

佛光大學

106 學年度研究所博士班招生考試試題卷

學系別：佛教學系

科目：英文佛學論文閱讀測驗

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※ 請務必將答案寫於答案卷，寫於本試題卷上不予計分

A.

I. Read the following passage carefully and answer the question below: (20%)

As a genre of Buddhist literature, the Sanskrit term avadāna (Pāli, apadāna; Chinese, piyu; Tibetan, rtogs par brjod pa's sde) denotes a narrative of an individual's religiously significant deeds. Often these narratives constitute full-fledged religious biographies, sometimes of eminent monastics, sometimes of ordinary lay disciples. The avadānas portray, frequently with thematic and narrative complexity, concrete human actions that embody the truths propounded in the doctrine (dharma) and the discipline (VINAYA).

Avadānas range from formulaic tales that simply dramatize the workings of karma (ACTION) and the efficacy of faith and devotion, to fantastical adventure stories, to the sophisticated art of virtuosi poets. Like modern novels and short stories, avadānas offer something for every taste. The avadāna literature draws on diverse sources: actual lives, the biography of the Buddha and tales of his former births (JĀTAKA), biographical accounts in the canonical literature, and the vast, pan-Indian store of secular story-literature. Indian Buddhists composed avadānas from about the second century B.C.E. to the thirteenth century C.E. Thereafter, Buddhists elsewhere in Asia continued the tradition. In India and beyond, avadāna stories also inspired narrative painting.

Structurally, avadānas, like jātakas (which came to be considered a subcategory of avadāna), consist of a story of the present (pratyutpannavastu), a story of the past (atītavastu), and a juncture (samavadhāna) in which the narrator, always the Buddha or another enlightened saint, identifies characters in the past as former births of characters in the present. For the story of the past, some avadānas substitute a prediction (vyākaraṇa) of the protagonist's spiritual destiny.

Translate the following terms as they are used in the above passage in Chinese:

- | | |
|-----------------------|-------------------------------------|
| 1. narrative (2%) | 6. discipline (2%) |
| 2. monastics (2%) | 7. workings of karma (2%) |
| 3. lay disciples (2%) | 8. faith (2%) |
| 4. truths (2%) | 9. the biography of the Buddha (2%) |
| 5. doctrine (2%) | 10. prediction (2%) |

II. Summarize the following passage into 200-300 words in Chinese: (30%)

The Buddhist saṅgha was a ritual community pledged simultaneously to the preservation of an ultimate truth and the legitimation of social norms. As social forms, economic systems, and rulers changed, Buddhist monks devised new, locally appropriate expressions of their core principles. The fact that so many *nikāyas* came into being so quickly testifies to the ideological ferment of this time.

A backlash against this turmoil produced the most comprehensive breach in Buddhism's early history. Each *nikāya* claimed orthodoxy, inspiring some partisans to adopt stalwart sectarian identities. But other Buddhists found this strident sectarianism a violation of Śākyamuni's ideals. These latter viewed their brethren as backsliding from the original intent of the renunciant's life. Zealous to recover that origin, they accused those monks of being hypocritical, hedonistic, lazy, and unstudied in the rules of conduct. These reformers singled themselves out by advocating living in forests, an optional practice for all monks. But even more importantly, these monks sought to reform Buddhism by declaring themselves to be bodhisattvas, riding the bodhisattva-vehicle (*bodhisattvayāna*) to perfect buddhahood.

Institutionally, this *bodhisattvayāna* had a diffuse origin. It cannot be traced to a single social group, *nikāya*, locale, or founder. Its members did not claim to be the First Council's heir, and thus to form a new *nikāya*. Rather, these bodhisattvas were united by a common vision, for which *nikāya* membership was beside the point. They held that bodhisattvahood, and ultimately buddhahood, was the only legitimate aspiration for Śākyamuni's followers.

