

「佛教看生命倫理爭議」課程大綱

課程名稱：佛教看生命倫理爭議 Buddhist Perspectives on Bioethical Controversies

授課教師：蔡耀明

學分數：3學分

授課年度：一〇二學年度第二學期

上課時間：星期二 (15:30-18:20)

教室：博雅102

Office hours: 星期二 (2:20-3:10), 星期三 (4:30-5:20), 星期五 (2:20-3:10), @台大水源校區哲學系館512 (台北市思源街18號。)

電子信箱：tsaiyt@ntu.edu.tw

網站：<http://ccms.ntu.edu.tw/~tsaiyt/>

【課程概述】

本課程將從佛教哲學探討生命倫理學的幾個重大的爭議課題，包括倫理學的運作方法、一期生命之開始、胚胎的生命層面、墮胎、生物複製、錯誤出生、基因篩檢、生命波段期間的病痛與醫療之倫理課題、生命波段期間的飲食之倫理課題、死亡之認定、器官移植、植物人、無效醫療、自殺、便利死、器官捐贈、器官移植、死刑、環境倫理、動物倫理、植物倫理、戰爭、種族屠殺、族群清洗、以及生命倫理之完善成就，藉以淬鍊生命倫理爭議課題的思辨見地，從而奠定佛教哲學、宗教哲學、或生命哲學必備的學習素養。

【課程目標】

本課程的目標，在於從佛教哲學對生命倫理學之課題，建立以典籍和學術論文做為依據的思辨與認識，並且養成在生命倫理爭議課題的獨特見解。以條列的方式，透過本課程的歷練，學員可預期達到如下四項成果：(1) 在日常生活中，關注生命世界的倫理面向；(2) 增進對生命倫理爭議課題的哲學思惟的能力，尤其著力於生命意義的探討與生命價值的抉擇；(3) 對佛教生命倫理學的研究領域、課題、方法、和內容，形成一定水準的認識；(4) 對學界在佛教生命倫理學的研究書目與研究成果有一定水準的認識；(4) 初步建立以第一手和第二手資料來從事生命倫理學的研究能力，強化獨到的哲學思考，並且提昇學習報告的寫作水平。

【課程要求】雙向的看待

(1) [課程活動]：對生命現象與生命歷程形成探問意識／文獻的解讀／論題的提出／概念的解析／義理的鋪陳／方法的歷練／議題的討論／寫作與發表。

(2) [課程願望]：授課教師的敬業精神與充分準備，將使上課成為一種享受；學員把學習當做責無旁貸的一回事，將使授課成為一種超級的享受。

本課程為大學部一般的導論與討論課。學員必須預先研讀本課程大綱所列的主要的課程材料，在課堂上積極參與討論，以及按時完成學期作業。每一進度單元所列的「延伸的參考材料」，多少皆具參考價值，並不硬性規定必讀。

(3) [分組討論]

(3-1) 分組討論之構想：分組討論為課程活動重要的一環，特色在於提供論題導向的

學習，學員可藉以更深入思索閱讀的材料與講授的內容，並且面對論題，培養獨到思考、理性分析、言辭表達、和相互溝通的能力。

(3-2) 討論次數暨時程之安排：整個學期從第5-17週，安排13次的分組討論，由5:30-6:20 pm.，如「課程進度」所列。在這13次的分組討論當中，每一節課應可安排3-4位發言人，因此修課學員整個學期至少應可輪到2-3次成為發言人。輪到的發言人，應預先準備2頁的書面稿（主修哲學者則為3頁），並且約有5分鐘的時間提出論點，最多應不超過6分鐘。發言人報告之後，可以有3-5分鐘的提問與討論。

(3-3) 組數：原則上，每20名學員即有一位教學助理（Teaching Assistant, TA）來引導討論。分組討論時，由教學助理各自帶開進行。教學助理由博士生或碩士生擔任。

(3-4) 討論的方式與規約：

(3-4-1) 整個學期總共13次的分組討論，每一次的討論課題或論題，由授課方面預先設定，並且公告於課程網頁。

(3-4-2) 為了準確掌握時程、增進討論效率，同時敦促修課學員投入一定的努力，每一次討論都將按照修課學員名單順序，事先指定每一節課擔任發言人的學員3-4位，於分組討論時，表達其對當週課題或論題的論點、論據、與理路。分組名單與輪流順序表，將公告於課程網頁。

每一次分組討論擔任發言人的學員，必須事先擬定發言稿2頁（主修哲學者則為3頁），且於輪值前一週將發言內容寄到教學助理的電子信箱，同時上網公告在「課程討論區」內，以利學員預先瀏覽。因為大家都能預做準備，所以討論時可以避免流於臨時的閒聊或漫談。當然，當週未擔任發言人的學員，在教學助理的帶動下，也要積極參與討論，適時提問或發表己見。

(3-4-3) 由於整個學期的上課時數極其有限，即使13次的分組討論也難以暢所欲言，因此更加鼓勵學員上網在「課程討論區」內，展開愈發充分的理性探討。

(3-4-4) 分組討論的評量辦法：針對每一次發言討論學員的準備與表現，教學助理將按照等第，進行成績評量。當週輪到擔任發言人的學員，若無故缺課，則該次評量成績便無從給出。此外，如果當週發言人的電子檔案沒有事先傳給教學助理、或上網公告，也會在評量成績中適度反映。

【教材及參考書目】

詳如「課程進度」所列。要求閱讀以及在課堂予以講解和討論者，以粗體字標示。更多的參考材料，於課堂隨時補充。

【成績評量方式】平時上課35%、分組討論50%、學期報告15%。

1. 平時表現35% 為敦促學員出席上課以落實學習成效，出缺席狀況與課程投入情形，佔35%。然而，4次未出席，依學校規定，學期成績不及格。
2. 分組討論50% 本課程重視學員確實參與分組討論之進行，故以分組討論的表現，做為學期成績佔分比例最高者；其中包含13次分組討論課之參與、預先準備至少2次各2頁的發言書面稿（主修哲學者則為3頁）、口頭報告、相互討論，佔50%。
3. 期末報告15% 在第十八週時，全班共聚一堂，每一位修課學員皆應繳交書面稿，而以抽籤的方式，在課堂上輪流發表口頭報告，以及相互討論。主修哲學者，請繳交5頁

的書面稿，非主修哲學者，請繳交4頁的書面稿。學期報告請將分組討論至少2次的書面稿，以聚焦、濃縮、或連貫的方式，更為深入地整理為精華版而成。

不論是分組討論，或是學期報告，書面稿應設定主題為焦點，言之有物，註明根據之出處，並且顯示思辨之努力，宜避免抄襲或空洞堆砌之言。書面稿經查核若為抄襲（如由網路資料剪貼而成，或書本節錄但未註明出處），一經確定，將至多給予50分之成績。

【課程進度】

第1週 2014/02/18〔單元主題〕：佛教生命倫理學概論：佛教、生命相關概念的分辨與界說、倫理學、生命倫理學（生死、吉凶、禍福、利弊、得失、苦樂、染淨、善惡、對錯、公私、輕重、聖俗、縛解、智愚之論究）、生命倫理學的重大論題與課題、生命倫理學的運作程序、生命倫理學的基礎與限度、佛教生命倫理學、being ethical, thinking ethically and living ethically

* 蔡耀明，〈生命與生命哲學：界說與釐清〉，《臺灣大學哲學論評》第35期（2008年3月），頁155-190。

〔延伸的參考材料〕

* 蔡甫昌等，〈生命倫理四原則方法〉，《醫學教育》第4卷第2期（2000年6月），頁140-154。

* 蔡篤堅，〈台灣生命倫理學發展的困境與挑戰〉，《應用倫理研究通訊》第41期（2007年2月），頁20-34。

* 蔡耀明，〈生命哲學之課題範疇與論題舉隅：由形上學、心態哲學、和知識學的取角所形成的課題範疇〉，《正觀》第44期（2008年3月），頁205-263。

* 蔡耀明，〈生命意義之佛教哲學的反思〉，《人文與社會科學簡訊》第13卷第1期（2011年12月），頁159-183。

第2週 2014/02/25〔單元主題〕：佛教對於進入生命世界、走出生命歷程、以及超脫生命世界之說明：生命世界的一切項目皆為緣起之表現、生死輪迴的歷程、造業與受報、單行道之解脫、全方位之覺悟、根據眾生之困苦與安樂所做的對錯論斷、根據眾生之困惑與智慧所做的對錯論斷、根據眾生之傾向向下流與傾向向上流所做的對錯論斷、根據眾生之束縛與解脫所做的對錯論斷

* 《雜阿含經·第216, 267, 1244經》，劉宋·求那跋陀羅（Gūṇabhadra）譯，大正藏第二冊（T. 99, vol. 2, pp. 54b-c, 69c-70a, 341a-b）。

* 《中阿含經·第17經·伽彌尼經》，東晉·瞿曇僧伽提婆（Gautama Saṅghadeva）譯，大正藏第一冊（T. 26, vol. 1, pp. 439c-440c）。

* 《大般涅槃經·聖行品第七》，北涼·曇無讖（Dharmakṣema）譯，大正藏第十二冊（T. 374, vol. 12, pp. 434b-440a）。

* 蔡耀明，〈以《雜阿含經》為依據探討「解開而認知世人」與「出離而超脫人世」在條理的一貫〉，《東海哲學研究集刊》第17輯（2012年7月），頁3-33。

〔延伸的參考材料〕

* 蔡耀明，〈佛教「八解脫」之解脫學理的探究〉，《揭諦：南華大學哲學與生命教育學學報》第24期（2013年1月），頁201-266。

* Ruth Groenhout, *Bioethics: A Reformed Look at Life and Death Choices*, Grand Rapids: Faith Alive Christian Resources, 2009.

