

佛光大學

115 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 2 頁

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

- 1.1 In the article “Buddhism, Daoism, and Chinese Religion,” what are the key research themes and methodologies in Buddhist studies as outlined in this article? What is the relationship between these themes and methodologies and the study of Chinese religion? (30%)
- 1.2 According to Williams, what is the defining feature of Mahāyāna identity, and how does this differ from schism in sectarian Buddhism? (15%)
- 1.3 Explain the significance of practicing Buddhānusmṛti (the visualization of the Buddha) in the development of Mahāyāna Buddhism. (15%)

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

- 2.1 Translate the paragraph below and explain what Erik Zürcher means by “the prejudices of the authors of texts in the Buddhist canon and the broader social forces involved in the institutionalization of the canon.” (15%)

Erik Zürcher pinpointed the problems and suggested solutions to them in “Perspectives in the Study of Chinese Buddhism,” written in 1982. Although focused on Buddhist sources, most of his remarks apply *mutatis mutandis* to the Daoist canon as well, which we indicate below in brackets. Zürcher outlines three paradoxes:

First, that our view of Chinese Buddhism [or Daoism] as a historical phenomenon is greatly *obscured* by the abundance of our source materials. Second, that if we want to define what was the normal state of medieval Chinese Buddhism [or Daoism], we should concentrate on what seems to be *abnormal*. Third, if we want to complete our picture of what this Buddhism [or Daoism] really was, we have to look outside Chinese Buddhism [or Daoism] itself.⁷

Zürcher was concerned with the prejudices of the authors of texts in the Buddhist canon and the broader social forces involved in the institutionalization of the canon. Its authors and compilers were overwhelmingly members of the literate elite who took an exclusive view toward religious affiliation. For them, Buddhism provided a unique message, and being Buddhist was a distinctive identity, not to be confused with Daoism or the practices of popular religion.

- 2.2 Translate the paragraph below and explain what the article author means by saying: “understanding the significant overlap between Buddhism and Daoism has been hampered not only by the declarations of the traditions themselves - since to outsiders claims about radical difference in matters religious often appear to turn on fine points of distinction - but also by the insular nature of modern academic disciplines.” (15%)

佛光大學

115 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 2 頁

As our discussion above suggests, understanding the significant overlap between Buddhism and Daoism has been hampered not only by the declarations of the traditions themselves—since to outsiders claims about radical difference in matters religious often appear to turn on fine points of distinction—but also by the insular nature of modern academic disciplines. Buddhologists are usually trained to aim beyond the immediate Chinese context and to trace Buddhism back to its ostensible roots in India, while scholars of Daoist studies, steeped in Sinology, are encouraged to emphasize the Chineseness of their material. In recent years the field has entered a new phase, manifest in these essays, in which scholars who normally pursue specialized research in one of the traditions engage in conversation with scholars working in the other tradition. Virtually all of the contributors analyze problems that in this sense are comparative.

2.3 Translate the paragraph below into Chinese. (10%)

Mahayana is very diverse. It is united perhaps solely by a vision of the ultimate goal of attaining full Buddhahood for the benefit of all sentient beings (the ‘bodhisattva ideal’) and also (or eventually) a belief that Buddhas are still around and can be contacted (hence the possibility of an ongoing revelation). To this extent the expression ‘Mahayana’ is used simply for practical purposes. It is used as a ‘family term’ covering a range of not necessarily identical or even compatible practices and teachings. Thus Mahayana could not itself form a school of Buddhism. It lacked that sort of unity, it is not that sort of ‘animal’ either. It is possible to detect in some Mahayana sutras criticism of those who do not accept Mahayana, and particularly criticism of those who do not accept the particular sutra concerned.

※ 請務必將答案寫於答案卷，寫於本試題卷上不予計分