

佛光大學

111 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

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Instruction: There are 3 questions in total. Please answer **ALL** 3 questions.

Question 1: 50%;

Question 2: 20%;

Question 3: 30%.

1. Please read the text in the following carefully and answer the four questions 1.1-1.4. (50%)

Catalogues of scriptures (*jinglu*) are bibliographical records of Chinese Buddhist literature of Indian, Central Asian, and indigenous provenance. Their beginnings can be traced with reasonable certainty to the mid-third century C.E., a century after the translation of Buddhist literature began in China. Compilation of catalogues in China continued throughout subsequent centuries, generating a total of approximately eighty catalogues by the end of the eighteenth century, though only one-third of them are extant today. Catalogues were also compiled in Korea and Japan whenever recensions of the Sinitic Buddhist CANON were introduced and domestic editions compiled. Most Chinese catalogues were private undertakings by a single individual, usually a monk, although a few are official, state-sponsored compilations made by a group of learned monks appointed for the task. Buddhist catalogues were a natural outgrowth of the Chinese secular bibliographical tradition that was in place by the first century C.E., and their compilation is a quintessentially East Asian phenomenon, there being nothing equivalent to them in Indian Buddhist literature. The catalogues offer indispensable source material for reconstructions of Buddhist history in not only East Asia but India as well.

Some 80 percent of the catalogues date from the Tang dynasty (618–907) or earlier, from the period when the substantial part of the translations of Buddhist scriptures into Chinese was accomplished. The primary goal of this group of catalogues was the verification of textual history and authenticity, and the determination of canonicity—a function of the conditions of the time when new translations were continually being added to a still-fluid Buddhist canon, and texts of indeterminate history or questionable identity proliferated. The fact that texts were disseminated at this time through hand-copying was a factor in this proliferation, for anyone with the means and inclination could, and often did, write new manuscripts and portray them as authentic Buddhist SCRIPTURE. Thus the catalogues of this period were both prescriptive and proscriptive in function, in that they classified texts to be either included in or

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excluded from the canon. In a real sense, they held the key to the fate of texts and, by extension, the formation of the Buddhist canon in China. By contrast, post-Tang catalogues were essentially descriptive and were indexes to the printed canons, merely listing their established and fixed entries.

The *Chu sanzang jiji* (*A Compilation of Notices on the Translation of the Tripitaka*, ca. 515) by Sengyou (445–518) is not only the earliest extant catalogue, but also preserves part of an even earlier catalogue by the renowned monk-scholar DAO'AN (312–385). The value of this catalogue also derives from the fact that it set the standard for cataloguing methods by employing a minute typological classification based on textual and doctrinal characteristics. Most of the cumulative list of divisions and categories of Buddhist literature that appear in medieval catalogues originated in the work of Sengyou: new or old translations; anonymous and variant translations; spurious scriptures; abridged scriptures; extant and nonextant translations; MAHAYANA and HINAYANA literature in the three divisions of scripture, discipline, and treatise; translator known or unknown. Indigenous compilations, such as prefaces to scriptures, histories of Buddhism, biographies of monks and translators, and Buddhist catalogues themselves were also included to illustrate the proper transmission of Buddhism and its literature.

The *Lidai sanbao ji* (*Record of the Three Treasures throughout Successive Dynasties*, 597) by Fei Changfang (d.u.) introduced a chronological catalogue of translations arranged according to the dates and dynasties of translators, an innovation that was adopted in subsequent catalogues. Unfortunately, Fei also altered or fabricated numerous translator and author attributions to minimize the number of scriptures of questionable pedigree, as a way of ensuring the credibility of the Buddhist textual transmission. This catalogue was a case where criteria for textual authenticity were compromised for polemical reasons. A state-commissioned catalogue, the *Da-Zhou kanding zhongjing mulu* (*Catalogue of Scriptures, Authorized by the Great Zhou*, 695), kept many of Fei's arbitrary attributions and helped create an enigmatic category of scriptures that were both inauthentic and yet canonical.

The *Kaiyuan shijiao lu* (*Record of S'akyamuni's Teachings, Compiled during the Kaiyuan Era*, 730) by Zhisheng (d.u.) was the most critical and thorough catalogue in its evaluation of textual histories and represented the culmination of the art of Buddhist cataloguing that had begun nearly half a millennium earlier. Its influence is evident in the contents and organization of East Asian printed canons, all the way up to the modern standard edition, the *Taisho Shinshu daizokyo* (1924–1934). However, even this catalogue, with all its critical apparatus, accepted some of the problematic attributions that originated in the *Lidai sanbao ji*. Thus, despite the wealth of invaluable historical material they contain, not all

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catalogues, or the attributions included therein, are uniformly dependable. Their data must be used cautiously, by thoroughly cross-referencing information found in the different extant catalogues.

Answer the following questions 1.1-1.3 in either Chinese or English.

