

佛 光 大 學
105 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

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※請將答案寫於答案卷上，寫於題目卷上不予計分

1. Please read the following article and answer the questions 1.1~1.5.

The Middle-Period narratives implicitly or explicitly orient themselves around the fundamental dogma that irreversible investiture as a bodhisattva—the stepping-stone to become a Buddha—necessitates a male gender and leaves womanhood behind for good. It is difficult to pinpoint when the dogma was formulated and when it became universal across the early schools. However, female bodhisattvas did arise and have successful careers. Whether a prediction for Buddhahood truly dictates a male gender or a change of sex into male is a topic on which the parallel versions of narratives involving a woman's prediction to Buddhahood (or parallel versions similar narrative tropes) vacillate. The episode of the princess who received a prediction to Buddhahood is part of the twentieth story of the Chinese version of the so-called "Scripture on the Wise and the Fool" (賢愚經) discussed by Anālayo ("Princess") along with its various parallels. The tale is the thirty-seventh in the Tibetan version of the same anthology, and the thirty-eighth in the canonical Mongolian version transmitted in the Kanjur, which in turn depends on a Tibetan original. The story is recounted to the venerable Ānanda by the Buddha Śākyamuni. It contains, consecutively, the accounts of the lives of two women. The first is the life of a former beggar who receives a prediction to Buddhahood—as the Buddha Dīpaṅkara—by the former Buddha Kāśyapa, after which she goes forth in that former Buddha's dispensation when still a woman. An excursus within the story of the beggar tells the reasons why, in spite of being a destitute in her present life, she had been able to meet the Buddha and receive her prediction to Buddhahood. The second is the life of a princess named Munī, who receives a prediction to Buddhahood by the former Buddha Dīpaṅkara and similarly goes forth in his dispensation while still a woman and becomes the present Buddha Śākyamuni. This second life story will be my main focus in the following pages, and it unfolds in this way: In times long past, a king had invited the former Buddha and his monks to take up residence for three months. One of the monks had made a vow to offer lamps to the Buddha and the Saṅgha for the three months. Each day he would go into the city to beg for oil so as to fulfill his vow to offer the necessities for the lighting of the oil lamps. The king's daughter, upon seeing the monk's begging in town every day, enquired about the reason of his begging. Delighted to hear about his vow, she offered to provide him daily with all that was needed to make the lamps offering. The monk was thus able to offer his lamps every day, and received a prophecy from that Buddha of the past that once upon a future time, when countless eons would have elapsed, he would become the Buddha Dīpaṅkara. At that point, the Tibetan version continues, When Princess Munī heard that the good friend (kalyāṇamitra), the noble monk, had been the object of such

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a prediction, she reflected like this: “I have myself supplied the butter lamp that was offered to the Buddha. Although that monk merely stimulated [my action], he is the one who has received the prediction, but a prediction has not been made for me!” With such a thought in mind, she went to the presence of the Blessed One and, just as [that thought was on her mind], she expressed it straight to him. The Blessed One made a prediction. He predicted: “Young lady Munī, in a future time, once ninety-one innumerable eons will have elapsed, you too will become truly awakened, you will bear the name Śākyamuni, and you will become a Buddha endowed with the ten epithets.” Then, as the princess heard the prediction made by the Blessed One, she became extremely happy, paid homage [bowing] with her head at the feet of the Blessed One, and requested the going forth. Accordingly, the Blessed One gave her the permission to go forth, and she put forth relentless energy [in the practice]. Noticeably, in contrast to the Chinese “Scripture of the Wise and the Fool,” the Tibetan account does not entail any transformation of Princess Munī into a male. Although the Chinese and Tibetan versions agree that she was thrilled upon hearing the prediction, in the Tibetan account she does not mutate into a man then and there. She is able to go forth straight away, while still a woman, whereas in the Chinese counterpart this only occurs after a sex transformation.

