

105 學年度佛教學系碩士班入學試題

科目：佛學英文

日期：2016.4.15

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Translate the following passages into Chinese

1. Almost all religions are built on faith – rather ‘blind’ faith it would seem. But in Buddhism emphasis is laid on ‘seeing’, knowing, understanding, and not on faith, or belief. In Buddhist texts there is a word *saddhā* (Skt. *śraddhā*) which is usually translated as ‘faith’ or ‘belief’. But *saddhā* is not ‘faith’ as such, but rather ‘confidence’ born out of conviction. In popular Buddhism and also in ordinary usage in the texts the word *saddhā*, it must be admitted, has an element of ‘faith’ in the sense that it signifies devotion to the Buddha, the *Dhamma* (Teaching) and the *Sangha* (The Order). According to Asanga, the great Buddhist philosopher of the 4th century A.C., *śraddhā* has three aspects: (1) full and firm conviction that a thing is, (2) serene joy at good qualities, and (3) aspiration or wish to achieve an object in view. (30%)

2. The third Noble Truth is that there is emancipation, liberation, freedom from suffering, from the continuity of *dukkha*. This is called the Noble Truth of the Cessation of *dukkha* (*Dukkhanirodha-ariyasacca*), which is *Nibbāna*, more popularly known in its Sanskrit form of *Nirvāṇa*. To eliminate *dukkha* completely one has to eliminate the main root of *dukkha*, which is ‘thirst’ (*taṇhā*), as we saw earlier. Therefore *Nirvāṇa* is known also by the term *Taṇhakkhaya* ‘Extinction of Thirst’.

Now you will ask: But what is *Nirvāṇa*? Volumes have been written in reply to this quite natural and simple question; they have, more and more, only confused the issue rather than clarified it. The only reasonable reply to give to the question is that it can never be answered completely and satisfactorily in words, because human language is too poor to express the real nature of the Absolute Truth or Ultimate Reality which is *Nirvāṇa*. Language is created and used by masses of human beings to express things and ideas

experienced by their sense organs and their mind. A supra-mundane experience like that of the Absolute Truth is not of such a category. Therefore there cannot be words to express that experience, just as the fish had no words in his vocabulary to express the nature of the solid land. (35%)

3. Ethical Conduct (*Sīla*) is built on the vast conception of universal love and compassion for all living beings, on which the Buddha's teaching is based. It is regrettable that many scholars forget this great ideal of the Buddha's teaching, and indulge in only dry philosophical and metaphysical divagations when they talk and write about Buddhism. The Buddha gave his teaching 'for the good of the many, for the happiness of the many, out of compassion for the world' (*bahujanahitāya bahujanasukhāya lokānukampāya*).

According to Buddhism for a man to be perfect there are two qualities that he should develop equally: compassion (*karuṇā*) on one side, and wisdom (*paññā*) on the other. Here compassion represents love, charity, kindness, tolerance and such noble qualities on the emotional side, or qualities of the heart, while wisdom would stand for the intellectual side or the qualities of the mind. If one develops only the emotional neglecting the intellectual, one may become a good-hearted fool; while to develop only the intellectual side neglecting the emotional may turn one into a hard-hearted intellect without feeling for others. Therefore, to be perfect one has to develop both equally. That is the aim of the Buddhist way of life: in it wisdom and compassion are inseparably linked together, as we shall see later. (35%)