第3週 2014/03/04〔單元主題〕：生命倫理學與佛教生命倫理學之入門文章的研讀與討論：倫理與真理、倫理與習俗（社會）、倫理與意識形態、倫理與宗教、倫理與意義、倫理與職責、倫理與義務、倫理與尊嚴、倫理與解脫、倫理與度化

眾生

* Damien Keown, “Buddhist Bioethics,” *The Cambridge Textbook of Bioethics*, edited by A. M. Viens, Cambridge: Cambridge University Press, 2008, pp. 391-396.

* James Hughes, “Buddhist Bioethics,” *Principles of Health Care Ethics*, 2nd ed., edited by R.E. Ashcroft and et al., West Sussex: John Wiley & Sons, 2007, pp. 127-133.

〔延伸的參考材料：應用倫理學〕

* Andrew Cohen, Christopher Wellman (eds.), *Contemporary Debates in Applied Ethics*, Malden: Blackwell, 2005.

* Adela Cortina and et al. (eds.), *Public Reason and Applied Ethics: The Ways of Practical Reason in a Pluralist Society*, Aldershot: Ashgate, 2008.

* Ovadia Ezra, *Moral Dilemmas in Real Life: Current Issues in Applied Ethics*, Dordrecht: Springer, 2006.

* Tony Fitzpatrick, *Applied Ethics and Social Problems: Moral Questions of Birth, Society and Death*, Bristol: Policy, 2008.

* Jesper Ryberg and et al. (eds.), *New Waves in Applied Ethics*, New York: Palgrave Macmillan, 2007.

* Peter Singer, *Practical Ethics*, 3rd ed., New York: Cambridge University Press, 2011.

〔延伸的參考材料：生命倫理學〕

* Peter Singer (ed.), *Bioethics at the Beside*, 譯成《臨床生命倫理學》，蔡甫昌編譯，（台北：醫院評鑑暨醫療品質策進會，2009年）。

* Tom Beauchamp and et al. (eds.), *Contemporary Issues in Bioethics*, 7th ed., Thomson/Wadsworth, 2008.

* Judith Boss, *Ethics for Life: A Text with Readings*, 4th ed., New York: McGraw-Hill, 2008.

* Howard Brody, *The Future of Bioethics*, Oxford: Oxford University Press, 2009.

* Brunetto Chiarelli (ed.), *Global Bioethics: Perspective for Human Survival*, Rijeka: InTech, 2011.

* Peter Clark (ed.), *Contemporary Issues in Bioethics*, Rijeka: InTech, 2012.

* H. Tristram Engelhardt, Jr. (ed.), *Bioethics Critically Reconsidered: Having Second Thoughts*, Dordrecht: Springer, 2012.

* John Evans, *The History and Future of Bioethics: A Sociological View*, Oxford: Oxford University Press, 2012.

* Martha Farah (ed.), *Neuroethics: An Introduction with Readings*, Cambridge: MIT Press, 2010.

* Lawrence Johnson, *A Life-centered Approach to Bioethics: Biocentric Ethics*, Cambridge: Cambridge University Press, 2011.

* Gareth Jones, *Bioethics: When the Challenges of Life Become Too Difficult*, Adelaide: ATF Press, 2007.

* Eva Kittay, Licia Carlson (eds.), *Cognitive Disability and Its Challenge to Moral Philosophy*, Malden: Blackwell, 2010.

* Nikolaus Knoepffler and et al. (eds.), *Humanbiotechnology as Social Challenge: An Interdisciplinary Introduction to Bioethics*, Aldershot: Ashgate, 2007.

* Kristjana Kristiansen and et al. (eds.), *Arguing about Disability: Philosophical Perspectives*, New York: Routledge, 2009.

* Helga Kuhse, Peter Singer (eds.), *Bioethics: An Anthology*, 2nd ed., Malden: Blackwell, 2006.

* Hilde Lindemann and et al. (eds.), *Naturalized Bioethics: Toward Responsible Knowing and Practice*, Cambridge: Cambridge University Press, 2009.

* James Marcum, “Chapter 12: Origins of Bioethics and Normative Ethics,” *An Introductory Philosophy of Medicine: Humanizing Modern Medicine*, Dordrecht: Springer, 2010, pp. 207-227.

* Christoph Rehmman-Sutter and et al. (eds.), *Bioethics in Cultural Contexts: Reflections on Methods and Finitude*, Dordrecht: Springer, 2006.

* Abraham Rudnick (ed.), *Bioethics in the 21st Century*, Rijeka: InTech, 2011.

* Thomas Shannon, Nicholas Kockler, *An Introduction to Bioethics*, 4th ed., New York: Paulist, 2009.

* A. M. Viens (ed.), *The Cambridge Textbook of Bioethics*, Cambridge: Cambridge University Press, 2008.

〔延伸的參考材料：生命倫理學之工具書〕

* David Copp (ed.), *The Oxford Handbook of Ethical Theory*, Oxford: Oxford University Press, 2006.

* David Guinn (ed.), *Handbook of Bioethics and Religion*, Oxford: Oxford University Press, 2006.

- * David Hull, Michael Ruse (eds.), *The Cambridge Companion to the Philosophy of Biology*, Cambridge: Cambridge University Press, 2007.
- * Helga Kuhse, Peter Singer (eds.), *A Companion to Bioethics*, 2nd ed., Malden: Wiley-Blackwell, 2009.
- * Kazem Sadegh-Zadeh, *Handbook of Analytic Philosophy of Medicine*, Dordrecht: Springer, 2012.
- * Bonnie Steinbock (ed.), *The Oxford Handbook of Bioethics*, Oxford: Oxford University Press, 2009.
- * James Tubbs Jr., *A Handbook of Bioethics Terms*, Washington, D.C.: Georgetown University Press, 2009.

〔延伸的參考材料：佛教（生命）倫理學〕

- * Purushottama Bilimoria and et al. (eds.), *Indian Ethics*, Aldershot: Ashgate, 2007.
- * Michael Brannigan, “What Can Buddhist No-Self Contribute to North American Bioethics?” *American Buddhism as a Way of Life*, edited by Gary Storhoff and John Whalen-Bridge, Albany: State University of New York Press, 2010, pp. 69-82.
- * John Carter, “Chapter 29: Buddhist Ethics?” *The Blackwell Companion to Religious Ethics*, edited by William Schweiker, Malden: Blackwell, 2004, pp. 278-285.
- * David Clairmont, “Moral Struggle in Indian and Buddhist Philosophy,” *Moral Struggle and Religious Ethics: On the Person as Classic in Comparative Theological Contexts*, Malden: Wiley-Blackwell, 2011, pp. 49-58.
- * Ian Coghlan, “A Survey of the Sources of Buddhist Ethics,” *Journal of Buddhist Ethics* 11 (2004): 143-166. (<http://blogs.dickinson.edu/buddhistethics/>)
- * Charles Goodman, *Consequences of Compassion: An Interpretation and Defense of Buddhist Ethics*, Oxford: Oxford University Press, 2009.
- * Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, Cambridge: Cambridge University Press, 2000.
- * Peter Harvey, “Theravāda Texts on Ethics” *Buddhist Philosophy: Essential Readings*, edited by William Edelglass and Jay Garfield, Oxford: Oxford University Press, 2009, pp. 375-387.
- * Robert Hood, “Buddhism and the Practice of Bioethics in the United States,” *Buddhist Studies from India to America: Essays in honor of Charles S. Prebish*, edited by Damien Keown, London: Routledge, 2006, pp. 28-39.
- * Damien Keown, *Buddhist Ethics: A Very Short Introduction*, Oxford: Oxford University Press, 2005.
- * Takahiro Nakajima, “Buddhist Discourses on Contemporary Bioethical Problematics in Japan,” *The Chinese Turn in Philosophy*, Tokyo: University of Tokyo Center for Philosophy – UTCP, 2007, pp. 141-160.
- * Jin Park, *Buddhism and Postmodernity: Zen, Huayan, and the Possibility of Buddhist Postmodern Ethics*, Lanham: Lexington, 2008.
- * John Powers, Charles Prebish (eds.), *Destroying Māra Forever: Buddhist Ethics Essays in Honor of Damien Keown*, Ithaca: Snow Lion, 2010.
- * Laszlo Zsolnai (ed.), *Ethical Principles and Economic Transformation: A Buddhist Approach*, Dordrecht: Springer, 2011.

〔延伸的參考材料：倫理與尊嚴（死要面子）〕

- * James Childress, “Controversies about Human Dignity: Implications for Biotechnology,” *GenEthics and Religion*, edited by G. Pfeleiderer and et al., Basel: Karger, 2010, pp. 28-39.
- * Inmaculada De Melo-Martín, “An Undignified Bioethics: There Is No Method in This Madness,” *Bioethics* 26/4 (May 2012): 224-230.
- * Charles Foster, *Human Dignity in Bioethics and Law*, Oxford: Hart, 2011.
- * Edmund Pellegrino and et al. (eds.), *Human Dignity and Bioethics*, Notre Dame: University of Notre Dame Press, 2009.
- * Rieke Van Der Graaf, Johannes Jm Van Delden, “Clarifying Appeals to Dignity in Medical Ethics from an Historical Perspective,” *Bioethics* 23/3 (March 2009): 151-160.

第 4 週 2014/03/11〔單元主題〕：佛教倫理學的運作觀念、方法、與理論

- * **Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, 譯成《佛教倫理學導論：基礎、價值與問題》〈第一章·佛教倫理學的共同基礎〉（上冊），李建欣、周廣榮譯，（上海：上海古籍出版社，2012年），頁 7-58.**

〔延伸的參考材料〕

- * 釋昭慧，〈佛教生命倫理學之研究方法論〉，《玄奘佛學研究》第 5 期（2006 年 7 月），頁 81-106.

