

107 學年度佛教學系博士班入學試題

科目：佛學英文

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本試題共 2 面，本頁為第 1 面

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1. Please translate the following passages into Chinese (40%)

1.1) Enlightenment (Skt., bodhi) is a state that can potentially be attained by any being with a mind. The very nature of the mind as a clear and radiant entity, and of the defilements as adventitious entities that are not essential to our nature, is what allows for the possibility of mental purification, and hence of enlightenment. The clearest doctrinal formulation of this idea is to be found in the concept of buddha-nature (tathagatagarbha). Whether buddha-nature is the primordial presence of an enlightened state in the minds of beings, something that merely needs to be uncovered, or only a potential that permits the attainment of that state is of course a disputed point in the tradition.

---from "Liberation: An Indo-Tibetan Perspective"

1.2) From the late 4th century onward, Taoism absorbed elements from Mahayana Buddhism on an ever-increasing scale. Its terminology became permeated with Buddhist expressions, and Taoist scriptures more and more adopted the style of Buddhist *sutras*. However, much more was borrowed than terminological and stylistic features. Whole clusters of Buddhist ideas were absorbed into religious Taoism, such as fundamental notions concerning time and space; the basic rules of morality, coupled with the Mahayana ideals of universal compassion and the transfer of merit; the concept of strictly individual guilt, and, most important, the whole complex of *karman*, rebirth, and retribution.

---from "Perspectives in the Study of Chinese Buddhism"

1.3) This paper examines the use of kusala in the commentarial sources and finds that, although the commentators are aware of various senses of the word kusala, they tend to give primacy to meanings such as "good" or "meritorious". A detailed examination of the canonical Pali sources gives a rather different picture. Sometimes kusala is found in association with the idea of kamma or related notions, but very commonly too it belongs in a distinctly meditational context and points towards the states of the Buddhist path produced by wisdom.

---- from "Good or Skillful: Kusala in Canon and Commentary"

2. Please summarize the following passages in Chinese (30%)

Positivists conceive of texts—whether linguistic (written or oral), or cultural (behavioral, artistic, etc.)—as the beginning and end of the scholarly enterprise. In its philological variety, positivism sees a written text as complete and whole. It maintains that the purpose of scholarly textual

investigation—and the use of science as a model for humanistic research here is always implied—is to reconstruct the original text (there is *only one* best reconstruction): to restore it and to contextualize it historically to the point where the author's original intention can be gleaned. The principles of textual criticism represent an established, fixed and finely tuned scientific method; hence, there is no need for further methodological reflection. To reconstitute the text in this way is to make it available in a neutral, untampered-with and pristine fashion. This is not only sufficient and worthwhile, it is in any case all that is achievable, even in principle. Once the text has been reconstituted in this way, its meaning unfolds from within itself, without any need for interpretation. The goal of scholarship is to allow texts to speak for themselves. Scholars are not multifaceted prisms through which texts pass and refract. They are mirrors on which texts reflect and congeal into wholes. It is the text and at most its historical context that should be the sole concern of the scholar: the end-point of the scholarly enterprise

Interpretivists believe that texts, though the starting point of scholarship, are not ends in themselves. They maintain that interpretation infuses every part of humanistic scholarship, even apparently "neutral" tasks such as textual criticism and lexicography. There is, for the interpretivist, no escape from subjective contamination, no preinterpretive moment. Interpretivists eschew the notion that there is a single achievable text that represents an author's original intention. Every move in the philological process represents an instance of personal choice, and these choices have their consequences. Given the intensely subjective character of humanistic scholarship, we have no choice but to reflect methodologically on what we do, indicating to readers our theoretical presuppositions and providing them with reasons for why we have chosen certain methodological options over others. A scholar's signature must appear not only on the title page, but throughout the entire work through the manifest exposition of his or her subjectivity.

Interpretivists are usually not content simply to engage in a negative critique of what they perceive to be the scientific dogmas of positivists. They want to go further and to propose certain positive theses of their own. For example, interpretivists often wish to assert that texts, far from being the end-point of scholarly praxis, are the starting points for further reflection. The fact that a written text, a ritual or a work of art is (or was) meaningful is an indication of the fact that it can teach us broader lessons beyond itself: that it can, for example, be a source for developing more general principles, theories or laws that concern what people believe or how they behave.

---from "Buddhist Studies as a Discipline and the Role of Theory"

3. Please answer briefly the following question in English (30%)

According to Ven. Anālayo's article "The fallacy of Hīnayāna", what are the respective reasons why the term 'Hīnayāna' should not be used to refer to early Buddhism, nikāya Buddhism, and Theravāda Buddhism?