1.1 (3%)	In the Middle-Period Buddhist narratives, what is the relationship between a bodhisattva's sex and Buddhahood? a. only a male bodhisattva might achieve Buddhahood; b. a female bodhisattva must transform into a male body before achieving Buddhahood; c. different sutras have different narratives; d. a female bodhisattva can never achieve Buddhahood
1.2 (3%)	How does Tibetan account of Princess Munī differ from the Chinese account? a. in the Chinese account, Princess Munī has to obtain a male body for Buddhahood; b. in the Chinese account, Princess Munī receives a predication of Buddhahood from the Buddha Dīpaṅkara; c. in the Tibetan account, Princess Munī has to obtain a male body for Buddhahood; d. in the Tibetan account, Princess Munī receives a predication of Buddhahood from the Buddha Dīpaṅkara.
1.3 (3%)	How does the female protagonist in the second story interact with the Buddha of the past? a. She waits quietly for the Buddha Dīpaṅkara to give her a predication for Buddhahood; b. she reasons why being the active agent in almsgiving, she has not received a predication for Buddhahood; c. she reasons why being a good woman, she cannot receive a predication for bodhisattvahood; d. only in the Chinese version, she interacts with the Buddha of the past.

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1.4 (3%)	Which of the following statements about Princess Munī in the second story is incorrect? a. after innumerable eons, she becomes Buddha Kāśyapa; b. after innumerable eons, she becomes Buddha Śākyamuni; c. she supplies the future Buddha Dīpaṅkara oil to make daily lamp offerings; d. she enters the Sangha and becomes a nun.
1.5 (3%)	Which of the following statements about the female protagonist in the first story is correct? a. the former Buddha Kāśyapa predicts that she will become Buddha Śākyamuni; b. she receives a predication to Buddhahood before becoming a nun; c. the Buddha Dīpaṅkara permits her to enter the Sangha; d. she receives a predication to become the Buddha Dīpaṅkara.

2. Please read the following article and answer questions 2.1~2.5.

Buddhist practices related to death are based on the doctrines of karma and rebirth. These provide a clear picture of the range of possible postmortem states of the dead, portraying a universe in which all beings are repeatedly reborn into one or other of six different realms (as divine beings, humans, jealous spirits, hungry ghosts, animals or hell beings) until they attain Nirvāṇa (D III 7–15; M I 73). The doctrine of karma and teachings on attachment (*upādāna*) to sense-pleasures and ‘self’-related views describe how an individual goes through these realms (M III 203–206; A I 223). While attachment provides the main thrust for one to be born again, karma — volitional actions performed by an individual throughout his or her life — determines the realm of that next life. These doctrines provide a comprehensive picture of the afterlife while assuring people that reality has a moral structure in which, ultimately, both good and bad conduct bring their appropriate results. However, the doctrines of karma and rebirth alone cannot give us a full picture of the Buddhist idea of the afterlife and related Buddhist practices. William LaFleur notes that when the doctrines of karma and rebirth are taken alone, the rigor of individual karmic responsibility for actions and their fruits can be disturbing, because one could never be sure of whether a dead person has enough good karma to outweigh the bad karma of previous lives— a perturbing issue when it comes to deaths of one’s own relatives. These doctrines seem to put the whole responsibility for earning a happy postmortem state onto the individual himself, not leaving any opportunity for others to assist. As Jacqueline Stone and Mariko Walter observe, these teachings were coupled with ideas and practices from the early period of Buddhism which allowed some opportunity for the living to assist the dead. The two most prominent practices of this kind are transforming the last moment of death of dying relatives and ‘transferring merit’ to departed relatives. These aim either to provide a better rebirth for the dead or to mediate an escape from the whole process of rebirths. Both practices have been seen to facilitate both of these aims, though spiritually improving the last moment of death seems to put most emphasis on escaping the whole process of rebirth, as in the Tibetan Powa death ritual, the Shingonsanmitsu practice for union with a Buddha at death, or the Japanese deathbed ritual called

Mukaekō for attaining birth in Amida Buddha's Pure Land, while the 'transference of merit' is closely related to affecting a better rebirth. In the Buddhist doctrinal framework, the last moment of death is crucial in deciding the nature of the next life. Karmic tendencies and attachment manifest in this last moment and have an influence on what the next life may be. Assisting a dying person to generate a proper state of mind is seen by Buddhists to allow a great opportunity to direct his or her consciousness to a more favorable rebirth. Within this doctrinal framework, a number of practices related to transforming the last moment of death have been prevalent in Buddhist societies. In Theravāda Buddhist societies, assisting the dying person to remember his or her good actions and to let go of attachment to worldly things is done by close relatives. Further, monks are invited to chant *suttas* to assist the dying person to help make his mind peaceful at the moment of death. In Sri Lanka, for example, an alms-giving called *jīvadāna* or *godāna* is offered to monks when one approaches death.

