). In 2011, the main goal was to develop a creative meditation garden, which includes zen\_Farm, zen\_Fountain, zen\_Drop and zen\_Guide, using current energy-saving installations. A combination of technology and art was brought about in the setting up of the meditation garden. The realization of the whole project was not only been part of a research and development effort, but was also aimed at providing a public space for displaying works of art. The main goal of these four corridors is to provide multiple intelligent interactive functions where users can learn how to independently gain access to a tranquil spiritual state and an uninterrupted flow of living “Energy”. In the future we hope our results can be extended to more sites with a wider range of applications, and lead to the implementation of the concept of Ubiquitous ZEN (a meditative state) through the cultivation of the mind-brain and greater awareness of our shared cultural environment.

In July 2014, the Taiwanese Ministry of Education deliberated on the merging of the Dharma Drum College of Humanities and Social Sciences and the Dharma Drum Buddhist College (DDBC) into the newly-formed Dharma Drum Institute of Liberal Arts (DILA), which will not only provide courses in Buddhist Studies but also accept applications for its master's programs in Life Education, Community Regeneration,

Social Enterprise and Innovation, and Environment and Development for the 2015 Fall term.

The standard meditative instruction for the Four Immeasurables (benevolence, compassion, empathetic joy, and equanimity) in Buddhist texts consists of an all-pervasive, sequential radiation in all spatial directions. This is illustrated with the example of a trumpeter who makes the sound of the trumpet heard in all directions. I think this image can be a good illustration of the theme “Crossover & Transformation” for this 2014 5th International Conference of Digital Archives and Digital Humanities’.

Based on this all-pervasive radiation model of the Four Immeasurables, and not only in reference to Buddhist studies, I will first introduce spiritual development, i.e. all-pervasive radiation “from life, community, and society to the environment” as a model for the limitless possibilities found in the development of digital archives and the digital humanities.

For example, we not only develop digital archives and the digital humanities but also radiate “life” education with the concern of our growth in life; its meaning, value, and life and death. Thus, the digital humanities may supply many effective ways to build a scientific understanding of the mind and life that can enter in dialogue with medicine, neuroscience, psychology or education. We also radiate to “community” regeneration, assisting the growth of local culture and community services in an interactive relationship, and contributing to local environmental design and cultural resources development. We further radiate to “social” enterprise and innovation, developing sustainable enterprise models that emphasize digital networking and collaboration to enhance human and environmental well-being. Lastly, the digital humanities radiates to the study of environmental issues analysis, environmental management, environmental decision-making, environmental risk, public participation and environmental lobbying, thereby helping address wider social issues and contributing to environmental policy making.

**Keywords: Electronic Texts, Digital Museum, Creative Space, Human-computer Interface, “Crossover from Life, Community, and Society to the Environment”**