

114 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：114/05/04 10:20-12:00

本試題共 2 面，本頁為第 1 面。

☒ 試題需收回
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1. Please translate the following passage into Chinese (60%) .

(1) I must not be misunderstood as saying that only monks and nuns knew the texts by heart. What I am saying is that only they were so organized that they could hand them on to future generations. An interesting passage in the *Vinaya* says that a monk may interrupt his rains retreat for up to seven days if a layman or laywoman summons him with the message that he or she knows a text and is afraid it will get lost -- in other words, that it needs to be passed on to the Sangha. (25%)

From “How the Mahāyāna Began”

(2) The word ‘Canon’, in relation to textual materials, can usefully be taken in two ways: first, in a general sense, as an equivalent to ‘scripture’(oral or written). Used in this way, the term does not specify that the collection of texts so designated constitutes a closed list; it merely assigns a certain authority to them, without excluding the possibility that others could be, or may come to be included in the collection. In the second sense, however, the idea of a ‘canon’ contains precisely such an exclusive specification that it is *this* closed list of texts, *and no others*, which are the ‘foundational documents’. The existence of some sort of scriptural or canonical materials in the nonspecific, inclusivist sense is surely a necessary condition for a religion to be or have what anthropologists used to call a ‘Great Tradition’. (35%)

From “On the very idea of Pāli Canon”

2 Please write a summary and comment on the following passage in Chinese. (40%)

It may be inappropriate to call Buddhist Studies a discipline, especially if we take disciplines to be exemplified by such fields as history, anthropology, art history and so forth. Analogous to the Buddhist argument concerning the self and the aggregates, it might be contended that Buddhist Studies is not a discipline because it contains disciplines as parts. This, however, could simply be a question of historical evolution, for there was a time when even the classical disciplines did not seem particularly disciplinary-like.

From “Buddhist Studies as a Discipline and the Role of Theory”