- 1.1 What was the primary goal of those Buddhist catalogues before the Tang dynasty? (10%)
- 1.2. According to the article in the above, Fei Changfang's version of Buddhist catalogue, the *Lidai sanbao ji*, was polemical. Describe the reason for this phenomenon. (10%)
- 1.3. In what reason that makes Buddhist catalogues important in understanding Buddhism? (10%)
- 1.4. Write 200-300 words to describe "Buddhist scriptural catalogues" in Chinese to include the questions in the following. (20%)
 - a. State "Buddhist scriptural catalogues" including compilers, compilation times, functions, and contents?
 - b. Significances of each of the Chinese Buddhist scriptural catalogues mentioned in the article in the above.

2. Read the following passage carefully, and answer the questions below in either Chinese or English: (20%)

The claim that all things without exception are conceptual constructs, secondary existents (*prajñaptisat*, that is, *niḥsvabhāva*, empty of inherent existence) is a characteristically Madhyamaka claim. For the follower of Vaibhāṣika it is a patent contradiction which must make Madhyamaka an ontological nihilism, notwithstanding any protest to the contrary. To make the counterclaim that something must exist as a foundation for conceptual construction in order to avoid nihilism is to posit that at least one thing must have primary existence (*dravyasat*). To make this claim is to differ from Madhyamaka in ontologically the strongest possible way. It seems that we have this radical disagreement not only in Vaibhāṣika thought but also in a different way in Yogācāra. Yogācāra texts too ridicule as nihilism the claim that all things are conceptual constructs. Thus Yogācāra texts *must* postulate at least one thing as a primary existent, not a conceptual construct. In fact in Yogācāra thought that thing is the flow of nondual consciousness. It is a flow of consciousness which serves as the actual substratum for an erroneous

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bifurcation into the polarized (and linguistically reified) subjects and objects of unenlightened duality, and also as the necessary substratum for realizing that actually the flow is empty of hypostasized, reified and polarized subjects and objects. Thus from this perspective the ultimate, enlightening truth is also said to be emptiness, but here the ultimate truth is that something which really exists in the strongest possible sense – the flow of consciousness – is empty of projected subjects and objects, which do not really exist at all. As in Vaibhāṣika, we have here at least an implicit denial of an equation between causal conditioning and absence of own-existence. Since for the Yogācāra too it would appear that all things including the flow of consciousness, are in some sense causally conditioned, the alternative to the denial of this equation is to hold (with Madhyamaka) the absurdity that all things are secondary existents, that is, putative nihilism.

Answer the following questions: (20%)

1. What claim does the Yogācāra hold that goes against the Madhyamaka's view that all things without exception are conceptual constructs?
2. In what sense is the ultimate truth said to be emptiness according to the Yogācāra?
3. Which school equates causal conditioning with the presence of own-existence?
4. According to the author, why does the Yogācāra eventually have to hold the same view with the Madhyamaka that all things are secondary existents, that is, putative nihilism?

3. Summarize the following passage in either Chinese or English with not more than 200 words: (30%)

It is known that the Buddha, or Siddhārtha Gautama, was born in a noble family among a people called the Sākyas who dwelt near the present-day borders of India and Nepal. After marriage and the birth of a son he experienced some kind of existential crisis. Extant literature presents him as perceptive to the sickness, old age and mortality inherent in life and perceiving the possibility of a solution to such problems. So he went forth ultimately 'for the welfare and benefit of the many folk' (as many early Buddhist texts put it) and took up the wandering lifestyle of a homeless religious mendicant. He studied under various spiritual teachers and then, seeking to go beyond what he had learned from them, he

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adopted, together with a group of companions, the common Indian practice of severe asceticism for around six years. He rejected this method as ineffectual and returned to more moderate practices at which point he achieved the spiritual breakthrough that made him a buddha. The remainder of his life was spent teaching the way he had found, or rather rediscovered, to his disciples.

This way is often characterized as the 'Middle Way' between the extremes of pursuing sensual pleasures and suffering torment as a means of self-purification and applies both to spiritual praxis and intellectual understanding. The Middle Way also seeks to avoid the extremes of 'eternalism' and 'annihilationalism'. These are terms for commitment as a result of a psychological bias – either towards the belief that there is an unchanging immortal soul that survives death or that death is the final end and there is no continuity after the destruction of the body. Similarly any suggestion that the soul or life principle (jīva) is identical to, or completely distinct from the body is avoided. Preferences with regard to the universe were also considered to be the result of psychological bias, for example, whether or not it is eternal in time, and whether it is finite or infinite in space.

With regard to practice, the Buddha especially advocated the development of the meditation states known as jhānas (dhyāna). Since these were characterized by a pleasant state of mind, they contrasted with the painful methods of practice widespread in the Indian religion of the day. These states also placed a stress on clarity and conscious awareness, as distinct from the apparent valuation of unconscious trance-like states in pre-Buddhist Indian religion. This emphasis led to the development of methods of study and practice which strongly asserted the importance of insight and understanding (prajñā). For most later forms of Buddhism and probably for the Buddha himself, the actual goal of Buddhist meditation represented an awakening which permanently integrated both the meditative states of the jhānas and a high development of understanding. It is this which is referred to in the early texts as acquiring the 'vision of truth' or 'dhamma eye' and is seen as the basis for the awakening or bodhi, taught by the Buddha, or Awakened One.