

佛光大學

112 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

用紙第 1 頁共 5 頁

※ 請務必將答案寫於答案卷，寫於本試題卷上不予計分

說明：請仔細閱讀每一題的說明，並依照每題說明作答。總共有 5 題，共 100%。

1. Read the following passage carefully, and answer the questions (1.1-1.2) below in either Chinese or English. (20%)

In common usage, the word meditation approaches the meanings of the Indian Buddhist term DHYANA (TRANCE STATE): a shift in awareness typically carried out intentionally, in silence, and while holding the body in a static position (most characteristically sitting with legs crossed). Various practices of dhyana are associated with notions of sainthood, wisdom, serenity, and extraordinary mental powers, such as the ABHIJNA (HIGHER KNOWLEDGES). Additionally, the term suggests mental and bodily discipline, and is associated with systematic methods of self-cultivation, and with monastic or eremitical lifestyles. Generally, Buddhist theories of meditation propose that the core of these practices consists in achieving a state of deep calm and concentration, called *samadhi*, which in turn can give rise to, or serve as the foundation for, a clear and accurate view (*vipaśyanā*) that discerns the real from the unreal. Furthermore, perfect calm and concentration can give rise as well to extra-ordinary visions and marvelous powers. The literate elites generally regard as more estimable this second fruit of meditation: insight into the nature of reality and liberation from the bonds of suffering and REBIRTH. Mahayana meditation in India followed some variants of the common background of practices found in non-Mahayana traditions. Mahayana texts recommend, for example, the practice of the boundless states, the meditation on the corpse (*aśubhābhāvanā*), and mindfulness practices. A number of innovations occurred in Mahayana, in India and beyond. Emphasis on ŚŪNYATĀ (EMPTINESS) led some Mahayana authors to criticize the notion that the corpse was impure or foul (*aśubha*), arguing that it was better to conceive of it as empty of both substance and characteristics. In the same vein, the classical meditation on mental states (*citta*), which had earlier

佛光大學

112 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

用紙第 2 頁共 5 頁

focused on a clear distinction between mental states that are good or healthy (kuśala) and those that are noxious or unhealthy (akuśala), shifted according to Mahayana dialectic, and the meditator asked himself whether his own thoughts, good or bad, could be located anywhere: "Where did they come from, where will they go, where are they located, inside of me, outside, or somewhere in between?"

Answer the following questions 1.1-1.2 in either Chinese or English.

1.1 Please describe the meaning of "dhyana". (5%)

1.2 Please describe the difference in meditation practice of Mahayana tradition and earlier non-Mahayana tradition. (15%)

2. Translate the following passage into Chinese. (15%)

In the traditions of Mahayana and Vajrayana Buddhism, we find many life stories of other buddhas, bodhisattvas, and embodiments of enlightenment from the past, present, and even future. Such an expansion of the biographical genre made it possible to integrate preexisting religious and cultural values into Buddhist belief systems. In China, for example, Buddhist *Biographies of Eminent Monks* are informed by biographical conventions borrowed from the indigenous Confucian tradition. Asceticism, miracle working, healing, and scholarship commonly figure in biographies of eminent monks to underscore how their lives emulate and perpetuate extraordinary events in the biography of the Buddha.

3. Translate the following passage into Chinese. (15%)

Amitabha (Sanskrit, limitless light) is one of the so-called celestial or mythic buddhas who inhabit their own buddha-field and intervene as a saving force in our world. According to the *Larger Sukhāvativyūha-sūtra*, in a previous life Amitabha was the monk Dharmakara, who vowed that as part of his mission as a BODHISATTVA he would purify and adorn a world, transforming it into the most pure and beautiful buddha-field. Once he attained full awakening and accomplished the goals of his vows, Dharmakara became the Buddha Amitabha. He now resides in the world he purified,

known as Sukhāvātī (blissful). From this world he will come to ours, surrounded by many bodhisattvas, to welcome the dead and to lead them to REBIRTH in his pure buddha-field.

4. Please read the following carefully and answer questions (4.1-4.3) in Chinese. 25%

The notion of the *icchantika* (loosely rendered into English as “hedonist” or “dissipated”) is the closest Buddhism comes to a notion of damnation or perdition. *Ichchantika* refers to a class, or “lineage” (Sanskrit, gotra), of beings who are beyond all redemption and lose forever the capacity to achieve NIRVĀṆA (Sanskrit, aparinirvāṇagotraka). The NIRVĀṆA SŪTRA defines the *icchantika* as one who “does not believe in the law of causality, has no feeling of shame, has no faith in the workings of KARMA, is unconcerned with the present or the future, never befriends good people, and does not follow the teachings of the Buddha.” The term is often employed polemically in MAHĀYĀNA texts, as for example the LANĀVATĀRA-SŪTRA (Discourse of the Descent into Laṅka), to refer to beings who are antagonistic toward the Mahāyāna canon. Their destiny is typically an eternity in the HELLS. Some BODHISATTVA *icchantikas* intentionally choose this spiritual lineage because they “cherish certain vows for all beings since beginningless time” (*sattvānādikālapraṇidhānata*), and they wish to help all beings gain nirvāṇa.

The *icchantika* doctrine has long been controversial in Mahāyāna because it seems to contradict an axiom of many strands of Buddhism: the innate presence of the buddha-nature, or TATHĀGATAGARBHA, in all sentient beings. The Chinese commentator DAOSHENG (ca. 360–434), for example, debunked the theory and even had the audacity to question the accuracy of passages in sūtra translations that mentioned the lamentable destiny of *icchantikas*. With the prominent exception of the FAXIANG SCHOOL, the Chinese branch of Yogacara, East Asian Buddhists resoundingly rejected the *icchantika* doctrine in favor of the notion that all beings, even the denizens of hell, retained the capacity to attain enlightenment.

Questions:

4.1 What is the notion of *icchantika*? 10%

4.2 What is the definition of *icchantika*? 10%

4.3 What does the concept of buddha-nature view icchantika? 5%

5. Please read the following carefully and answer questions (5.1-5.3) in Chinese. 25%

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 PRATĪTYASAMUTPĀDA (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 (*dharmadhātu*): (1) the realm of individual phenomena (*shi fajie*); (2) the realm of principle (*li fajie*); (3) the realm of nonobstruction between principle and phenomena (*lishi wuai fajie*); and (4) the realm of nonobstruction between all phenomena (*shishi wuai fajie*).

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

佛光大學

112 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

用紙第 5 頁共 5 頁

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.

A popular metaphor that exemplifies Huayan's notion of mutual interpenetration of all phenomena is that of Indra's net. The image of Indra's net of jewels originally comes from the Huayan jing, which describes how in the heaven of the god Indra there is a vast net that extends infinitely in all directions. Each knot of the net holds a gleaming jewel, and because the net is limitless in size it contains an infinite number of jewels. As the multifaceted surface of each jewel reflects all other jewels in the net, each of the reflected jewels also contains the reflections of all other jewels; thus there is an unending process of infinite reflections.

Questions:

- 5.1 Explain the main ideas of the Huayan thought. 10%
- 5.2 Explain Fazang's doctrine of nature origination. 10%
- 5.3 Explain the metaphor of Indra's net, and what idea(s) does it present? 5%