

**SULIT**

---



Second Semester Examination  
2018/2019 Academic Session

June 2019

**HFP303E – Asian Thought: Indian, Chinese and Japanese  
(Pemikiran Asia: India, Cina dan Jepun)**

Duration : 3 hours  
(Masa : 3 jam)

---

Please check that this examination paper consists of **FOUR** (4) pages of printed material before you begin the examination.

*[Sila pastikan bahawa kertas peperiksaan ini mengandungi **EMPAT** (4) muka surat yang bercetak sebelum anda memulakan peperiksaan ini.]*

**Instructions:** Answer **FOUR** (4) questions. Answer ONE (1) question each from Sections A, B, C and D.

**[Arahan:** Jawab **EMPAT** (4) soalan sahaja. Jawab **SATU** (1) soalan daripada setiap Bahagian A, B, C dan D.]

You are permitted to write your answers in either English or Malay.  
*[Anda boleh menulis jawapan anda dalam bahasa Inggeris atau bahasa Melayu.]*

In the event of any discrepancies, the English version shall be used.

*[Sekiranya terdapat sebarang percanggahan pada soalan peperiksaan, versi bahasa Inggeris hendaklah diguna pakai.]*

...2/-

**SULIT**

Section A

Choose ONE (1) question.

*[Pilih SATU (1) soalan.]*

1. Explain the Zen understanding of consciousness.

[25 marks]

*[Jelaskan pemahaman Zen tentang kesedaran.]*

*[25 markah]*

2. Explain Linji's famous Zen Koan "If you meet the Buddha, kill him."

[25 marks]

*[Jelaskan Koan Zen terkenal oleh Linji "Jika anda bertemu Buddha, bunuh dia."]*

*[25 markah]*

Section B

Choose ONE (1) question.

*[Pilih SATU (1) soalan.]*

3. Explain the Shinto emphasis on cleanliness.

[25 marks]

*[Jelaskan penekanan Shinto terhadap kebersihan.]*

*[25 markah]*

4. There are no moral absolutes according to Shinto philosophy. Explain.

[25 marks]

*[Tiada kemutlakan moral menurut falsafah Shinto. Jelaskan.]*

*[25 markah]*

...3/-

Section C

Choose ONE (1) question.

*[Pilih SATU (1) soalan.]*

5. Explain thoroughly the Confucian concept of *zhèng míng* (rectification of names). Be sure to include a concrete example as illustration.

[25 marks]

*[Jelaskan secara terperinci konsep Konfusius, zhèng míng (pembetulan nama). Pastikan anda memberi satu contoh konkrit sebagai ilustrasi.]*

[25 markah]

6. Explain the notion of “obedience to parents” within the context of the Confucian virtue of *xiào* or filial piety. This notion, however, is interpreted somewhat differently by Xunzi. Discuss.

[25 marks]

*[Jelaskan maksud “kepatuhan kepada ibubapa” dalam konteks nilai Konfusius, xiào, atau ketaatan kepada orang tua dalam keluarga. Walau bagaimanapun, maksud ini diinterpretasikan secara sedikit berbeza oleh Xunzi. Bincangkan.]*

[25 markah]

Section D

Choose ONE (1) question.

*[Pilih SATU (1) soalan.]*

7. The Unnamed *Dào* has been associated with “Non-Being” (*Wú*) while the Named *Dào* with “Being” (*Yǒu*). Present THREE possible ways in which these two apparently opposing terms can be reconciled with one another.

[25 marks]

*[Dào yang tidak dinamakan telah dikaitkan dengan “Bukan-Wujud” (Wú) manakala Dào yang dinamakan dengan “Wujud” (Yǒu). Berikan TIGA cara di mana kedua-dua istilah yang bertentangan ini dapat disepakatkan.]*

[25 markah]

8. Explicate thoroughly the application of *Yīn-Yáng* and *wú-wéi* in the domain of ethics.

[25 marks]

*[Jelaskan dengan teliti aplikasi Yīn-Yáng dan wú-wéi dalam bidang etika.]*

[25 makah]