- * Judith Boss, "Chapter 2: Moral Reasoning," *Ethics for Life: A Text with Readings*, 4th ed., New York: McGraw-Hill, 2008, pp. 33-74.
- * Hillel Braude, *Intuition in Medicine: A Philosophical Defense of Clinical Reasoning*, Chicago: University of Chicago Press, 2012.
- * James Childress, "Methods in Bioethics," *The Oxford Handbook of Bioethics*, edited by Bonnie Steinbock, Oxford: Oxford University Press, 2009, pp. 15-45.
- * Abraham Velez de Cea, "The Criteria of Goodness in the Pāli Nikāyas and the Nature of Buddhist Ethics," *Journal of Buddhist Ethics* 11 (2004): 123-142. (<http://blogs.dickinson.edu/buddhistethics/>)
- * Charles Goodman, "Chapter 7: Buddhist Ethics and the Demands of Consequentialism," *Consequences of Compassion: An Interpretation and Defense of Buddhist Ethics*, Oxford: Oxford University Press, 2009, pp. 131-144.
- * John-Stewart Gordon and et al., "Applying the Four-Principle Approach," *Bioethics* 25/6 (July 2011): 293-300.
- * Christopher Ives, "Deploying the Dharma: Reflections on the Methodology of Constructive Buddhist Ethics," *Journal of Buddhist Ethics* 15 (2008): 23-44. (<http://blogs.dickinson.edu/buddhistethics/>)
- * Thomas Kasulis, "Chapter 31: Cultural Differentiation in Buddhist Ethics," *The Blackwell Companion to Religious Ethics*, edited by William Schweiker, Malden: Blackwell, 2004, pp. 297-311.
- * Matti Häyry and et al. (eds.), *Arguments and Analysis in Bioethics*, Amsterdam: Rodopi, 2010.
- * Stephen Holland, "The Virtue Ethics Approach to Bioethics," *Bioethics* 25/4 (May 2011): 192-201.
- * Jonathan Ives, Heather Draper, "Appropriate Methodologies for Empirical Bioethics: It's All Relative," *Bioethics* 23/4 (May 2009): 249-258.
- * Kazem Sadegh-Zadeh, "Chapter 5: Fundamentals of Medical Concept Formation," *Handbook of Analytic Philosophy of Medicine*, Dordrecht: Springer, 2012, pp. 81-106.
- * Mark Siderits, "Buddhist Reductionism and the Structure of Buddhist Ethics," *Indian Ethics: Classical Traditions and Contemporary Challenges*, vol. 1, edited by Purushottama Bilimoria and et al., Aldershot: Ashgate, 2007, pp. 283-296.
- * Tuija Takala and et al. (eds.), *Cutting Through the Surface: Philosophical Approaches to Bioethics*, Amsterdam: Rodopi, 2009.
- * Lewis Vaughn, *Bioethics: Principles, Issues, and Cases*, New York: Oxford University Press, 2010.
- * Anthony Weston, *A Rulebook for Arguments*, 4th ed., Indianapolis: Hackett, 2009.

第 5 週 2014/03/18 [單元主題]：生命波段的開頭或初期之倫理課題：入胎、出生、墮胎、避孕、嬰靈／第一次討論

- * 《大寶積經·佛說入胎藏會》，唐·義淨譯，T. 310, vol, 11, pp. 326b-336c.
- * 《雜阿含經·第 295 經》，劉宋·求那跋陀羅 (Gunaḥhadra) 譯，T. 99, vol. 2, p. 84a-b. (〈非你們所有經〉 Cf. 蔡耀明，〈以《雜阿含經》為依據探討「解開而認知世人」與「出離而超脫人世」在條理的一貫〉，《東海哲學研究集刊》第 17 輯 (2012 年 7 月)，頁 25-28.)
- * Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, 譯成《佛教倫理學導論：基礎、價值與問題》〈第八章·墮胎與避孕〉(下冊)，李建欣、周廣榮譯，(上海：上海古籍出版社，2012 年)，頁 309-352.

[延伸的參考材料]

- * 李淑君 (譯著)，《佛說入胎經今釋》，(台北：老古文化事業，1998 年)。
- * 鄭志明《佛教生死學》〈第三章·佛教經典的胚胎生命觀〉，(台北：文津出版社，2006 年)，頁 31-55.
- * Ronald Dworkin, *Life's Dominion: An Argument about Abortion, Euthanasia, and Individual Freedom*, 譯成《生命的自主權》，郭貞伶、陳雅汝譯，(台北：商周，2002 年)。
- * John Burgess, "Could A Zygote Be A Human Being?" *Bioethics* 24/2 (February 2010): 61-70.
- * Christopher Cowley, "Chapter 5: The Abortion Debates," *Medical Ethics, Ordinary Concepts and Ordinary Lives*, Basingstoke: Palgrave Macmillan, 2008, pp. 86-103, 195.
- * Constantin-Iulian Damian, "Abortion from the Perspective of Eastern Religions: Hinduism and Buddhism," *Romanian Journal of Bioethics* 8/1 (January-March 2010): 124-136.
- * Robert Florida, "Buddhism and Abortion," *Contemporary Buddhist Ethics*, edited by Damien Keown, Richmond: Curzon, 2005, pp. 137-168.
- * Norman Ford, *The Prenatal Person: Ethics from Conception to Birth*, Malden: Blackwell, 2002.
- * David Jensen, "Abortion, Embryonic Stem Cell Research, and Waste," *Theoretical Medicine and*

Bioethics 29/1 (January 2008): 27-41.

* Anja Karnein, *A Theory of Unborn Life: From Abortion to Genetic Manipulation*, Oxford: Oxford University Press, 2012.

* Damien Keown, "Chapter 6: Abortion," *Buddhist Ethics: A Very Short Introduction*, Oxford: Oxford University Press, 2005, pp. 84-99, 134-135.

* Walter Glannon, "Our Brains Are Not Us," *Bioethics* 23/6 (July 2009): 321-329.

* John Lizza (ed.), *Defining the Beginning and End of Life: Readings on Personal Pdentity and Bioethics*, Baltimore: Johns Hopkins University Press, 2009.

* Stephen Napier (ed.), *Persons, Moral Worth, and Embryos: A Critical Analysis of Pro-choice Arguments*, Dordrecht: Springer, 2011.

* Don Marquis, "Abortion Revisited," *The Oxford Handbook of Bioethics*, edited by Bonnie Steinbock, Oxford: Oxford University Press, 2009, pp. 395-415.

* Donald Marquis, "Why Abortion is Seriously Wrong: Two Views," *Bioethics with Liberty and Justice: Themes in the Work of Joseph M. Boyle*, edited by Christopher Tollefsen, Dordrecht: Springer, 2011, pp. 3-22.

* Stavros Sifakis, Nikolaos Vrachnis (eds.), *From Preconception to Postpartum*, Rijeka: InTech, 2012.

* Suwanda Sugunasari, *Embryo as Person: Buddhism, Bioethics and Society*, Toronto: Nalanda College of Buddhist Studies, 2005.

* Scott Woodcock, "Abortion Counselling and the Informed Consent Dilemma," *Bioethics* 25/9 (November 2011): 495-504.

第 6 週 2014/03/25 [單元主題]：生命波段的開頭或初期之倫理課題：入胎、出生、墮胎、避孕、嬰靈／第二次討論

* **Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, 譯成《佛教倫理學導論：基礎、價值與問題》〈第八章·墮胎與避孕〉(下冊)，李建欣、周廣榮譯，(上海：上海古籍出版社，2012年)，頁 309-352.**

* **Yao-ming Tsai, "How Does an Empty Buddhist Bioethics Work: The Example of Abortion," in the *Proceedings of 4th International Conference on Applied Ethics and Applied Philosophy in East Asia*, Kobe: Project Innovative Ethics, Graduate School of Humanities, Kobe University, 2014, pp. 148-159.**

第 7 週 2014/04/01 [單元主題]：生命波段的開頭或初期之倫理課題：人工生殖技術 (reproductive technologies)、生物複製 (reproductive cloning; human cloning for reproductive purposes)／第三次討論

* **Damien Keown, "Chapter 8: Cloning," *Buddhist Ethics: A Very Short Introduction*, Oxford: Oxford University Press, 2005, pp. 116-131, 135.**

[延伸的參考材料]

* 楊琇惠，〈從佛教立場論複製人問題〉，《成大宗教與文化學報》第 5 期 (2005 年 12 月)，頁 119-142。

* 釋惠敏，〈佛教之生命倫理觀：以「複製人」與「胚胎幹細胞」為例〉，《中華佛學學報》第 15 期 (2002 年 7 月)，頁 457-470。

* Craig Atwood (ed.), *Embryonic Stem Cells: Recent Advances in Pluripotent Stem Cell-Based Regenerative Medicine*, Rijeka: InTech, 2011.

* Dipak Barua, "Human Cloning and Bioethics: A Buddhist Ethical Response," *Applied Buddhism: Studies in the Gospel of Buddha From Modern Perspectives*, Varanasi: Centre for Buddhist Studies, Department of Pali and Buddhist Studies, Banaras Hindu University, 2005, pp. 22-30.

* Andrea Bonnicksen, "Therapeutic Cloning: Politics and Policy," *The Oxford Handbook of Bioethics*, edited by Bonnie Steinbock, Oxford: Oxford University Press, 2009, pp. 441-468.

* Gaetano Gargiulo, Alistair McEwan (eds.), *Advanced Biomedical Engineering*, Rijeka: InTech, 2011.

* Ronald Green, "Embryo and Fetal Research," *The Cambridge Textbook of Bioethics*, edited by A. M. Viens, Cambridge: Cambridge University Press, 2008, pp. 231-242.

* Kerry Macintosh, *Illegal Beings: Human Clones and the Law*, Cambridge: Cambridge University Press, 2005.

* Ravi Ravindra and et al., "Buddhist Perspectives on Cloning," *The Human Cloning Debate*, 3rd ed.,

edited by Glenn McGee, Berkeley: Berkeley Hills, 2002, pp. 285-288.