This *bodhisattvayāna* was adopted by monks and laity alike. For the renunciants, monastic vows and bodhisattva's vows were not in conflict. To the contrary, by aspiring to become Śākyamuni's equal, a monk demonstrated just how seriously he took his renouncer's role. For the laity, too, to articulate a bodhisattva's vows was to signal one's serious religious intent. Most *nikāyas* held that only monks can

become arhats; individuals who aspired thus were expected to abandon lay life. But the nature of the bodhisattva path made it such that a bodhisattva could marry, work, raise a family, and still be spiritually adept. Thus the same vow that enabled bodhisattva monks to aggrandize themselves as Śākyamuni's legitimate heirs, allowed bodhisattva laity to aggrandize almsgiving and worship as significant accomplishments on the path to buddhahood.

The fact that the bodhisattvayāna developed simultaneously in many centers makes it difficult to speak of an origin per se, or even a single bodhisattvayāna. However, there is one aspect of religious life that these scattered bodhisattvas did share in common: a desire to learn more about how they should live, practice, and think as bodhisattvas. The *nikāyas* had little to say about the bodhisattva figure, and what information their canons did provide was general and retrospective.

B.

I. Please read the following paragraphs carefully and answer the questions

1.1-1.5. (20%)

Huayan's system of religious philosophy and practice is a vast conglomeration of abstruse doctrines, expounded by recourse to a highly technical vocabulary. At its core is a holistic vision of the universe as a dynamic web of causal interrelationships, in which each and every thing and event is related to everything else as they interpenetrate without any obstruction. The Huayan depiction of reality is an ingenious reworking of the central Buddhist doctrine of *pratītyasamut-pāda* (dependent origination), which postulates that things are empty of self-nature and thus lack independent existence, and yet they exist provisionally as they are created through the interaction of various causal factors. In Huayan's discussion of causality, the focus shifts away from the correlation between emptiness and form representative of *Prajñāpāramitā* literature and toward the relationship between individual phenomena or events (*shi*) and the basic principle (s) of reality (*li*). The causal relationship between phenomena and principle is that of mutual inclusion, interpenetration, and identity. That relationship is elaborated in Chengguan's doctrine of the four realms of reality (*dharmadhatu*): (1) the realm of individual phenomena; (2) the realm of principle; (3) the realm of nonobstruction between principle and phenomena; and (4) the realm of nonobstruction between all phenomena.

The last two realms are also explained by the doctrines of nature origination and dependent origination of the realm of reality, respectively. According to Fazang's explanation of nature origination, all phenomena are ultimately created based on the "nature," which stands for the emptiness or suchness of things. Therefore, the nature is the source of all phenomena, and yet it does not exist outside of them. In that

sense, the theory does not postulate a dichotomy between the absolute and phenomenal orders, but rather elucidates the interdependent relationship between ultimate reality and phenomenal appearances. The doctrine of dependent origination of the realm of reality goes a step further and shifts the focus to the causal relationship that obtains between individual phenomena. Based on the notions of lack of self-nature and the dependent origin of all things, it postulates that each phenomenon is determined by the totality of all phenomena of which it is a part, while the totality is determined by each of the phenomena that comprise it. Therefore, each phenomenon is determining every other phenomenon, while it is also in turn being determined by each and every other phenomenon. All phenomena are thus interdependent and interpenetrate without hindrance, and yet each one of them retains its distinct identity.

According to Huayan's viewpoint, any individual thing or phenomenon, being empty of self-nature and thus identical to the principle, can be seen both as a conditioning cause of the whole and as being caused by the whole. In addition, every phenomenon conditions the existence of every other phenomenon and vice versa. Accordingly, nothing exists by itself, but requires everything else to be what it truly is. The Huayan analysis of causality is not concerned with temporal sequencing and does not postulate causal processes that involve a progressive unfolding of events. Instead, its philosophy represents an attempt to elucidate the causal relationships that obtain among all phenomena in the universe at any given time.

1.1 Which one of the following is NOT in the doctrine of causality of Huayan philosophy? (4%)

- a. All things and events are mutual related as well as interpenetrating without any obstruction;
- b. Any individual phenomenon is a conditioning cause of the whole while it itself is also caused by the whole;
- c. Huayan's discussion of causality includes a discussion of the relationship between phenomena;
- d. Each individual phenomenon exists independently without being supported by others in order to be what it truly is.

