

## 107 學年度佛教學系碩士班入學試題

科目：佛學英文 日期：2018/3/28 15:30-17:00

本試題共 2 面，本頁為第 1 面

試題需收回  
 試題不需收回

Please translate the following passages into Chinese.

1. Man's position, according to Buddhism, is supreme. Man is his own master, and there is no higher being or power that sits in judgment over his destiny. 10%
2. 'One is one's own refuge, who else could be the refuge?' said the Buddha. He admonished his disciples to 'be a refuge to themselves', and never to seek refuge in or help from anybody else. He taught, encouraged and stimulated each person to develop himself and to work out his own emancipation, for man has the power to liberate himself from all bondage through his own personal effort and intelligence. The Buddha says: 'You should do your work, for the Tathāgatas only teach the way.' If the Buddha is to be called a 'saviour' at all, it is only in the sense that he discovered and showed the Path to Liberation, Nirvāṇa. But we must tread the Path ourselves. 30%
3. Let us consider a few definitions and descriptions of Nirvāṇa as found in the original Pali texts:  
'It is the complete cessation of that very 'thirst' (taṇhā), giving it up, renouncing it, emancipation from it, detachment from it.'  
'Calming of all conditioned things, giving up of all defilements, extinction of 'thirst', detachment, cessation, Nibbāna.'  
'O bhikkhus, what is the Absolute (Asaṃkhata, Unconditioned)? It is, O bhikkhus, the extinction of desire (rāgakkhayo), the extinction of hatred (dosakkhayo), the extinction of illusion (mohakkhayo). This O bhikkhus, is called the Absolute.' 30%

4. In order to avoid a confusion it should be mentioned here that there are two kinds of truths: conventional truth (sammuti-sacca, Skt. samvṛti-satya) and ultimate truth (paramattha-sacca, Skt. paramārtha-satya). When we use such expressions in our daily life as 'I', 'you', 'being', 'individual', etc., we do not lie because there is no self or being as such, but we speak a truth conforming to the convention of the world. But the ultimate truth is that there is no 'I' or 'being' in reality. As the Mahāyāna-sūtrālaṅkāra says: 'A person (pudgala) should be mentioned as existing only in designation (prajñapti) (i.e., conventionally there is a being), but not in reality (or substance dravya)'. 30%