

佛 光 大 學

114 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

1. Summary and Understanding. Please answer the following questions in **Chinese or English**.

1.1 Please read the essay titled 'Buddhism, Daoism, and Chinese Religion' and compose a short analytical essay that articulates its central argument. (30%)

1.2 Please provide your understanding of the following two questions according to the essay titled 'The nature and origins of Mahayana Buddhism':

(1) Explain why Paul Williams considers the Mahāyāna Buddhism does NOT appear because of the Buddhism schism.(20%)

(2) How does modern scholarship justify the origin of Mahāyāna Buddhism as being centered on 'sūtra cults'? (20%)

2. Translation. Please translate the following paragraphs into Chinese.

2.1 Hierarchical division of persons is a very Indian strategy (cf. caste and class), while division by motivation is quintessentially Buddhist where, as we have seen, from early days it has been the intention behind an act which is the main contributory factor in creating morally significant karman. Thus those of the lowest type perform (religious) actions motivated by samsara—unenlightenment—worldly actions with the intention of some material gain either in this life or in another life. Those of the middle type are motivated by the wish for freedom from all suffering

and rebirth, in other words the freedom that is nirvana, enlightenment. Note that those who attain such a goal are in fact the group called arhats, and within this hierarchical framework they have followed an Inferior Path (a Hinayana). But those superior people whose motivation is the very highest take as their goal freedom from suffering for all, that is, perfect Buddhahood, motivated by the wish to attain the greatest possibility to benefit others. These are followers of the Great, the Supreme, Path—the Mahayana. (15%)

- 2.2 Lifespan is supposed to be the result of merit, and we have a suggestion in the *Mahaparinibbana Sutta* that a Buddha can live until the end of an aeon if he so wishes. We also have some grounds for thinking that in the early centuries the inability to see and benefit any more from the actual physical presence of the Buddha was felt by some very acutely. For this reason there was a real doctrinal problem as to why the Buddha actually died when he did die. One strategy was to blame the Buddha's attendant Ananda for not petitioning the Buddha correctly to remain until the end of the aeon. Such an approach, however, could scarcely harmonise with the image of the Compassionate One, and perhaps one of the few defining dimensions of Mahayana Buddhism is a vision and understanding of the Buddha as not really dead but still around.(15%)