* Heiner Roetz (ed.), *Cross-cultural Issues in Bioethics: The Example of Human Cloning*, Amsterdam: Rodopi, 2006.

* Jens Schlieter, "Some Aspects of the Buddhist Assessment of Human Cloning," *Human Dignity and Human Cloning*, edited by Silja Vöneky and Rüdiger Wolfrum, Leiden: M. Nijhoff, 2004, pp. 23-34.

第 8 週 2014/04/08 [單元主題]：生命波段的開頭或初期之倫理課題：錯誤出生 (wrongful birth or wrongful life)、基因篩檢 (genetic screening)、基因增強 (genetic enhancement)、優生干預 (eugenics)、男女偏愛／第四次討論

* **John Harris, *Clones, Genes, and Immortality: Ethics and the Genetic Revolution***, 譯成《複製、基因與不朽：基因革命的反思》〈第四章·錯誤生命的錯誤何在〉、〈第十章·篩檢與差別待遇〉, 蔡甫昌等譯, (高雄：基礎文化, 2006年), 頁 131-157, 319-341.

* **Somparn Promta, "Buddhism and Human Genetic Research," *Genomics and Bioethics: Interdisciplinary Perspectives, Technologies, and Advancements***, edited by Soraj Hongladarom, Hershey: Medical Information Science Reference, 2011, pp. 1-14.

[延伸的參考材料]

* 李如悅等, 〈生殖科技之法規〉, 《台灣醫學》第 14 卷第 4 期 (2010 年 7 月), 頁 436-442.

* 施科念等, 〈腫瘤的基因療法〉, 《台灣醫學》第 16 卷第 1 期 (2012 年 5 月), 頁 308-319.

* 張淑美、陳慧姿, 〈死後留後 vs. 問題遺後? 「死後取精生子」生命權的思辨〉, 《應用倫理研究通訊》第 41 期 (2007 年 2 月), 頁 65-78.

* 蔡甫昌等, 〈遺傳檢測與諮詢的倫理議題與執業準則—罹病傾向之遺傳檢測: 以 BRCA 檢驗為例〉, 《醫學教育》第 11 卷第 1 期 (2007 年 3 月), 頁 69-88.

* 釋昭慧, 〈異種基因轉殖的倫理爭議及佛法觀點〉, 《玄奘佛學研究》第 3 期 (2005 年 7 月), 頁 1-30.

* Hugo Barrera-Saldaña (ed.), *Genetic Engineering: Basics, New Applications and Responsibilities*, Rijeka: InTech, 2011.

* James Bernat, *Ethical Issues in Neurology*, 3rd ed., Philadelphia: Wolters Kluwer, 2008.

* Kristina Hug, Göran Hermerén (eds.), *Translational Stem Cell Research: Issues Beyond the Debate on the Moral Status of the Human Embryo*, Dordrecht: Springer, 2011.

* Damien Keown, "2-III: Embryo Loss and Twinning," *Buddhism and Bioethics*, Basingstoke: Palgrave, 2001, pp. 82-91.

* Damien Keown, "2-V: Embryo Research," *Buddhism and Bioethics*, Basingstoke: Palgrave, 2001, pp. 118-122.

* Damien Keown, "2-VI: Fertility Control," *Buddhism and Bioethics*, Basingstoke: Palgrave, 2001, pp. 122-138.

* Daniel Kevles, "Eugenics, the Genome, and Human Rights," *Medicine Studies* 1/2 (June 2009): 85-93.

* Dijana Plaseska-Karanfilska (ed.), *Human Genetic Diseases*, Rijeka: InTech, 2011.

* Somparn Promta, "Buddhism and Human Genetic Research," *The Chulalongkorn Journal of Buddhist Studies* 3/1 (2004): 233-246.

* Philip Rosoff, "The Myth of Genetic Enhancement," *Theoretical Medicine and Bioethics* 33/3 (June 2012): 163-178.

* Dennis Sansom, "How Much Respect Do We Owe The Embryo? Limits to Embryonic Stem Cell Research," *Ethics & Medicine: An International Journal of Bioethics* 26/3 (Fall 2010): 161-173.

* Eric Racine, Judy Illes, "Neuroethics," *The Cambridge Textbook of Bioethics*, edited by A. M. Viens, Cambridge: Cambridge University Press, 2008, pp. 495-504.

* Pinit Ratanakul, "Buddhism and Human Genome Research," *GenEthics and Religion*, edited by G. Pfleiderer and et al., Basel: Karger, 2010, pp. 138-150.

* Joseph Schenker (ed.), *Ethical Dilemmas in Assisted Reproductive Technologies*, Berlin: de Gruyter, 2011.

* Bonnie Steinbock, "Moral Status, Moral Value, and Human Embryos: Implications for Stem Cell Research," *The Oxford Handbook of Bioethics*, edited by Bonnie Steinbock, Oxford: Oxford University Press, 2009, pp. 416-440.

* Karma Lekshe Tsomo, "Chapter 10: Buddhism and Genetic Engineering," *Into the Jaws of Yama, Lord of Death: Buddhism, Bioethics, and Death*, Albany: State University of New York Press, 2006, pp. 195-208.

第 9 週 2014/04/15 [單元主題]：生命波段期間的病痛與醫療之倫理課題／第五次討論

* 蔡耀明，〈生命醫療與生命鍛鍊的有情觀與有情轉化：以《說無垢稱經》的〈問疾品〉與〈觀有情品〉為依據〉。

* Yao-ming Tsai, "Human Life from the Perspective of Buddhist Medicine: A Philosophical Inquiry Based on the *Vimalakīrti-nirdeśa-sūtra*," in *The Conception of the Human Person in Medicine: Exploring Boundaries between Traditional Chinese and Western Medicine*, edited by Lukas Kaelin, Yao-ming Tsai and et al., Vienna: Verlag Österreich, 2013, pp. 117-139.

[延伸的參考材料：醫療倫理學]

* 戴正德、李明濱（編著），《醫學倫理導論》（台北：教育部，2006年）。

* 楊志偉等，〈疫苗接種之歷史發展與倫理議題〉，《台灣醫學》第 16 卷第 1 期（2012 年 1 月），頁 28-35。

* Eugenia Barros (ed.), *HIV-Infection: Impact, Awareness and Social Implications of Living with HIV/AIDS*, Rijeka: InTech, 2011.

* Tom Beauchamp, James Childress, *Principles of Biomedical Ethics*, 6th ed., Oxford: Oxford University Press, 2009.

* Phil Bielby, *Competence and Vulnerability in Biomedical Research*, Dordrecht: Springer, 2008.

* Christopher Cowley, *Medical Ethics, Ordinary Concepts and Ordinary Lives*, Basingstoke: Palgrave Macmillan, 2008.

* Ezekiel Emanuel and et al. (eds.), *The Oxford Textbook of Clinical Research Ethics*, Oxford: Oxford University Press, 2008.

* Fred Gifford, "Introduction," *Philosophy of Medicine*, edited by Fred Gifford, Oxford: Elsevier, 2011, pp. 1-12.

* Matti Häyry and et al. (eds.), *Ethics in Biomedical Research: International Perspectives*, Amsterdam: Rodopi, 2007.

* Albert Jonsen and et al., *Clinical Ethics: A Practical Approach to Ethical Decisions in Clinical Medicine*, 7th ed., New York: McGraw-Hill Medical, 2010.

* Damien Keown, "1-I: Buddhism and Medicine," *Buddhism and Bioethics*, Basingstoke: Palgrave, 2001, pp. 1-6.

* Harold Kincaid, Jennifer McKittrick (eds.), *Establishing Medical Reality: Essays in the Metaphysics and Epistemology of Biomedical Science*, Dordrecht: Springer, 2007.

* Thomas Mappes, David DeGrazia (eds.), *Biomedical Ethics*, 6th ed., Boston: McGraw-Hill, 2006.

* James Marcum, *An Introductory Philosophy of Medicine: Humanizing Modern Medicine*, Dordrecht: Springer, 2010.

* Gregory Pence, *Classic Cases in Medical Ethics: Accounts of the Cases that Have Shaped and Define Medical Ethics*, 5th ed., Boston: McGraw-Hill Higher Education, 2008.

* Rosamond Rhodes and et al. (eds.), *The Blackwell Guide to Medical Ethics*, Malden: Blackwell, 2007.

* Raphael Sassower, Mary Cutter, *Ethical Choices in Contemporary Medicine: Integrative Bioethics*, Montreal: McGill-Queen's University Press, 2007.

* Michael Slote, *The Ethics of Care and Empathy*, New York: Routledge, 2007.

* David Steinberg (ed.), *Biomedical Ethics: A Multidisciplinary Approach to Moral Issues in Medicine and Biology*, Hanover: University Press of New England, 2007.

* Bonnie Steinbock and et al. (eds.), *Ethical Issues In Modern Medicine: Contemporary Readings in Bioethics*, 7th ed., New York: McGraw-Hill, 2008.

[延伸的參考材料：佛教醫療倫理學]

* 《大般涅槃經·現病品第六》，北涼·曇無讖（Dharmakṣema）譯，大正藏第十二冊（T. 374, vol. 12, pp. 428b-432a）。

* 鄭志明《佛教生死學》〈第七章·《佛說佛醫經》的生命醫療〉，（台北：文津出版社，2006年），頁 135-153。

* Khenchen Thrangu Rinpoche, *Medicine Buddha Teachings*, Ithaca: Snow Lion, 2004.

* David Burton, "Curing Diseases of Belief and Desire: Buddhist Philosophical Therapy," *Philosophy as Therapeia*, edited by Clare Carlisle and Jonardon Ganeri, Cambridge: Cambridge University Press, 2010, pp. 187-217.

* Richard Nelson-Jones, *Cognitive Humanistic Therapy: Buddhism, Christianity and Being Fully Human*, London: SAGE, 2004.

* Somparn Promta, "What To Be Known and What To Be Unknown in Biomedical Research: A View from Buddhism," *The Chulalongkorn Journal of Buddhist Studies* 5/2 (2006): 367-377.

