

「佛教解脫道哲學專題」課程大綱

課程名稱：佛教解脫道哲學專題 Seminar in Buddhist Path to Emancipation

授課教師：蔡耀明

學分數：3學分

授課年度：九十三年學年度第一學期

上課時間：星期五(2:20-5:20)

Office hours: 星期二(11:10-12:00)、星期五(1:10-2:00)。

【課程大綱】：

1. 教學目標：本課程的目標，在於透過相關經典的研讀、講解、詮釋、論陳，以及透過當代學者相關研究的討論，從而對印度佛教解脫道哲學的特色，建立以經文做為依據的思辨與認識，並且奠定從事專門的佛教研究的基礎。

2. 課程定位：本課程定位為研究所層級的專題討論課，並非大學部一般的導論或通論課。學員必須預先研讀本課程大綱所列的主要的課程材料，包括原典和當代學術論著，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；若是碩士班研究生，並不硬性規定必讀；若是博士班研究生，則要求藉此量力或盡力拓展課程修讀的廣度、深度、和層級。

3. 內容綱要：印度佛教隨著修行講究上的差異，發展出二大道路：一為解脫道，另一為菩提道。解脫道包括聲聞乘和獨覺乘，以生命體從世間的捆綁得到解脫為目標，屬於初步或基本的講究。菩提道的目標，則在於全方位成就無上菩提與廣泛地利益有情，屬於更進一步的講究。對佛教的實修與義理的探討，若從解脫道入手，也因此較為容易，並能據以循序漸進。人文學科研究所階段很重要的一環，即培養出面對原典的眼光與能力，再佐以第二手的學術論著或參考材料，發展出思辨與論述的技巧。倘若對原典生疏，不僅談不上專門的研究，開展不出個人的研究風格，而且對於第二手資料亦難以取捨或斷定優劣。有鑒於此，本課程一大半的重點，將放在有關佛教解脫道最重要且最根本的原典，亦即《阿含經》。這一方面的課程重點有三。第一，閱讀漢譯的四部《阿含經》本身乃不可或缺且不可取代的基礎訓練，其下限目標在於至少讀過《雜阿含經》一遍。由於《雜阿含經》有五十卷之多，每週要求自己讀畢三卷。第二，在課堂上的討論，以經文義理的闡發為主，進而認識《阿含經》在佛典與佛法的地位，並且逐步建立個人研究《阿含經》的必要工具與思辨能力。第三，藉由對《阿含經》的某個概念、觀點、或理路的探討，練習進行專題研究。

本課程另一半的重點，以佛教解脫道為主軸，以主軸的環節為課程提綱的單元項目，再以每一單元項目相關的學術作品為閱讀和討論的材料。這當中，列為課程提綱的單元項目的，包括工具書、佛教解脫道文獻、無常、緣起、非我、空、中觀、煩惱、業報、做為佛法修學道路的解脫道、禪修、解脫、涅槃、解脫之境界與果位。藉由這些單元項目的學術作品，將可對於佛教解脫道的議題與關聯的學術動態，展開哲學思辨的投石問路之旅。

【教材和參考書目】：

* 《雜阿含經》，五十卷，劉宋·求那跋陀羅 (Gunaḥhadra) 於 435-443 年譯，大正藏第二冊 (T. 99, vol. 2, pp. 1a-373b)。

* 《中阿含經》，六十卷，東晉·瞿曇僧伽提婆 (Gautama Saṅghadeva) 於 397-398 年譯，大正藏第一冊 (T. 26, vol. 1, pp. 421a-809a)。

* 《增壹阿含經》，五十一卷，東晉·瞿曇僧伽提婆 (Gautama Saṅghadeva) 於 385 或 397 年譯，大正藏第二冊 (T. 125, vol. 2, pp. 549b-830b)。

* 《長阿含經 (Dirghāgama)》，二十二卷，後秦·佛陀耶舍 (Buddhayaśas) 、竺佛念於 413 年譯，大正藏第一冊 (T. 1, vol. 1, pp. 1b-149c)。

