

104 學年度法鼓文理學院碩士班入學試題

科目：佛學英文

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Translation into Chinese

Translate the following passages, as literally as possible, into Chinese

1. The question has often been asked: Is Buddhism a religion or a philosophy? It does not matter what you call it. Buddhism remains what it is whatever label you may put on it. The label is immaterial. Even the label 'Buddhism' which we give to the teaching of the Buddha is of little importance. The name one gives it is inessential. (20%)

2. The conception of dukkha may be viewed from three aspects: (1) dukkha as ordinary suffering (*dukkha-dukkha*), (2) dukkha as produced by change (*viparināma-dukkha*) and (3) dukkha as conditioned states (*saṅkhāra-dukkha*). It is easy to understand the two forms of suffering (*dukkha*) mentioned above. No one will dispute them. This aspect of the First Noble Truth is more popularly known because it is easy to understand. It is common experience in our daily life. But the third form of dukkha as conditioned states (*saṅkhāra-dukkha*) is the most important philosophical aspect of the First Noble Truth, and it requires some analytical explanation of what we consider as a 'being', as an 'individual', or as 'I'. (20%)

3. Here the term 'thirst' includes not only desire for, and attachment to, sense-pleasures, wealth and power, but also desire for, and attachment to, idea and ideals, views, opinions, theories, conceptions and beliefs (*dhamma-taṇhā*). According to the Buddha's analysis, all the troubles and strife in the world, from little personal quarrels in families to great wars between nations and countries, arise out of this selfish 'thirst'. From this point of view, all economic, political and social problems are rooted in this selfish 'thirst'. (20%)

4. This mindfulness or awareness with regard to our activities, taught by the Buddha, is to live in the present moment, to live in the present action. (This is also the Zen way which is based primarily on this teaching.) Here in this form of meditation, you haven't got to perform any particular action in order to develop mindfulness, but you have only to be mindful and aware of whatever you may do. (20%)

5. This popular expression 'entered into Nirvāna' has no equivalent in the original texts. There is no such thing as 'entering into Nirvāna after death'. There is a word *parinibbuto* used to denote the death of the Buddha or an Arahant who has realized Nirvāna, but it does not mean 'entering into Nirvāna'. *Parinibbuto* simply means "fully passed away" 'fully blown out' or 'fully extinct', because the Buddha or an Arahant has no re-existence after his death. (20%)