2.1 (3%)	Which of the following statements best describes Buddhist death rituals? a. transferring merit to the deceased is more important than assisting the dying process; b. an individual's karma alone determines his/her rebirth rendering the fruitlessness of death ritual; c. Buddhist death ritual emphasizes the importance of transforming the consciousness of the dying at the last moment; d. all Buddhist death rituals pray for a rebirth in Amida Buddha's Pure Land.
2.2 (3%)	Which of the following statements about karma in Buddhist doctrine is incorrect? a. it means volitional actions; b. it determines which of the six realms that one might be reborn to; c. it provides a moral structure in which actions of an individual will gain appropriate results; d. it provides the main thrust for one to be reborn again.
2.3 (3%)	Which of the following statement does not describe Buddhist doctrine of rebirth? a. one who attains nirvana does not reborn again; b. both karma and attachment to sense-pleasures and 'self'-related views influence one's rebirth; c. achieving wholesome dying helps one to a more favorable rebirth; d. karma is individualistic and therefore death ritual is pure superstition.
2.4 (3%)	Why assisting the dying to participate in alms-giving is important in Theravāda tradition? a. for the dying to make penance for his/her previous bad karma; b. to generate enough good karma in order to escape nirvana; c. for the dying to generate the wholesome state of mind at the last moment of death; d. for the living to escape the hunting of the dead relatives.
2.5 (3%)	In Buddhism, what is the influence of attachment to sense-pleasures and 'self'-related views? a. it influences one's desire to be reborn again; b. it provides the thrust for the non-existence of a self; c. it provides the main thrust for one to attain nirvana; d. it is also called karma.

3. Please read the following article and write an abstract in Chinese. (100~300 words) (20%)

For some time, Michael Witzel has been suggesting a connection between the Śākya tribe, of which the Buddha was a member, and Iran. The connecting factor is a migrating branch of the Śaka people of Northwestern Iran, one group of whom became the Śākya tribe. Having investigated Witzel's suggestion, I found it to be plausible, if not definite, because it seems to provide explanations for some observations about Buddhist ideas and practices that are otherwise difficult to explain. One of the conjectures in this Iranian connection thesis is that ethical eschatology, i.e., judgment after death based upon how one had lived, was introduced into North-eastern India by the migration of tribes originating from Iran that had been exposed to Zoroastrian ethics and eschatology. In Iran, the idea of post-mortem judgment is associated with Zoroastrianism, though it in turn it appears to borrow from Egyptian religious ideas. Buddhism and Zoroastrianism both analyze the actions of a person in terms of body, speech and mind. In Vedic literature, this triad is found only in Manusmṛti, which is much later than the period being considered. Amongst all the Indo-European speakers, and all the peoples of South Asia, only Zoroastrians and Buddhists appear to be concerned with the morality of body, speech and mind. Explaining this similarity is difficult. A migration that skirted the powerful Kuru kingdom and settled on the margins of the emerging kingdoms of Kosala and Magadha is a way of explaining the known facts. And there is some sparse evidence that such a migration may have taken place. As described above, karma is most importantly a post-mortem judgment on the ethicality of this life. In the case of Ajātasattu, his fate was rebirth in hell. The concept of hell as an afterlife destination is well developed in Zoroastrianism, where it may have been influenced by Egyptian eschatology. However, Hell emerged as if from nowhere in the Late Vedic period and its ruler, Yama, had previously dwelt in the sky (with the ancestors) rather than in the underworld. Buddhist descriptions of the tortures of hell are detailed and graphic. One text in particular, the *Devadūta Sutta* (MN 130), stands out as being similar in some ways to a scene in the Egyptian Book of the Dead where the scribe Ani's soul is weighed against the law and his fate decided. The main difference is that in the *Devadūta Sutta*, one's fate is decided by one's own behavior. The main character in the text arrives in hell, and Yama only reminds him of why he is there. Similarly, in Zoroastrianism "the soul's fate depends solely on the sum of the individual's thoughts, words, and acts, the good being weighed against the bad, so that no observances should avail it in any way" (Boyce Death).

