

## 110 學年度佛教學系博士班入學試題

科目：佛學研究暨佛學英文

日期：110/05/07 10:20-12:00

本試題共 2 面，本頁為第 1 面。

☒ 試題需收回  
☐ 試題不需收回

1 請將下列的英文翻譯為中文。30%

Archaeology has recovered no piece of writing in India which can definitely be dated earlier than the inscriptions of Asoka. It is however generally agreed that the fact that in Asokan inscriptions the Brahmi script shows some regional variety proves that it must have been introduced a while earlier. It is *Prima facie* probable that writing was first used mainly for two purposes: by businessmen for keeping accounts and by rulers for public administration. This in fact fits what we learn from the *Vinaya Piṭaka*.

From 'How the Mahāyāna Began'

2 請說明下列這兩段的大意。30%

*The relationship of Buddhist Studies to the larger academic community*

In much contemporary critical literature in the field we increasingly find Buddhology characterized as a provincial discipline—ignorant of emerging theoretical developments in related fields, and reluctant to enter into conversation even with the most natural of dialogue partners (e. g., Indology, Sinology etc.). The perceived isolationist tendencies of the discipline are seen as fostering a kind of intellectual hermeticism that makes buddhological scholarship increasingly less relevant to the larger academic community. Two types of remedies are called for. On the one hand, we find a call for greater cultural contextualization, where the objects of study of the field (written texts, institutions, art, rituals etc.) are investigated not only against a particular Buddhist background, but vis a vis the larger

cultural context in which those objects—and Buddhism itself—exist; hence, for example, the attempt to consider classic questions of Chinese Buddhism in the broader context of Chinese intellectual history, or the attempt on the part of anthropologists to situate Buddhism as "part of a large social and cultural system." (15%)

On the other hand, we find in the recent critical literature an insistence on the fact that buddhologists need to become more conversant with theories, methods and forms of analysis current in the academy. This has led to studies (and to calls for studies) that emphasize, for example, comparative, cross-cultural analysis, feminist criticism, deconstruction, and literary criticism. To give heed to these trends in the broader intellectual sphere is seen as being profitable to Buddhist Studies in two ways. Intellectually, it is said to bring life to the discipline by suggesting new problems, and new perspectives on old ones; it is also said to give the discipline a voice in current debates and ultimately to help the field by demonstrating that the data from Buddhist cultures is relevant to the conversations that are taking place in the broader intellectual community. (15%)

From 'Buddhist Studies as a Discipline and the Role of Theory'

3 在“On the very idea of Pali Canon”中，提到了‘whatever is well-spoken is spoken by the Buddha’，然後引用了巴利語《增支部》的經文。請闡釋你的看法(20%)：40%

A sutra from the Anguttara Nikaya (A IV 162-66). contains this phrase, and is worth looking at in more detail.” It describes a conversation between the monk Uttara and the king of the gods, Sakka (Indra). Indra is impressed with a talk he has been told of, given by Uttara to some monks; he descends from heaven and asks Uttara whether what he said was own inspiration or the word of the Buddha. Uttara replies with a smile: ‘it is just as if there were a great heap of grain near some village or town, and people were to take grain from it in buckets or baskets, in their laps or hands. If one were to go up to these people and ask them “where are you bringing this grain from?” , how would they properly explain themselves?’ Indra replies that they would do so simply by saying that they got the grain from the heap. Uttara explains ‘in the same way. king of the gods, whatever is well-spoken is all the word of the Blessed One . . . Whenever I or others preach, what we say is derived from there’