

102 學年度法鼓佛教學院博士班入學試題

科目：佛學英文

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Questions:

1. Please translation the following passages, as literally as possible, into Chinese.
(40%)

... [T]o what extent can the analysis of Buddhist borrowings in Taoism teach us something about mediaeval Chinese Buddhism that we do not know from other sources? The answer must be that in two ways it does yield valuable information. One of the great problems in the study of early Chinese Buddhism is that we know too much about it – as far as the canonical scriptures are concerned. Of some sūtras we know that they were very popular and had a wide circulation, but there are hundreds of texts containing innumerable points of doctrine, of which we cannot measure the actual impact. Many may have been obscure texts with hardly any circulation, surviving in some remote corner, eventually to be saved by their inclusion in the printed canon. In other words: the actual impact is difficult to measure. The selection of Buddhist ideas, particularly at the level of complex borrowing that we find in Taoist literature, gives a very valuable clue as to what ideas were the “focal points” in Buddhism with the strongest appeal – so strong that they could influence Chinese Thought beyond the limits of the Buddhist community and be accepted by its greatest rival. ---- (“ Buddhist Influence on Early Taoism” pp. 145-6)

2. Please read the following TWO passages and answer the TWO questions in Chinese (用中文回答).

Passage 1.

Among the writings of the Chinese traveller-monks Faxian, Xuanzang and Yijing,⁹ that of Yijing, the *Record of Buddhist Practices*, dating from 691, is the only one which makes a point of carefully defining its terminology. This makes it, for us, probably the most important of the available accounts. Yijing's crucial definition runs as follows:¹⁰ "Those who worship the Bodhisattvas and read the Mahāyāna Sūtras are called the Mahāyānists, while those who do not perform these are called the Hīnayānists." In a phrase immediately preceding that just quoted, it seems to be stated that schools or sects may belong to either vehicle, and on this basis Junjirō Takakusu already observed over one hundred years ago, in the introduction to his translation of Yijing's work, that "I-Tsing's statement seems to imply that one and the same school adheres to the Hīnayāna in one place and to the Mahāyāna in another; a school does not exclusively belong to the one or the other."¹¹ Only two years later, Auguste Barth offered his detailed comments on Yijing in the form of a review of the work of Takakusu and Chavannes.¹² Discussing Yijing's statement about the definition

----- from "What if anything is Mahāyāna Buddhism"

Q1. In this passage, HOW does Yijing's definition of "Mahāyānists" tell us about the relationship between Mahāyāna Buddhism and the so called "Hīnayāna" Buddhism ? (30%)

Passage 2.

HOW THE MAHĀYĀNA BEGAN

function of systematizing knowledge and perhaps of organizing its further preservation. In fact, the very division of the sermons into the four *Nikāyas* was probably for this purpose, and I suspect that the four *Nikāyas* basically represent four traditions of memorization. It may be significant that in the passage of the *Sumaṅgalavilāsini* already cited the four *Nikāyas* are referred to as four *saṅgīts* and the *Dīgha-nikāya* as the *Dīghasaṅgīti*.¹⁷ The words *saṅgīti* and *saṅgāyanā* are, of course, synonymous.

The Canon itself has preserved traces of how all this worked, and even shows that the Buddhists were conscious of the contrast in this respect between themselves and the Jains. The *Saṅgīti-suttanta* has it that at the death of Nigaṇṭha Nāthaputta his followers began to disagree about what he had actually preached.¹⁸ Sāriputta makes this the occasion for rehearsing a summary of the Buddha's teaching arranged in numbered lists of increasing length. It does not matter whether the text faithfully records a historical incident (which we can never know for certain); the point is rather that the Buddhists were aware that this kind of systematic rehearsal was necessary if Buddhism was to be preserved as a coherent doctrine and way of life (discipline) and I cannot conceive how it could in fact have survived had such occasions not taken place. In another text¹⁹ the Buddha is reported as saying that four conditions make for the forgetting (*sammosa*) and disappearance of the true teaching (*saddhamma*). The first is if monks memorize the texts incorrectly. Another is if learned monks who know the texts do not take care to rehearse others in reciting them.²⁰

A corollary of all this is that once meetings of monks (whether or not these correspond to the First and Second Councils of tradition) had decided what was to be memorized, it must have been difficult, if not impossible, to slip a new text into the curriculum. That is not to claim that no change occurred; but the changes must have been mostly unintentional, due to lapses of memory and to the contamination of texts as someone's memory slipped from one text to another. We learn of such a body of authorized texts from the passages²¹ in the *Mahāparinibbāna-suttanta* concerning what Rhys Davids translates as the four "Great Authorities" (*mahāpadesa*). Actually this translation is misleading, for the number four refers to the instances of referral to authority, not to the number of authorities. Of those there is but one. When anyone claims to have an authentic text, its authenticity is to be judged simply by seeing whether it harmonizes with the texts (*sutta* and *vinaya*) already current in the Saṅgha. If not, it is to be rejected: the Saṅgha will not try to preserve it.

Under these circumstances, any text which is critical of the current teachings or introduces something which is palpably new has no chances of survival. It is possible that hundreds or even thousands of monks, nuns and Buddhist lay followers had visions or other inspirations which put new teachings into their minds, possible that they composed texts embodying those teachings - but we shall never know. For without writing those texts could not be preserved.

---- from "How the Mahāyāna Began?"

Q2. Please summarize passage 2. (30%)