1.2 Which one of the following statement is NOT true? (4%)

- a. According to the doctrine of *pratītyasamut-pāda*, things exist dependently because they are empty of self-nature, and yet they exist provisionally as they come into existences through interactions of various factors that comprise them;
- b. The idea of nonobstruction between phenomenon is a representative idea of Huayan philosophy;
- c. In Huayan philosophy, the realm of nonobstruction between all phenomena is explained by the doctrine of nature origination.
- d. Huayan philosophy attempts to explain about the causal relationships among all phenomena in the universe that are obtained at any given time.

- 1.3 As for Huayan philosophy, which one of the following is TRUE? (4%)
- As for the relationship between ultimate reality and phenomenal appearances, they are dichotomy as the ultimate reality separated itself from phenomenal appearances;
 - Each individual phenomenon is identical to the principle because it is not empty of self-nature;
 - According to the doctrine of dependent origination, each individual phenomenon as a part of the totality determines and is determined by the totality of all phenomena;
 - The nature as the essence of all phenomena exists outside of them.
- 1.4 The four *dharmadhatus* does NOT include: (4%)
- The realm of individual phenomena;
 - The realm of nonobstruction between all phenomena;
 - The realm of principle;
 - The realm of nonobstruction between all principles.
- 1.5 The doctrine of the four *dharmadhatus* is from: (4%)
- Fazang;
 - Zongmi;
 - Chengguan;
 - Guanding.

II. Please read the following paragraphs carefully and write a summary with 200-300 words in Chinese. (30%)

The relation between illusion and reality is thus reconfigured as the relation between provisional and ultimate truth in the Buddha's teaching. Zhiyi (538–597) characterizes the Lotus teaching as the “opening of the provisional to reveal the real,” allowing one to see the provisional truths as both a means to and an expression of the ultimate truth. Provisional and ultimate truth are nondual, even while maintaining their strict opposition.

Zhiyi reinterprets the Madhyamaka position as implying the “three truths”: emptiness, provisional positing, and the mean, which includes both and signifies their synonymy. The relation between these three is understood on the model of the *Lotus Sūtra*'s doctrine of “opening the provisional to reveal the real,” which annuls any hierarchy between conventional and ultimate truth, and also expands conventional truth so as to include any provisionally posited assertion or cognition without exception. Zhiyi's claim is that these three aspects are not only on precisely equal footing and of equal ultimacy, but that each is in fact simply a way of stating the other two; the three are synonymous.

The reasoning behind the three truths doctrine follows the traditional Buddhist doctrine of *pratītyasamutpāda* (dependent origination), which holds that every element of experience necessarily appears “together with” other elements, which it depends upon for its existence and determinate character. These other, conditioning, elements, of course, also gain their determinate character only through their dependence on still other elements that simultaneously condition them. But it was this determinate character that was supposed to serve as a determining ground for the first element. If the determiner is not determinate, the determined also fails to be determined. Hence each element is coherent only locally, in relation to a limited set of these conditions; when all of its conditions—including contexts, components, and precedents—are considered, its coherence vanishes. There arises, then, no unambiguous particular element or entity with a univocally decidable nature. Precisely because all are determined in dependence on conditions, they are simultaneously without a fixed, determinate identity. This is the meaning of emptiness.

Zhiyi develops his theory of “the three thousand quiddities in each moment of experience,” which implies the interinclusion of the ten realms of sentient experience: purgatories, hungry ghosts, *asuras*, animals, humans, devas, *śrāvakas*, *pratyekabuddhas*, bodhisattvas, and buddhas. Each realm is a process of causes and effects that inherently entails all the other realms. Each of these realms can at each moment be characterized by the ten “suchnesses” from the *Lotus Sūtra*. All of these may be understood either in terms of the sentient beings experiencing these realms, the environment conditioning these beings, or these beings considered in terms of their components. Ten realms, each including all the others, makes one hundred; multiplied by the ten suchnesses, one gets one thousand, and multiplied by the three aspects, three thousand. Zhiyi asserts that all of these qualities, which indicate not merely all things as considered from a single perspective, but all processes as simultaneously understood from the perspectives of all the cognitive misperceptions of all sentient beings, are inherently entailed in each moment of experience undergone by any sentient being at any time.