

佛光大學

104 學年度研究所博士班招生考試試題卷

系所別：佛教學系

科目：英文佛學論文閱讀測驗

用紙第 1 頁共 4 頁

※ 請將答案寫於答案卷上，寫於題目卷上不予計分 (共 A、B 二題)

請將下列英文段落內容，以中文摘要其重點。(50%)

A. “Buddhism in China” by Stephen Teiser, from *Encyclopedia of Religion* (2005)

“Like the early Tang emperors, the first emperors of the Song dynasty (Northern Song, 960–1127; Southern Song 1127–1279) were lavish patrons of Buddhism. In many ways, however, the society they ruled and the religion they supported were quite different from those of earlier centuries. Wet rice cultivation became dominant, and the population of the south outnumbered that of the north. The gentry families who had controlled access to power declined at the same time that the use of paper money grew, a merchant class arose, and more and more people lived in cities. Wood-block printing, first used for the reproduction of Buddhist spells, led to the dissemination of all kinds of books. All of these changes meant that the general public to which Buddhism spoke and the wealthy classes whose support it sought were fundamentally different from its former clientele. The government virtually rescinded the tax-exempt status of the monkhood and made larger profits for the state through the sale of ordination certificates.

The very notion of a strong sectarian identity came into existence at this time through the writing of Chan histories, beginning with *The Record of the Transmission of the Flame [or Lamp] Compiled in the Jingde Era* (*Jingde chuandeng lu*, 1004). Earlier literature had portrayed connections between masters and disciples as contending lineages that could coexist simultaneously. Song sources, however, advance

the claim that the orthodox tradition originated at a single point (Śākyamuni smiling or wordlessly passing a flower to Kāśyapā) and continued in a mind-to-mind transmission with only one patriarch per generation. The “records of discourse” (*yulu*) detailing the words and deeds of masters were put together during the Song.

The vague notion of a Buddhist “school” (*zong*) was forged into a more exclusive sense of identity also in response to the new institutional structures implemented under the Song. The government exercised formal control over a system of public monasteries divided into three classes, Vinaya (*lu*), teachings (*jiao*), and meditation (*chan*), the greatest number of which was the latter. In this atmosphere even proponents of Tiantai ideas followed the dominance of Chan and portrayed their patriarchs as single pearls in an unbroken strand rather than as abbots of strong local monasteries. Such a conception underlies the new genre of Buddhist history writing in Zhipan’s (fl. 1258–1269) *Comprehensive Record of Buddhas and Patriarchs* (*Fozu tongji*), which was also influenced by developments in secular historiography. Genealogical exclusivity was even extended to the Pure Land tradition, which received its first formal list of unbroken patriarch succession from Tiantai writers in the thirteenth century.”

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請將下列英文段落內容，以中文摘要其重點。(50%)

B. “The Last Months and the Parinirvāṇa” from *Indian Buddhism* by A. K. Warder (2000)

The Buddha reaches Vaiśālī, the Vṛjī capital. Here he has many disciples, including the celebrated Āmrapālī. At this period she was wealthy and of a respectable age, since she was famous already in the time of Bimbisāra and before Jīvaka (Bimbisāra’s and then Ajātaśatru’s court physician) was born, if we are to believe his story in the Vinaya. According to Sthaviravāda tradition she afterwards became a Buddhist nun, and a poem then composed by her is preserved in their Tripiṭaka. She hears that the Master has arrived in Vaiśālī and is staying in her mango wood, and drives out in a carriage to see him. He instructs, exhorts, excites and delights her with doctrinal talk, as is usual with lay disciples, then she invites him with the community to a meal the following day.

The Licchavis (one of the tribes who confederated to form the Vṛjī Republic, and the most important one, the founders of Vaiśālī itself) of Vaiśālī also heard of the Buddha’s arrival and drove out to see him in their four divisions clans, the blue, yellow, red and white with chariots, clothes, weapons, ornaments, etc., of their own colours. When they appeared in the distance the Buddha said to the monks: those of you who have never seen the Thirty Three Gods (the gods of the Veda), look at the assembly of Licchavis, if you look at the Licchavi assembly you can visualize the assembly of the Thirty Three! On arrival the Licchavis receive the usual instruction but are disappointed when they seek to invite the Buddha, having been forestalled by Āmrapālī. They snapped their fingers: alas, we are defeated by the mango girl, alas, we are deceived by the mango girl!

The next day Āmrapālī herself serves the Buddha and the community. According to the Sthaviravāda text she then presents the mango park to the community, whilst the Sarvāstivāda text contents itself with praising

her gift of the meal. The Buddha afterwards goes on to a village near Vaiśālī. There he tells the monks to prepare for the Rains, staying at different places all round Vaiśālī in groups of friends, himself staying in the village. According to the Sarvāstivāda version this scattering was a response to a severe famine which had occurred, but the Sthaviravāda tradition knows nothing of this, its commentary merely remarking that the village where the Buddha stayed could neither accommodate nor feed so many monks.

During the Rains the Buddha had a severe illness, with violent pains which seemed likely to be fatal. He accepted them with self-possession, thinking that it was not proper to attain extinction (final *nirvāṇa*) without addressing his followers, without taking leave of the community of monks. He then checked his illness with energy and it abated. When he had recovered he sat outside the dwelling. Ānanda expressed his concern: “my body was as if drunk, I lost my bearings, I could not remember the doctrine, because of the Master’s illness, nevertheless it would be some reassurance for me if I knew the Master would not attain extinction until he had promulgated something about the community of monks.” The Buddha replied: “What does the community of monks expect of me, Ānanda? I have taught the doctrine without omission, without excluding anything. As to this, Ānanda, the thus-gone one (Buddha) does not have a ‘teacher’s fist’ with reference to the doctrine (i. e. he does not keep anything back).”