

※ 請務必將答案寫於答案卷，寫於本試題卷上不予計分

Instruction: There are **TWO questions** in total. Please answer **BOTH** two questions.

Question 1: 60%

Question 2: 40%

Total: 100%

1. Please read the text in the following carefully, and answer the FIVE questions 1.1-1.5 in Chinese ONLY. (60%)

From its very origins, Buddhism has recognized a wide range of divinities (devas, a term frequently translated as “gods”), while taking pains to emphasize that the Buddha himself is not divine, but human. The various divinities are powerful superhuman beings who influence the world in manifold ways. Although many of these divinities have Vedic (Hindu) origins, in the early Buddhist tradition they are not considered immortal, but rather are trapped in Saṃsāra and thus, like all sentient beings, are subject to the law of karma (action) and therefore death and rebirth.

In the early texts of the Pāli canon, divinities inhabit several different realms. In the lower realm of desire (*kāmadhātu*), above the human realm, live the various deities and spirits, who frequently do battle with a group of jealous and mischievous deities, the *asuras*. The various divinities include the four divine kings; the thirty-three gods residing in the *trāyastriṃśa* heaven, divinities incorporated from the Vedas and presided over by Śakra (Indra); Māra and Yama, the gods of illusion and death; and bodhisattvas in their penultimate lives, including, currently, Maitreya (Pāli, Metteya). Above the sense realm, in the realm of pure form (*rūpadhātu*), abide the pure divinities, most significantly the Great Brahmā and his ministers, and, at the very top, the *anāgāmins* (nonreturners), who live out their penultimate existence before enlightenment in this realm.

As the Mahāyāna schools developed in both India and in East Asia, so did the pantheon of divine figures, and with this expansion the very conception of divinity also expanded. Bodhisattvas such as Mañjuśrī, Avalokiteśvara, and Maitreya become extremely important, using their skillful means actively to spread wisdom and to save beings in peril. Likewise, as the conception of the Buddha and buddhahood

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became more complex, the so-called celestial Buddhas (*pañcatathāgātas*) emerge, a group of five manifestations of the Buddha's divine qualities. In the Pure Land schools, the cosmos is imagined as an infinite collection of world systems, each of which is a Buddha field where a fully enlightened being resides; these become divinities, with whom especially accomplished devotees can continuously interact.

In sum, the Buddhist understanding of divinities must be seen as fluid and expansive. Divine beings multiply markedly as the tradition develops. New divinities are introduced at both the local and pan-Buddhist level, and the characteristics of the various divinities also shift, with new qualities—both abstract (passive) and concrete (active)—constantly being introduced. The Buddha himself took on increasingly complex divine characteristics as the tradition developed in India and beyond, which, in turn, frequently became manifest as individual divinities, a process that continues into the present day. Consistent with the early literature that lays out Buddhism's basic cosmological view, though, in a relative sense, such beings are very real and very active in the world; in an absolute sense, however, they are ultimately only creations of our minds, useful as symbols and metaphors for the enlightenment process, but, like everything else, empty.

Answer the following questions 1.1-1.5 in **Chinese ONLY**.

- 1.1 Describe the origin of the concept of divinity/divinities of Buddhism. (10%)
- 1.2 Briefly describe the concept of divinities of the early texts of the Pāli canon. (10%)
- 1.3 Contrast the concept of the Buddha in the very early Buddhism and the concept afterward. (10%)
- 1.4 What is the concept of divinity in terms of buddha and bodhisattva in the Mahāyāna Buddhism? (15%)
- 1.5 Explain that in what way and how divinities are viewed in Buddhist understanding. (15%)

2 Please read the text in the following carefully and write a summary with 300 words in Chinese based on the content, explaining the reason why Yongming Yenshou is regarded as the major contributor and the representative figure of Chan-Pure Land syncretism after Song dynasty. (40%)

Yongming Yanshou (Zhijue, 904–975) was a major figure in the development of Chinese Buddhism after the Tang dynasty (618–907). Yanshou is particularly esteemed in the Chan School and Pure Land Schools, where his memory is frequently invoked as an initiator of the Chan–Pure Land synthesis that dominated Chinese Buddhism after the Song dynasty (960–1279). Yanshou lived during a period of upheaval between the Tang and Song, when China was divided into a number of de facto independent principalities, or kingdoms. In many respects, Yanshou represents a culmination of the scholastic style of Tang Buddhism. In other respects, Yanshou epitomized the syncretic style of Buddhism that became

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dominant during the Song. While Yanshou identified himself and was regarded as a Chan master, his scholastic style is more reminiscent of the major Tang Buddhist schools, Huayan and Tiantai. His conception of Chan as the culmination of the Buddhist scriptural tradition, often rendered as “harmony between Chan and Buddhist teaching,” stands in contrast to the independent claims of “a special transmission outside the teaching” identified particularly with the Linji lineage of Chan. Within the Chan school, Yanshou is regarded as the third patriarch of the Fayan lineage. During the tenth century, Fayan monks played major roles at the courts of many southern kingdoms, especially Wuyue, where Tiantai Deshao (891–972) served as national preceptor or spiritual adviser to the Wuyue court. With the support of the Wuyue ruler, Deshao orchestrated the Buddhist revival in the region, most notably on Mount Tiantai, one of China’s sacred mountains and Wuyue’s spiritual center. Yanshou is regarded as Deshao’s successor in the Fayan lineage; following Deshao’s example, he served as a major prelate in Wuyue. Little is known of Yanshou’s life. Buddhist biographers suggest that Yanshou was a talented and pious youth who initially entered the civil service as a garrison commander (or an official in charge of military provisions, according to one source) at a sensitive border post in Wuyue. Moved by his Buddhist aspirations, Yanshou renounced his official duties to become a Chan monk. Later sources claim that Yanshou illicitly used government funds to buy captured fish and set them free as an expression of Buddhist altruism. Sentenced to death for his crime, Yanshou was eventually freed by the Wuyue ruler, who judged that Yanshou’s motives were sincere when he faced death serenely. Yanshou’s altruism became a major feature of his mythological image as a Buddhist savior, one who was able to escape death himself and to free others from the fate of purgatorial suffering. In this capacity, Yanshou became a devotional figure among Chinese Buddhists who enlisted Yanshou’s assistance to gain birth in the Pure Land of Amitabha Buddha. Yanshou’s association with the Pure Land schools is largely the result of this. After being granted official permission to leave government service and enter the Buddhist clergy, Yanshou studied and practiced for many years on Mount Tiantai. He commenced teaching on Mount Xuedou in 952. In 960 he was invited to serve as abbot of Lingyin Monastery, a major Buddhist institution in the Wuyue capital of Qiantang (present-day Hangzhou). The following year he was invited to assume abbot’s duties at the recently constructed Yongming Monastery, also located in the capital and a major symbol of the Buddhist revival in Wuyue. In addition to his Chan scholasticism, Yanshou is particularly noted for his devotion to the Lotus Sutra and his promotion of Buddhist altruism through the performance of good deeds. He passed away on Mount Tiantai in 975 and was granted the posthumous name Zhijue by the Song emperor. Among his numerous works are the massive one-hundred-fascicle *Zongjing lu* (*Records of the Source-Mirror*), devoted to his vision of Chan as a pan-sectarian ideology espoused throughout Buddhism and not exclusive to the Chan lineage, and the *Wanshan tonggui ji* (*The Common End of Myriad Good Practices*), regarded in the later tradition as a testament to Chan–Pure Land syncretism, but actually espousing a broader syncretism encompassing the aims of the entire Buddhist tradition.