4.請將下列英文段落內容，使用中文摘要其重點。(50%)

**['The Teaching of Vimalakīrti (Vimalakīrtinirdeśa): A Review of Four English Translations'
by Jan Nattier, *Buddhist Literature* 2 (2000)]**

Every translator of a Buddhist text must confront, at the outset, two fundamental issues: from which version of the text will she translate (for in most cases, even when the text has been preserved only in a single language, these are multiple), and for what audience is the translation intended? Not all such decisions, however, are made consciously, much less clearly conveyed to the reader. Some translators are explicit about the first, others about the second, and still others leave the reader to guess at both. A not uncommon pattern is for translators located within the academy to be quite articulate about the version(s) from which they are translating, but completely mute—perhaps not ever having consciously entertained the question—about who, if anyone, their audience might be. For translators outside the academy, by contrast—especially those whose primary identity as writers is that of practicing Buddhists—the opposite is frequently the case, and we may find a clear statement that the intended audience for the translation consists of Buddhist believers, but no indication as to which version of the text (much less which specific edition) served as its base.

The translations to be discussed here span this range of possibilities and can easily be arranged along a continuum from the scholarly to the popular. In his highly technical study Lamotte offers precise documentation (though only at the end of his long introduction, on p. cxvi) of the textual basis of his translation, stating that he is working from the Tibetan version of the text (using the Otani edition alone) with significant variants found in Xuanzang's Chinese version printed in smaller type. Lamotte also provides specific references to the earlier translations of Zhi Qian and Kumārajīva, which he occasionally cites in his notes. Nowhere, however, does he raise the issue of the audience for whom his effort are intended, though the fact that his translation fairly bristles with parenthetical Sanskrit terms suggests that he envisioned a scholarly readership with high tolerance for Indological detail.

At the other extreme is Charles Luk, who provides no information whatsoever on the text from which his translation is drawn, stating only that "Our translation is based on explanations and annotations by the enlightened Indian translator Kumārajīva and his equally enlightened Chinese pupil and assistant, Seng Chao ..and on the commentary in 1630 by Ch'an master Po Shan of the Ming dynasty" (xiii). The reader is given no hint as to where published versions of any of these documents might be found; nor is it even made clear that he is working not simply from "explanations" by Kumārajīva, but from a Chinese sūtra translation produced by him at the beginning of the 5th century CE. Scholarly documentation, quite clearly, is not important to this translator.

The nature of his intended audience, by contrast, is stated explicitly at the end of the preface, where Luk writes:

Now that some Western Buddhists have made very good progress in their meditation ... they should guard against falling into the stages of the śrāvaka and Pratyeka-buddha by starting their immediate training in Bodhisattva development into Buddhahood as taught in this important sūtra. (xxi)

Luk goes on to point to the "sacred duty of planting the Mahāyāna banner in the Occident in the present Dharma ending age" (xxii). Clearly this version--reissued in 1990 by Shambhala Press with a foreword by the longtime teacher at the Zen Center of Los Angeles, Taizan Maezumi Roshi--is intended not for historians or philologists, nor for the general reader with an interest in Buddhism, but for practitioners who have embarked on the Mahāyāna path.

The translations of Watson and Thurman fall between these two extremes. Of the four translators it is Watson who is most straightforward about the audience he is addressing: "Like my earlier translation of the Lotus Sutra," he writes, "the present volume is intended primarily for readers who have no special background in Buddhist studies" (x). Watson also states clearly that he is working from Kumārajīva's version of the text (ix), but offers no further specifics, referring the reader to the translations of Thurman and Lamotte for details. Finally, he notes that he has also consulted three Japanese translations of Kumārajīva's version (x) and one Japanese translation of the Tibetan (xi).

For his part, Thurman states frankly that his translation is based on the Tibetan version "as I am most at home in that language" (ix), but he does not go on to provide any textual details. And what he does say is sometimes less than illuminating. His comment that the text "was translated into Tibetan twice, the definitive version completed in the ninth century by the well-known translator Chos Ņid Tshul Khrims" (ix) leaves the reader to wonder what the status of the "non-definitive" version might be. It is only by consulting Lamotte's introduction (xxxviii-xliii) that it becomes clear that Thurman is referring to an earlier translation, preserved in manuscript fragments found at Dunhuang, which differs in numerous respects from the version that was later incorporated into the Tibetan canon. Clearly Thurman does not wish to engage the full range of textual issues dealt with by Lamotte, but a brief clarification of the identity of this mysterious "other version" would have alleviated much potential confusion.