

## 109 學年度佛教學系碩士班入學試題

科目：佛學英文

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Please translate the following passages 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.

2. What in general is suggested by Soul, Self, Ego or to use the Sanskrit expression *Ātman*, is that in man there is a permanent, everlasting and absolute entity, which is the unchanging substance behind the changing phenomenal world. According to some religions, each individual has such a separate soul which is created by God, and which, finally after death, lives eternally either in hell or heaven, its destiny depending on the judgment of its creator.

3. What have seen earlier, in the discussion of the First Noble Truth (*Dukkha*), that what we call a being or an individual is composed of the Five Aggregates, and that when these are analysed and examined, there is nothing behind them which can be taken as 'I', *Ātman*, or Self, or any unchanging abiding substance. That is the analytical method.

4. The most important discourse ever given by the Buddha on mental development ('meditation) is called the *Satipaṭṭhāna-sutta*) 'The Setting-up of Mindfulness'. This discourse is so highly venerated in tradition that it is regularly recited not only in Buddhist monasteries, but also in Buddhist homes with members of the family sitting round and listening with deep devotion. Very often bhikkus recite this *sutta* by the bed-side of a dying man to purify his last thoughts.

5. At the beginning you will find it extremely difficult to bring your mind to concentrate on your breathing. You will be astonished how your mind runs away. It does not stay. You begin to think of various things. You hear sounds outside. Your mind is disturbed and disturbed. You may be dismayed and disappointed. But if you continue to practise this exercise twice daily, morning and evening, for about five or ten minutes at a time, you will gradually, by and by., begin to concentrate your mind on your breathing. After a certain period, you will experience just that split second when your mind is fully concentrated on your breathing, when you will not hear even sounds nearby, when no external world exists for you. This slight moment is such a tremendous experience for you, full of joy, happiness and tranquility, that you would like to continue it. But still you cannot. Yet if you go on practising this regularly, you may repeat the experience again and again for longer and longer periods. That is the moment when you lose yourself completely in your mindfulness of breathing. As long as you are conscious of yourself you can never concentrate on anything.