

# 108 學年度佛教學系博士班入學試題

科目：佛學英文

1. Please translate the following passages into Chinese (50%)

Personally, I find the Buddhist view of human perfection outlined above bold and challenging. It provides my life with a clear goal and with a systematic and well-trodden path to achieving it. At the same time, it appeals to my sense of spiritual autonomy, to my innate feeling that it is ultimately I who am responsible, both for my grief and for my happiness. While providing me with a model for compassionate living in the figure of the Buddha, the tradition makes it clear that it is up to me to appropriate these values within my own life. While harboring doubts as to the possibility of the complete and radical transformation described above, I find myself nonetheless committed to it for two reasons. First of all, lofty goals, even unattainable ones, give life a direction and the eye an idealistic gleam that makes living a passionate adventure. (This is the Cuban Buddhist speaking now!) Secondly, whether or not perfection is possible improvement certainly is. Even within the tradition, in fact, the point is frequently made that perfection is no more than the end result of small, incremental improvements. What is most to the point, perhaps, is that, if it is possible, my attainment of the goal of human perfection is independent of my believing in its existence. The path is not personal; it does not think; it does not require my faith; and it does not punish me for my lack of it. To be a skeptic such as myself it is this, perhaps more than anything else, that is the most comforting aspect of Buddhism.

“Liberation: An Indo-Tibetan Perspective” by José Ignacio Cabezón

2. Reading Comprehension: summarize the following passage, and give your comments in Chinese. (50%)

In summary, then, we can see from a cluster of terms used for *diṭṭhi* (*gāha*, *paṭiṭṭhāha abhinivesa*, *parāmāsa*) that for the Theravādins what is significant about *diṭṭhi* is not simply that it is a wrong or false way of seeing, but that it Wrong View and Right View in Theravāda Abhidhamma is a grasping at or holding on to a particular way of seeing; it is a fixed or rigid view of things. The emphasis in the register of terms for *moha*, on the other hand, is on its not knowing, not seeing, not understanding, on its failure to penetrate (*appaṭivedha*) and get below the surface (*apariyogāhanā*) to the true nature of things.

It seems, then, that to at least some extent what the Vaibhasikas in their analysis of *dr̥ṣṭi* see as a kind of ‘judging’ or ‘determining’ (*santirana*), the Theravadins see as *lobha*. The difference is, however, that for the Vaibhasikas a subtle form of this fixity of view continues after stream-attainment in the form of *samyag-dr̥ṣṭi*, while the Theravadins apparently make no provision for its continuation since the greed-delusion that crystallises as *diṭṭhi* is abandoned by the path of stream-attainment. In the Theravada, understanding the tendency to fixed opinion can only exist prior to stream-attainment, since the wisdom of stream-attainment is characterised as *samma-diṭṭhi*, a form of *paññā* that precisely turns away from the inclination to hold fixed opinions; once the four truths have been directly seen, the mind has no inclination to either eternalism or annihilationism, the mind has no tendency to misinterpret Buddhist theory in terms of either annihilationism or eternalism.

“Wrong view (*miccha-ditthi*) and right view (*samma-ditthi*) in the Theravada Abhidhamma” by Rupert Gettin