第 10 週 2014/04/22 [單元主題]：生命波段期間的飲食之倫理課題：肉食、蔬(素)食、斷食／第六次討論

* 《大乘入楞伽經·斷食肉品第八》，唐·實叉難陀 (Śikṣānanda/ 學喜) 譯，(T. 672, vol. 16, pp. 622c-624c)。

* 《大般涅槃經·如來性品第四》，北涼·曇無讖 (Dharmakṣema) 譯，大正藏第十二冊 (T. 374, vol. 12, p. 386a-c)。

[延伸的參考材料]

* Daisetz Suzuki (tr.), *The Lankavatara Sutra*, London: Routledge & Kegan Paul, 1932, pp. 211-222.

* 釋星雲，〈佛教對「素食問題」的看法〉，《普門學報》第 33 期 (2006 年 5 月)，頁 261-289。

* Michael Fox, *Deep Vegetarianism*, 譯成《深層素食主義》，王瑞香譯，(台北：關懷生命協會，2005 年)。

* Jan Deckers, "Vegetarianism, Sentimental or Ethical?" *Journal of Agricultural and Environmental Ethics* 22/6 (December 2009): 573-597.

* David Loy, "The Karma of Genetically Modified Food: A Buddhist Perspective," *Acceptable Genes?: Religious Traditions and Genetically Modified Foods*, edited by Conrad Brunk and Harold Coward, Albany: State University of New York Press, 2009, pp. 179-195.

* James Stewart, "The Question of Vegetarianism and Diet in Pāli Buddhism," *Journal of Buddhist Ethics* 17 (2010): 100-140. (<http://blogs.dickinson.edu/buddhistethics/>)

第 11 週 2014/04/29 [單元主題]：生命波段的末期或結束之倫理課題：何謂死亡、植物人、無效醫療、人體冷凍 (cryonics)／第七次討論

* (選文 1)《雜阿含經·第 298 經》——「緣有·生者——云何為生？若彼彼眾生，彼彼身種類·一生超越，和合出生，得陰，得界，得入處，得命根，是名為生。

緣生·老死者——云何為老？若髮白，露頂，皮緩，根熟，支弱，背偻，垂頭，呻吟，短氣，前輸，拄杖而行，身體黧黑，四體班駁，間鈍垂熟，造行艱難，羸劣，是名為老。云何為死？彼彼眾生，彼彼種類·沒，遷移，身壞，壽盡，火離，命滅，捨陰，時到，是名為死。此死及前說老，是名老死。」(T. 99, vol. 2, p. 85b)

(白話翻譯)「所謂的「以存在為關聯條件，而有出生」——什麼是出生 (受生、生/*jāti*)？如果各個眾生在各式各樣的眾生部類當中而出生 (一生超越/*jāti*)，和合出生 (*sañjāti*)，各個積聚成分的顯現 (得陰/*khandhānaṃ pātubhāvo*)，得到各項知覺要素 (得界)，得到各條感官通路 (得入處/*āyatanānaṃ paṭilābho*)，得到一期生命存續之官能 (命根/*jīvitindriya*)，這即可稱為出生。

所謂的「以出生為關聯條件，而有衰老暨死亡」——什麼是衰老 (*jarā*)？如果各個眾生在各式各樣的眾生部類當中而頭髮斑白，髮落頂禿，皮膚皺摺，感官熟透而衰敗 (*indriyānaṃ paripāko*)，肢體衰弱，背部偻，頭部下垂，時發呻吟，氣息短淺，向前傾頹，以手杖支撐而行進，身體顯露晦黑之病色，四肢出現斑駁之雜色，遲鈍而接近枯萎，舉止艱困，虛弱拙劣，即可稱為衰老。什麼是死亡

(*marāṇa*) ? 如果各個眾生在各式各樣的眾生部類當中而沈沒 (*atthaṅgama; antaradhāna*)，遷移 (*cavanatā*)，身軀的拋下 (身壞/*kaḷavarassa nikkhepa*)，壽命窮盡 (壽盡/*jīvitakkhaya*)，捨去體溫而冰冷 (火離)，一期生命存續之官能的破滅 (命滅/*jīvitindriyassupaccheda*)，各個積聚成分的裂解 (捨陰/*khandhānaṃ bhedo*)，死時做成 (時到/*kāla-kiriyā*)，即可稱為死亡。後者所指稱的死亡以及前者所指稱的衰老，即可合稱為衰老暨死亡 (老死)。」

* (選文 2)《雜阿含經·第 568 經》——「復問：『尊者！若死，若入滅盡正受，有差別不？』答：『捨於壽、暖，諸根悉壞，身命分離，是名為死。滅盡定者，身、口、意行滅，不捨壽命，不離於暖，諸根不壞，身命相屬。此則命終、入滅正受差別之相。』」(T. 99, vol. 2, p. 150b)

* (選文 3)《中阿含經·第 29 經·大拘絺羅經》——「云何知死？謂彼眾生，彼彼眾生種類，命終、無常，死喪、散滅，壽盡、破壞，命根閉塞，是名死也。」(T. 26, vol. 1, p. 462b)

* (選文 4)《增壹阿含經·廣演品第三·第 9 經》——「若有比丘正身、正意，結跏趺坐，繫念在前，無有他想，專精念死。所謂死者，此沒、生彼，往來諸趣，命逝不停，諸根散壞，如腐敗木，命根斷絕，宗族分離，無形、無響，亦無相貌。如是，諸比丘！名曰念死。」(T. 125, vol. 2, pp. 556c-557a)

* (選文 5)《緣起經》——「云何為死？謂彼彼有情，從彼彼有情類，終盡、壞沒、捨壽、捨暖、命根謝滅、棄捨諸蘊、死時、運盡，是名為死。」(T. 124, vol. 2, p. 548a)

* (選文 6)《大寶積經·菩薩藏會第十二·開化長者品第一》——「云何為死？所謂喪滅、轉世，休廢、墮落，諸蘊散壞，委棄於地，捨眾同分，是名為死。」(T. 310, vol. 11, p. 199c)

* (選文 7)《大方廣佛華嚴經·入法界品第三十九》——「譬如，有人將欲命終，見隨其業所受報相。行惡業者，見於地獄、畜生、餓鬼所有一切眾苦境界，或見獄卒手持兵仗，或瞋或罵，囚執將去，亦聞號叫、悲歎之聲，或見灰河，或見鑊湯，或見刀山，或見劍樹，種種逼迫，受諸苦惱。作善業者，即見一切諸天宮殿，無量天眾、天諸采女，種種衣服具足莊嚴，宮殿、園林盡皆妙好。身雖未死，而由業力，見如是事。」(T. 279, vol. 10, p. 437b)

[延伸的參考材料]

* 吳俊穎等，〈不施行心肺復甦術之相關法律議題〉，《台灣醫學》第 14 卷第 3 期 (2010 年 5 月)，頁 318-312。

* 高以信等，〈末期病人的預後：醫療照護團隊需要再進修的課題〉，《台灣醫學》第 15 卷第 5 期 (2011 年 9 月)，頁 551-562。

* 蔡甫昌等，〈長期呼吸器依賴病患撤除維生治療之倫理法律議題〉，《台灣醫學》第 16 卷第 2 期 (2012 年 3 月)，頁 156-173。

* Bernard Gert and et al., "Chapter 11: Death," *Bioethics: A Systematic Approach*, 2nd ed., Oxford: Oxford University Press, 2006, pp. 283-308.

* John Lizza, "Brain Death," *Philosophy of Medicine*, edited by Fred Gifford, Oxford: Elsevier, 2011, pp. 453-487.

* D. Micah Hester, *End-of-life Care and Pragmatic Decision Making: A Bioethical Perspective*, Cambridge: Cambridge University Press, 2010.

* Ari Joffe, "Are Recent Defences of the Brain Death Concept Adequate?" *Bioethics* 24/2 (February 2010): 47-53.

- * Damien Keown, "End of Life: The Buddhist View," *The Lancet* 366 (September 2005): 952-955.
- * Eva Kittay, Licia Carlson (eds.), *Cognitive Disability and Its Challenge to Moral Philosophy*, Malden: Blackwell, 2010.
- * John Lizza, "Brain Death," *Philosophy of Medicine*, edited by Fred Gifford, Oxford: Elsevier, 2011, pp. 453-487.
- * Kristjana Kristiansen and et al. (eds.), *Arguing about Disability: Philosophical Perspectives*, New York: Routledge, 2009.
- * John-Anderson Meyer, "Buddhism and Death: The Brain-Centered Criteria," *Journal of Buddhist Ethics* 12 (2005): 1-24. (<http://blogs.dickinson.edu/buddhistethics/>)
- * Stuart Murray, Dave Holmes (eds.), *Critical Interventions in the Ethics of Healthcare: Challenging the Principle of Autonomy in Bioethics*, Farnham: Ashgate, 2009.
- * Alicia Ouellette, *Bioethics and Disability: Toward a Disability-conscious Bioethics*, Cambridge: Cambridge University Press, 2011.
- * Kurtis Schaeffer, "Dying Like Milarepa: Death Accounts in a Tibetan Hagiographic Tradition," *The Buddhist Dead: Practices, Discourses, Representations*, edited by Bryan Cuevas and Jacqueline Stone, Honolulu: University of Hawai'i Press, 2007, pp. 208-233.
- * David Shaw, "Cryoethics: Seeking Life After Death," *Bioethics* 23/9 (November 2009): 515-521.
- * Sam Shemie and et al., "Brain Death," *The Cambridge Textbook of Bioethics*, edited by A. M. Viens, Cambridge: Cambridge University Press, 2008, pp. 85-91.
- * Jacqueline Stone, "Death," *Critical Terms for the Study of Buddhism*, edited by Donald S. Lopez Jr., Chicago: The University of Chicago Press, 2005, pp. 56-76.
- * Karma Lekshe Tsomo, "Chapter 2: Understanding Death and Impermanence," *Into the Jaws of Yama, Lord of Death: Buddhism, Bioethics, and Death*, Albany: State University of New York Press, 2006, pp. 15-30, 231-232.
- * Karma Lekshe Tsomo, "Chapter 8: The Ethical Urgency of Death," *Into the Jaws of Yama, Lord of Death: Buddhism, Bioethics, and Death*, Albany: State University of New York Press, 2006, pp. 125-162.
- * Karma Lekshe Tsomo, "Chapter 9: Extending Life and Hastening Death," *Into the Jaws of Yama, Lord of Death: Buddhism, Bioethics, and Death*, Albany: State University of New York Press, 2006, pp. 163-194.
- * Stuart Youngner, "The Definition of Death," *The Oxford Handbook of Bioethics*, edited by Bonnie Steinbock, Oxford: Oxford University Press, 2009, pp. 285-303.