* 此外，詳如「課程單元進度」和「延伸的參考材料」所列。更多的參考材料，於課堂隨時補充。

【成績評量】：本課程強調隨著課程單元進度，接續展開閱讀、思辨、寫作、和討論的練習，藉以歷練出綿密且紮實的學養。學員除了預先準備每週的課程材料，整個學期將有五份書面的學習報告；原則上，以課程單元進度所列材料為依據之範圍。第四週、第七週、第十週、第十三週，分別繳交至少3頁的學習報告，各佔學期成績 15%。第十八週繳交至少5頁的期末報告，並且在課堂上輪流發表期末報告，以及相互討論，佔學期成績 25%。平時表現（含出席狀況）佔學期成績 15%。

【課程單元進度】：

【單元一】：課程介紹（第1週）

〔工具書（延伸的參考材料）〕：

- * 《CBETA（中華電子佛典協會）電子佛典集成：大正藏1-55冊、85冊，卍續藏78-87冊（史傳部·禪宗）》（台北：中華電子佛典協會，2004年4月）。
- * Vipassana Research Institute, *Chaṭṭha Saṅgāyana Tipiṭaka CD-ROM*, Dhammagiri: Vipassana Research Institute, 1998.
- * 施郁芬，〈巴利佛典的檢索與利用：以內觀研究所的南傳大藏經為例〉，《佛教圖書館館訊》第18/19期（1999年9月），頁27-31.
- * *Encyclopaedia of Buddhism*, 4 vols., edited by G. P. Malalasekera, Colombo: The Government of Ceylon, 1961-1990.
- * Bhikkhu Khantipalo, "Where's That Sutta? A Guide to the Discourses in the Numerical Collection (Anguttara-nikāya)," *Journal of the Pali Text Society* 10 (1985): 38-153.
- * G. P. Malalasekera, *Dictionary of Pāli Proper Names*, 2 vols, London: The Pali Text Society, 1974.
- * Karl H. Potter, Robert E. Buswell, Jr., Padmanabh S. Jaini, Noble Ross Reat (eds.), *Abhidharma Buddhism to 150 A.D.*, Encyclopedia of Indian Philosophies, vol. VII, Delhi: Motilal Banarsidass Publishers, 1996.
(This volume undertakes to summarize the gist of Buddhist philosophical teachings from the first texts that developed after the Buddha up to and including the mammoth text call Mahavibhāsa, generated from a convention held in the first or second century A.D.)
- * 小野玄妙（編纂），《佛書解說大辭典》，共14冊，重版，（東京：大東出版社，1968年）。
- * 中尾良信等（編），《大藏經全解說大事典》（東京：雄山閣出版，1998年）。
- * 塚本啟祥等（編），《梵語佛典の研究（Ⅲ）：論書篇》（京都：平樂寺書店，1990年），頁45-100.

【單元二】：佛教解脫道文獻（第2週）

〔經論總括的介紹或論陳（延伸的參考材料）〕：

- * 小川貫弑，《大藏經的成立與變遷》，世界佛學名著譯叢，第25冊，（台北：華宇出版社，1984年），頁1-127.
- * 世界佛學名著譯叢編譯委員會（編譯），《大正大藏經解題》，世界佛學名著譯叢，第25-26冊，（台北：華宇出版社，1984年）。
- * 高楠順次郎，《南傳大藏經解題》，世界佛學名著譯叢，第24冊，（台北：華宇出版社，1984年）。
- * Erich Frauwallner, *Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems*, translated from the German by Sophie Francis Kidd, Albany: State University of New York Press, 1995.
- * Kanai Lal Hazra, *Pāli Language and Literature: A Systematic Survey and Historical Study*, 2 vols, Emerging Perceptions in Buddhist Studies, no. 4 and 5, New Delhi: D. K. Printworld, 1994.
- * Kanai Lal Hazra, *Studies on Pali Commentaries*, Delhi: B. R. Publishing Corporation, 1991.
- * