

M.A. Semester-I Examination, 2014

Chinese

Paper – A-4

(Introduction to Buddhist Literature)

Time: Three Hours

Full Marks: 40

NOTE:- Attempt all the questions. Marks of each question are indicated in the margin.

1. Give a brief account of the Mahāyāna Vinaya literature preserved in Chinese 10
Or

Give a brief history of the establishment and the development of Buddhist Saṅgha in China.

2. Translate/write into Chinese any five of the following terms and Proper names. 10

- (i) Ajātaśtru, (ii) ^{Four} Noble Truths (iii) Faxian, (iv) ~~Brahmajāla~~ Sūtra
(v) ~~Suvarṇabhūmi~~ (vi) ~~Pāñcavimśatī~~ (vii) Rājagṛha (Rājagṛha)
(viii) Bhikkhū, (ix) Trīśaraṇa, (x) Saṅgha

P.T.O.

3. Translate into English ^{one of} the following passages: with grammatical notes on 20
 the underlined parts:

(a) 世尊。向以時到入城乞食。見提婆達多招集遠近。大獲供養。佛告諸比丘。汝等不應於提婆達多所生願羨心。所以者何。此提婆達多必為利養之所傷害。譬如芭蕉生實則死。蘆竹駞驢驪懷妊等。亦復如是。提婆達多得多於利養。如彼無異。提婆達多愚癡無智。不識義理。長夜受苦。是故汝等。若見於彼提婆達多為於利養之所危害。宜應捨棄貪求之事。審諦觀察。當作是解。莫貪利養。即說偈言。

芭蕉生實死	蘆竹葦亦然
貪利者如是	必能自傷損
而此利養者	當為衰損減
癡愚為利養	能害於淨善
譬如多羅樹	斬則更不生

佛說此經已。諸比丘聞佛所說。歡喜奉行。

Or

- (b) 大德須那迦那鬱多羅。往至金地國。到已。於金地中。有一夜叉尼。從海中出。往到王宮中。夫人若生兒已。夜叉即奪取而食。爾時王夫人生一男兒。見大德須那迦來即大恐怖。而作念言。此是夜叉尼伴也。即取器仗往欲殺須那迦。須那迦問言。何以持器仗而來。諸人答言。王宮中生兒。而夜叉尼伴奪取而食。君將非其伴耶。須那迦答言。我非夜叉尼伴。我等名為沙門。斷殺生法。護持十善勇猛精進。我有善法。是時夜叉尼聞王宮生兒。相與圍遶從海中出。作如是言。今王生兒。我當往取食。王宮中國人。見夜叉眾來。