第 12 週 2014/05/06 [單元主題]：生命波段的末期或結束之倫理課題：自殺、physician-assisted suicide／第八次討論

* **Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues***, 譯成《佛教倫理學導論：基礎、價值與問題》〈第七章·自殺與安樂死〉(下冊)，李建欣、周廣榮譯，(上海：上海古籍出版社，2012年)，頁 285-308。

[延伸的參考材料]

- * 吳建昌等，〈自殺與自殺防治之倫理分析〉，《醫學教育》第 11 卷第 2 期 (2007 年 6 月)，頁 1-9。
- * 釋恆清，〈論佛教的自殺觀〉，《臺灣大學哲學論評》第 9 期 (1986 年 1 月)，頁 181-197。
- * 釋星雲，〈佛教對「自殺問題」的看法〉，《普門學報》第 23 期 (2004 年 9 月)，頁 273-312。
- * Michael Cholbi, "The Duty to Die and the Burdensomeness of Living," *Bioethics* 24/8 (October 2010): 412-420.
- * Chamlong Disayavanish, Primprao Disayavanish, "A Buddhist Approach to Suicide Prevention," *Journal of the Medical Association of Thailand* 90/8 (August 2007): 1680-1688.
- * Christopher Cowley, "Chapter 7: The Problem of Suicide," *Medical Ethics, Ordinary Concepts and Ordinary Lives*, Basingstoke: Palgrave Macmillan, 2008, pp. 125-147, 196.
- * Damien Keown, "Buddhism and Suicide: The Case of Channa," *Journal of Buddhist Ethics* 3 (1996): 8-31. (<http://blogs.dickinson.edu/buddhistethics/>)
- * Kiyoyuki Koike, "Suicide and Euthanasia from a Buddhist Viewpoint: On *Nikāya, Vinaya Piṭaka* and the Chinese Canon," 《インド哲学研究会・インド学チベツト学研究》第 5/6 號 (2001/2002 年)，頁 144-190。
- * Kiyoyuki Koike, "The Philosophical Argument against the Right to Die, from a Buddhist Viewpoint," *Journal of Philosophy and Ethics in Health Care and Medicine* 1 (July 2006): 27-42.

第 13 週 2014/05/13〔單元主題〕：生命波段的末期或結束之倫理課題：便利死（所謂的安樂死）／第九次討論

* Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, 譯成《佛教倫理學導論：基礎、價值與問題》〈第七章·自殺與安樂死〉（下冊），李建欣、周廣榮譯，（上海：上海古籍出版社，2012年），頁 285-308.

〔延伸的參考材料〕

* 林其賢、郭惠苾，〈佛教臨終關懷的當代難題：安樂死與器官捐贈〉，《中華佛學研究》第 8 期（2004 年 3 月），頁 279-293.

* 釋星雲，〈佛教對安樂死的看法〉，《普門學報》第 16 期（2003 年 7 月），頁 287-304.

* 蔡甫昌等，〈醫師協助自殺與安樂死的倫理法律議題〉，《台灣醫學》第 10 卷第 5 期（2006 年 9 月），頁 641-651.

* Christopher Cowley, "Chapter 10: The Euthanasia Debates," *Medical Ethics, Ordinary Concepts and Ordinary Lives*, Basingstoke: Palgrave Macmillan, 2008, pp. 177-192, 197.

* Bernard Dickens and et al., "Euthanasia and Assisted Suicide," *The Cambridge Textbook of Bioethics*, edited by A. M. Viens, Cambridge: Cambridge University Press, 2008, pp. 72-77.

* Gerald Dworkin, "Physician-Assisted Death: The State of the Debate," *The Oxford Handbook of Bioethics*, edited by Bonnie Steinbock, Oxford: Oxford University Press, 2009, pp. 375-392.

* Bernard Gert and et al., "Chapter 12: Euthanasia," *Bioethics: A Systematic Approach*, 2nd ed., Oxford: Oxford University Press, 2006, pp. 309-345.

* Damien Keown, "Chapter 7: Suicide and Euthanasia," *Buddhist Ethics: A Very Short Introduction*, Oxford: Oxford University Press, 2005, pp. 100-115, 135.

* Kiyoyuki Koike, "The Philosophical Argument against the Right to Die, from a Buddhist Viewpoint," *Journal of Philosophy and Ethics in Health Care and Medicine* 1 (July 2006): 27-42.

* Josef Kuře (ed.), *Euthanasia: The "Good Death" Controversy in Humans and Animals*, Rijeka: InTech, 2011.

* Jennifer McDougall, Martha Gorman, *Euthanasia: A Reference Handbook*, 2nd ed., Santa Barbara: ABC-CLIO, 2008.

* Roy Perrett, "Buddhism, Euthanasia and the Sanctity of Life," *Journal of Medical Ethics* 22/5 (October 1996): 309-313.

第 14 週 2014/05/20〔單元主題〕：生命波段的末期或結束之倫理課題：菩薩行之身體的肢解與布施、器官捐贈、器官移植、異種移植／第十次討論

* （選文 1）《金剛般若波羅蜜經》——「須菩提！如我昔為歌利王割截身體，我於爾時，無我相、無人相、無眾生相、無壽者相。何以故？我於往昔節節支解時，若有我相、人相、眾生相、壽者相，應生瞋恨。」（T. 235, vol. 8, p. 750b）

* （選文 2）《金剛般若波羅蜜經》——「須菩提！又念過去於五百世作忍辱仙人，於爾所世，無我相、無人相、無眾生相、無壽者相。是故，須菩提！菩薩應離一切相。發阿耨多羅三藐三菩提心，不應住色生心，不應住聲香味觸法生心，應生無所住心。若心有住，則為非住。是故，佛說：『菩薩心不應住色布施。』」（T. 235, vol. 8, p. 750b）

* （選文 3）《大寶積經·優波離會第二十四》——「復次，舍利弗！在家菩薩，住於慈愍、不惱害心，應修二施。何者為二？一者，法施；二者，財施。出家菩薩，應修四施。何等為四？一者，筆施；二者，墨施；三者，經本施；四者，說法施。無生法忍菩薩，應住三施。何等為三？所謂王位布施、妻子布施、頭目支分悉皆布施。如是施者，名為大施，名極妙施。」（T. 310, vol. 11, p. 515c）

T11, no. 310, p. 515, c2-8

* （選文 4）《大智度論·序品》——「如舍利弗，於六十劫中，行菩薩道，欲

渡布施河。時，有乞人，來乞其眼。舍利弗言：『眼無所任，何以索之？若須我身及財物者，當以相與。』答言：『不須汝身及以財物，唯欲得眼。若汝實行檀者，以眼見與。』爾時，舍利弗出一眼與之。乞者得眼，於舍利弗前，嗅之，嫌臭，唾而棄地，又以腳蹋。舍利弗思惟言：『如此弊人等，難可度也。眼實無用而強索之，既得而棄，又以腳蹋，何弊之甚。如此人輩，不可度也。不如自調，早脫生死。』思惟是已，於菩薩道退，迴向小乘，是名不到彼岸。若能直進不退，成辦佛道，名到彼岸。」(T. 1509, vol. 25, p. 145a-b)

〔延伸的參考材料〕

- * 《大般若波羅蜜多經·第十一會·布施波羅蜜多分》，玄奘譯，T. 220 (11), vol. 7, pp. 991c-1019a.
- * 李幸玲，〈以大愛布施：由《華嚴經》內財布施論「器官捐贈」〉，《玄奘佛學研究》第3期（2005年7月），頁31-54.
- * 謝佳恩等，〈器官捐贈勸募之探討〉，《台灣醫學》第14卷第1期（2010年1月），頁26-31.
- * 戴浩志等，〈異種移植：以乳糖轉移酶基因剔除豬為例〉，《台灣醫學》第11卷第1期（2007年1月），頁70-78.
- * Atsushi Asai and et al., “Arguments Against Promoting Organ Transplants from Brain-Dead Donors, and Views of Contemporary Japanese on Life and Death,” *Bioethics* 26/4 (May 2012): 215-223.
- * Mary Bresnahan, Kevin Mahler, “Ethical Debate Over Organ Donation in the Context of Brain Death,” *Bioethics* 24/2 (February 2010): 54-60.
- * Steven Jensen (ed.), *The Ethics of Organ Transplantation*, Washington, D.C.: Catholic University of America Press, 2011.
- * Damien Keown, “Buddhism, Brain Death, and Organ Transplantation,” *Journal of Buddhist Ethics* 17 (2010): 1-35. (<http://blogs.dickinson.edu/buddhistethics/>)
- * Ronald Munson, “Organ Transplantation,” *The Oxford Handbook of Bioethics*, edited by Bonnie Steinbock, Oxford: Oxford University Press, 2009, pp. 211-239.
- * Ronald Nakasone, “Ethics of Ambiguity: A Buddhist Reflection on the Japanese Organ Transplant Law,” *Handbook of Bioethics and Religion*, edited by David Guinn, Oxford: Oxford University Press, 2006, pp. 291-304.
- * Reiko Ohnuma, *Head, Eyes, Flesh, and Blood: Giving Away the Body in Indian Buddhist Literature*, New York: Columbia University Press, 2007.
- * Gurch Randhawa (ed.), *Organ Donation and Transplantation: Public Policy and Clinical Perspectives*, Rijeka: InTech, 2012.
- * Linda Wright and et al., “Organ Transplantation,” *The Cambridge Textbook of Bioethics*, edited by A. M. Viens, Cambridge: Cambridge University Press, 2008, pp. 145-152.

