

考試科目

專業英文

所別

宗教研究所

考試時間

5月21日(六)第一節

一、試將以下兩段英文，翻譯成中文。每一段翻譯佔二十五分，共五十分。

A.

In the Christian, Hindu and Buddhist writings, the theme of freedom from bodily limitation through bodily limitation is common. Indeed, this is what might be called a shared existential ground that involves the intensification of subjectivity that is simultaneously the transcendence of individuality. The "I will" of ascetic intention, which ironically to erase self, creates an interiority that is particular and bound to a specific, historical, temporal frame, to a specific narrative identity and to location within a specific tradition. Yet while narrative identities are always specific—always the story of *my* life—there are processes that can be abstracted that are non-individual in so far as the *ego* is empty of content. The first person pronoun becomes filled out with different cultural contents, with different stories, implying different power relations. The subjectivity of language (*ego*) is left behind in an interiority that links self and cosmos, inner experience and world.

B.

The advent of Islam and the story of the founder and his first companions and disciples are known only from the Muslim scriptures, traditions and historical memories. It was not until some time later that these events came to the attention of the outside world and drew the testimony of independent or external observers. In this Islam resembles Judaism, Christianity, and other great religions of humankind, and presents a similar problem to the historian. Already in medieval times, some pious Muslim scholars, more rigorous than others, questioned the accuracy or even the authenticity of individual biographical and historical traditions, while still accepting without reservation the validity and perfection of the religious message. Modern critical scholarship, subject to no such restraints, has raised many more questions, and until independent evidence in the form of contemporary inscriptions or other documents and records becomes known, much of the traditional narrative of early Islamic history must remain problematic while the critical history is at best tentative.

備

註 試題隨卷繳交

考試科目	專業英文	所別	宗教研究所	考試時間	5月21日(六)第一節
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二、試將以下兩段中文，翻譯成英文。每一段翻譯佔二十五分，共五十分。

A.

一般的看法認為：西方的宗教是入世的，而印度的宗教則為出世的。這種分類在現代的情況下或許還講得過去。然而吾人若追溯這兩種宗教的文化史，就不能做如此區別。不論東、西方的古聖先哲，雖身處於世俗生活中，卻期望能追尋到超越世俗生活的生命意義。

B.

聖經既是神言，又是人語；既是一個歷史文獻，亦為永恆的神學真理。如果把閱讀聖經視為對文本意義之追尋的話，那麼它的意義是應該為揭示作者的原初本意，即文本的文學性、歷史性呢？還是聖經語句所談論東西應有的內涵，及文本的道德性、神學性或教會屬性呢？



備

註 試題隨卷繳交

考試科目	宗教基本問題研究	所別	宗教研究所	考試時間	5月21日(六) 第2節
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一、簡答題：五題，每題八分，共四十分 (40%)

僅就下列八個專有名詞選擇五個，解釋其在宗教研究上的內容、特點與意義。(中文翻譯名詞如有差異，皆以括弧內原文為主)

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|------------------------------|-------------------------|
| 1. 伊斯蘭社群 (umma)              | 5. 阿奎那 (Thomas Aquinas) |
| 2. 商羯羅 (Shankara)            | 6. 西谷啟治                 |
| 3. 客巴拉 (Qabbalah / Kabbalah) | 7. 穆革爾帝國(Mughal Empire) |
| 4. 「常」與「非常」                  | 8. 信仰圈                  |

二、申論題：兩題，每題三十分，共六十分 (60%)

(一)

試根據兩位以上宗教學者的理論，評述以下兩種觀點，最後並陳述你(妳)個人的意見：

- 1、「宗教有其本質，普遍寓存於人性，並彰顯在各文明、歷史和社會，因此有此基本特質，學者方有可能從事宗教的比較工作。」
- 2、「宗教是文化和社會的產物，隨著特定的時空脈絡，而呈現出不同的面貌，因此宗教研究需講求具體和脈絡性，不應貿然從事跨時空的比較研究。」

(二)

評述最近國內或國外發生的宗教事件或議題一例。你(妳)的答案必須包括：

- a. 客觀描述其內容
- b. 舉出其在宗教研究上的意義
- c. 你(妳)個人的看法或評價