第 15 週 2014/05/27〔單元主題〕：生命波段的末期或結束之倫理課題：死刑／第十一次討論

- * 溫金柯（編），《佛教反對死刑：經證彙編》（台北：輔仁大學出版社，2006年）。(http://homepage18.seed.net.tw/web@3/unjinkr/anti_death.htm)
- * 蔡耀明，〈一法界的世界觀、住地考察、包容說：以《不增不減經》為依據的共生同成理念〉，《臺大佛學研究》第17期（2009年6月），頁1-48。（如何看待「一闍提」（icchantika））

〔延伸的參考材料：死刑爭議〕

- * Robert Baird, Stuart Rosenbaum (eds.), *The Death Penalty: Debating the Moral, Legal, and Political Issues*, Amherst: Prometheus, 2011.
- * Roger Hood, Carolyn Hoyle, *The Death Penalty: A Worldwide Perspective*, 4th ed., Oxford: Oxford University Press, 2008.
- * Matthew Kramer, *The Ethics of Capital Punishment: A Philosophical Investigation of Evil and Its Consequences*, Oxford: Oxford University Press, 2011.
- * Erik Owens and et al. (eds.), *Religion and the Death Penalty: A Call for Reckoning*, Grand Rapids: William B. Eerdmans, 2004.
- * Austin Sarat (ed.), *The Death Penalty: Influences and Outcomes*, Aldershot: Ashgate, 2005.
- * John Whitehead, Michael Braswell, “Chapter 12: To Die or Not to Die: Morality, Ethics, and the Death Penalty,” *Justice, Crime, and Ethics*, Michael Braswell and et al., 7th ed., Oxford: Elsevier, 2011,

pp. 221-241.

〔延伸的參考材料：佛教對死刑的看法〕

* 釋昭慧，〈「廢除死刑」的佛法觀點〉，《哲學與文化》第30卷第1期（2003年1月），頁133-144。

* Charles Fink, "Buddhism, Punishment, and Reconciliation," *Journal of Buddhist Ethics* 19 (2012): 370-395. (<http://blogs.dickinson.edu/buddhistehtics/>)

* Damien Horigan, "A Buddhist Perspective on the Death Penalty of Compassion and Capital Punishment," *The American Journal of Jurisprudence* 41(1996): 271-288.

* Michael Zimmermann, "Only a Fool Becomes a King: Buddhist Stances on Punishment," *Buddhism and Violence*, edited by Michael Zimmermann, Lumbini: Lumbini International Research Institute, 2006, pp. 213-242.

第16週 2014/06/03〔單元主題〕：由生命歷程擴大到生存世界：環境倫理、動物倫理、植物倫理／佛教將動物視為生命世界共構的同伴／佛教觀看動物之生存困苦與生命困境／第十二次討論

* 經證一：《雜阿含經·第95經》，劉宋·求那跋陀羅（Guṇabhadra）譯，T. 99, vol. 2, p. 26a: 「我不如是說：『應施於我，不應施餘；施我得大果報，非施餘人得大果報。應施我弟子；施我弟子得大果報，非施餘弟子得大果報。』然，婆羅門！我作如是說者，作二種障：障施者施、障受者利。婆羅門乃至士夫（*pudgala*），以洗器餘食，著於淨地，令彼處眾生即得利樂。我說：『斯等亦入福門，況復施人？』」

* 經證二：《雜阿含經·第98經》，劉宋·求那跋陀羅（Guṇabhadra）譯，T. 99, vol. 2, p. 27b: 「時，耕田婆羅豆婆遮（*kasi-bhāradvāja*）婆羅門白佛言：『瞿曇（*gotama*）！今以此食，安著何處？』佛告婆羅門：『我不見諸天、魔、梵、沙門、婆羅門、天神、世人堪食此食而得安身。婆羅門！汝持此食，著無虫水中、及少〔眾〕生草地。』時，婆羅門即持此食，著無虫水中，水即煙起涌沸，啾啾作聲。如熱鐵丸，投於冷水，啾啾作聲；如是，彼食投著無虫水中，煙起涌沸，啾啾作聲。」

* 經證三：《雜阿含經·第89經》，劉宋·求那跋陀羅（Guṇabhadra）譯，T. 99, vol. 2, p. 22c: 「若邪盛大會（*yajña*），繫群少特牛（*ṛṣabha*）、水特、水牯，及諸羊犢、小小眾生，悉皆傷殺，逼迫苦切；僕使作人，鞭笞恐怛，悲泣號呼，不喜不樂，眾苦作役。如是等邪盛大會，我不稱歎，以造大難故。若復大會，不繫縛群牛，乃至不令眾生辛苦作役者，如是邪盛大會，我所稱歎，以不造大難故。」

* 經證四：《雜阿含經·第93經》，劉宋·求那跋陀羅（Guṇabhadra）譯，T. 99, vol. 2, p. 24c: 「或有一邪盛大會主，行施作福，而生於罪，為三刀劍之所刻削，得不善果報。何等三？謂身刀劍、口刀劍、意刀劍。何等為意刀劍生諸苦報？如一會主，造作大會，作是思惟：『我作邪盛大會，當殺爾所少壯特牛，爾所水特、水牯，爾所羊犢、及種種諸蟲。』是名意刀劍生諸苦報。如是施主，雖念作種種布施、種種供養，實生於罪！云何為口刀劍生諸苦報？有一會主，造作大會，作如是教：『我今作邪盛大會，汝等當殺爾所少壯特牛，乃至殺害爾所微細蟲。』是名口刀劍生諸苦報。大會主雖作是布施、供養，實生於罪！云何為身刀劍生諸苦報？謂有一大會主，造作大會，自手傷殺爾所特牛，乃至殺害種種細蟲，是名身刀劍生諸苦報。彼大會主，雖作是念種種布施、種種供養，實生於罪！」

* 經證五：《大般若波羅蜜多經·第九會·能斷金剛分》，唐·玄奘譯，T. 220

(9), vol. 7, p. 980b: 「善現！諸有發趣菩薩乘者 (*bodhisattva-yāna-samprasthita*/ setting out on the Bodhisattva path)，應當發起如是之心：『所有諸有情，有情攝·所攝——若卵生、若胎生、若濕生、若化生、若有色、若無色、若有想、若無想、若非有想非無想——乃至有情界施設·所施設，如是一切，我當皆令於無餘依妙涅槃界而般涅槃。雖度如是無量有情令滅度已，而無有情得滅度者。』何以故？善現！若諸菩薩摩訶薩，有情想轉 (*sattva-saṃjñā pra-√vṛt*/ the conceptualization of a living being occurs)，不應說名菩薩摩訶薩。所以者何？善現！若諸菩薩摩訶薩，不應說言有情想轉。如是，命者想、士夫想、補特伽羅想、意生想、摩訶婆想、作者想、受者想轉，當知亦爾。何以故？善現！無有少法名為發趣菩薩乘者。」

* 經證六：《妙法蓮花經·觀世音菩薩普門品》，姚秦·鳩摩羅什 (*Kumārajīva*) 譯，T. 262, vol. 9, p. 57b: 「應以天 (*deva*)、龍 (*nāga*)、夜叉 (*yakṣa*)、乾闥婆 (*gandharva*)、阿脩羅 (*asura*)、迦樓羅 (*garuḍa*)、緊那羅 (*kinnara*)、摩侯羅伽 (*mahoraga*)、人 (*manuṣya*) 非人 (*a-manuṣya*) 等身得度者，即現之而為說法。」

* 經證七：《無量壽經》，曹魏·康僧鎧 (*Saṅghavarman*) 譯，T. 360, vol. 12, p. 267c: 「設我得佛，國有地獄、餓鬼、畜生者，不取正覺。設我得佛，國中人天壽終之後，復更三惡道者，不取正覺。」

* 經證八：《阿彌陀經》，姚秦·鳩摩羅什 (*Kumārajīva*) 譯，T. 366, vol. 12, p. 347a: 「復次，舍利弗！彼國常有種種奇妙雜色之鳥——白鵠、孔雀、鸚鵡、舍利、迦陵頻伽、共命之鳥。是諸眾鳥，晝夜六時出和雅音，其音演暢五根、五力、七菩提分、八聖道分如是等法。其土眾生聞是音已，皆悉念佛、念法、念僧。舍利弗！汝勿謂：『此鳥實是罪報所生。』所以者何？彼佛國土無三惡趣。舍利弗！其佛國土尚無三惡道之名，何況有實？是諸眾鳥皆是阿彌陀佛欲令法音宣流變化所作。」

* 經證九：《大寶積經·寶梁聚會·阿蘭若比丘品》，北涼·釋道龔譯，T. 310, vol. 11, p. 645a-b: 「迦葉！阿蘭若比丘 (*āraṇyaka-bhikṣu*) 乞食時，若見眾生，若男、若女，若童男、童女，乃至畜生，應於是中，生慈悲心。我行如是精進，作如是願：『若眾生見我、及與我食者，皆生天上。』迦葉！阿蘭若比丘，若得麤食，若得細食，受是食已，應觀四方：『此村邑中，誰貧窮者？』當減此食，以施與之。若見貧人，所可乞食，即分半與。若不見貧者，應生是心：『我眼所不見眾生，我所得食，於中好者，願施與之。我為施主，彼為受者。』迦葉！阿蘭若比丘乞食，得受食已，持至阿蘭若處，淨洗手足。淨沙門儀式，具一切淨法。如法取草已，結加趺坐。坐已而食，心無愛著，亦無貢高，無有瞋心，無濁亂心。臨欲食時，如是思惟：『今此身中，有八萬戶蟲。蟲得此食，皆悉安樂。我今以食，攝此諸蟲。我得阿耨多羅三藐三菩提時，以法攝取。』迦葉！又時，阿蘭若比丘，食或不足，應作是念：『我今身輕，能修忍辱，斷除諸惡，少大小便，得身輕已，亦得心輕，又得少睡，亦不起欲想。應作如是思惟。』迦葉！阿蘭若比丘，若乞食得多，應生知足想。應於食中，減取一搏，置淨石上，如是思惟：『有諸鳥獸能噉食者，我以施之，彼為受者。』迦葉！阿蘭若比丘食已，洗鉢、漱口、洗手，淨滌應器，手拭令乾，舉僧伽梨 (*saṃghāṭi*)，依阿蘭若處行，不離本所，

思惟法相。迦葉！阿蘭若比丘行阿蘭若行時，若是凡夫·未得沙門果，或時虎狼來至其所；若見，不應生畏，作如是念：『我本來至阿蘭若處時，已捨身命，我不應驚畏，應修慈心，離一切惡，亦離怖畏。』若諸虎狼斷我命根、噉我身肉，當生是念：『我得大利，以不堅身，當得堅身。此諸虎狼，我不與食，今噉我肉已，身得安樂。』迦葉！阿蘭若比丘行阿蘭若法，應如是捨身命。」

〔延伸的參考材料：環境倫理〕

- * 蔡耀明，〈《大般若經》的嚴淨佛土所透顯的環境倫理觀〉，《鵝湖學誌》第 25 期（2000 年 12 月），頁 61-97.
- * David Cooper, Simon James, *Buddhism, Virtue and Environment*, Aldershot: Ashgate, 2005.
- * Peter Harvey, “Chapter 4: Attitude to and Treatment of the Natural World,” *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, Cambridge: Cambridge University Press, 2000, pp. 150-186.
- * Peter Harvey, “Avoiding Unintended Harm to the Environment and the Buddhist Ethic of Intention,” *Journal of Buddhist Ethics* 14 (2007): 1-34. (<http://blogs.dickinson.edu/buddhistethics/>)
- * Simon James, *Zen Buddhism and Environmental Ethics*, Aldershot: Ashgate, 2004.
- * Jason Monson, “A Review of *Business within Limits: Deep Ecology and Buddhist Economics*, 2006,” *Journal of Buddhist Ethics* 15 (2008): 23-30. (<http://blogs.dickinson.edu/buddhistethics/>)
- * Richard Payne (ed.), *How Much is Enough?: Buddhism, Consumerism, and the Human Environment*, Somerville: Wisdom, 2010.
- * Pragati Sahni, “Chapter 1: Towards an Environmental Ethics in Buddhism,” “Conclusion,” *Environmental Ethics In Buddhism: A Virtues Approach*, London: Routledge, 2008, pp. 1-31, 164-166, 167-171, 189.

〔延伸的參考材料：動物倫理〕

- * Jeremy Garrett (ed.), *The Ethics of Animal Research: Exploring the Controversy*, Cambridge: MIT Press, 2012.
- * Lori Gruen, *Ethics and Animals: An Introduction*, Cambridge: Cambridge University Press, 2011.
- * Alastair Norcross, “Animal Experimentation,” *The Oxford Handbook of Bioethics*, edited by Bonnie Steinbock, Oxford: Oxford University Press, 2009, pp. 648-667.
- * Damien Keown, “Chapter 3: Animals and the Environment,” *Buddhist Ethics: A Very Short Introduction*, Oxford: Oxford University Press, 2005, pp. 39-52, 133.
- * Anders Nordgren, *For Our Children: The Ethics of Animal Experimentation in the Age of Genetic Engineering*, Amsterdam: Rodopi, 2010.
- * Colette Sciberras, “Buddhism and Speciesism: On the Misapplication of Western Concepts to Buddhist Beliefs,” *Journal of Buddhist Ethics* 15 (2008): 215-240. (<http://blogs.dickinson.edu/buddhistethics/>)
- * Margarita Stoytcheva (ed.), *Pesticides in the Modern World: Pests Control and Pesticides Exposure and Toxicity Assessment*, Rijeka: InTech, 2011.
- * Paul Waldau, *The Specter of Speciesism: Buddhist and Christian Views of Animals*, Oxford: Oxford University Press, 2002.
- * Paul Waldau, “Buddhism and Animal Rights,” *Contemporary Buddhist Ethics*, edited by Damien Keown, Richmond: Curzon, 2005, pp. 57-80.

〔延伸的參考材料：植物倫理〕

- * David Loy, “The Karma of Genetically Modified Food: A Buddhist Perspective,” *Acceptable Genes?: Religious Traditions and Genetically Modified Foods*, edited by Conrad Brunk and Harold Coward, Albany: State University of New York Press, 2009, pp. 179-195.
- * Lambert Schmithausen, *Plants in Early Buddhism and the Far Eastern Idea of the Buddha-Nature of Grasses and Trees*, Bhairahawa: Lumbini International Research Institute, 2009.

第 17 週 2014/06/10〔單元主題〕：生命倫理之完善成就／第十三次討論

- * 《大般若波羅蜜多經（*Prajñāpāramitā-sūtra*）·第十二會·淨戒波羅蜜多分》，五卷，唐·玄奘譯（T. 220 (9), vol. 7, pp. 1019b-1044a）。
- * 蔡耀明，〈以菩提道的進展駕馭「感官欲望」所營造的倫理思考：以《大般若經·第十二會·淨戒波羅蜜多分》為依據〉，《臺大佛學研究》第 16 期（2008 年 12 月），頁 61-126.

〔 延伸的參考材料 〕

- * Gordon Flett, Paul Hewitt (eds.), *Perfectionism: Theory, Research, and Treatment*, Washington, DC: American Psychological Association, 2002.
- * Thomas Hurka, “I: The Perfectionist Idea,” *Perfectionism*, New York: Oxford University Press, 1993, pp. 9-51, 193-196.
- * Steven Lecce, *Against Perfectionism: Defending Liberal Neutrality*, Toronto: University of Toronto Press, 2008.

第18週2014/06/17〔 單元主題 〕： 期末報告

〔 生命倫理學網路資源 〕

- * 中央大學 - 哲學研究所 - 應用倫理研究中心: <http://www.ncu.edu.tw/~phi/NRAE/about.html>
- * The Journal of Buddhist Ethics: <http://blogs.dickinson.edu/buddhistethics/>
- * American Society for Bioethics and Humanities: <http://www.asbh.org>
- * Bioethics.net: <http://bioethics.upenn.edu>
- * Bioethics Research Library at Georgetown University: <http://bioethics.georgetown.edu/about/welcome/index.html>
- * The American Journal of Bioethics: <http://www.bioethics.net/journal>
- * BioMed Central Medical Ethics: <http://www.biomedcentral.com/bmcmethics>
- * Cambridge Quarterly of Healthcare Ethics: <http://journals.cambridge.org/action/displayJournal?jid=CQH>
- * Ethics In Medicine – University of Washington School of Medicine: <http://depts.washington.edu/bioethx/toc.html>
- * Medical College of Wisconsin: The Center for the Study of Bioethics: <http://www.mcw.edu/bioethics>
- * National Reference Center for Bioethics Literature: <http://www.georgetown.edu/research/nrc/>
- * President’s Council on Bioethics: <http://bioethics.gov/>
- * The Internet Journal of Law, Healthcare and Ethics: http://www.ispub.com/journal/the_internet_journal_of_law_healthcare_and_ethics.html
- * The Journal of Clinical Ethics: <http://www.clinicalethics.com>
- * The Journal of Law, Medicine & Ethics: <http://www.aslme.org/pub/jlme/index.php>
- * The Journal of Medical Ethics: <http://jme.bmj.com/>
- * The Journal of Medicine & Philosophy: <http://www3.interscience.wiley.com/journal/118497548/home>
- * Theoretical Medicine & Bioethics: <http://www.springerlink.com/content/103004/>
- * University of Washington School of Medicine – Ethics in Medicine: <http://depts.washington.edu/bioethx/>

〔 戰爭、種族屠殺、族群清洗： 延伸的參考材料 〕

- * Peter Harvey, “Chapter 6: War and Peace,” *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, Cambridge: Cambridge University Press, 2000, pp. 239-286.
- * Peter Herschok, “From Vulnerability to Virtuosity: Buddhist Reflections on Responding to Terrorism and Tragedy,” *Journal of Buddhist Ethics* 10 (2003): 21-38. (<http://blogs.dickinson.edu/buddhistethics/>)
- * Damien Keown, “Chapter 5: War and Terrorism,” *Buddhist Ethics: A Very Short Introduction*, Oxford: Oxford University Press, 2005, pp. 69-83, 134.
- * Martin Kovan, “Violence and (Non-)resistance: Buddhist Ahimsā and its Existential Aporias,” *Journal of Buddhist Ethics* 16 (2009): 39-68. (<http://blogs.dickinson.edu/buddhistethics/>)
- * Steven Lee, *Ethics and War: An Introduction*, Cambridge: Cambridge University Press, 2012.
- * Jonathan Moreno, “Bioethics and Bioterrorism,” *The Oxford Handbook of Bioethics*, edited by Bonnie Steinbock, Oxford: Oxford University Press, 2009, pp. 721-733.
- * Bill Puka, *Toward Moral Perfectionism*, New York: Garland, 1990.
- * Henry Schliff, “A Review of *Buddhist Warfare*, 2010,” *Journal of Buddhist Ethics* 18 (2011): 170-176. (<http://blogs.dickinson.edu/buddhistethics/>)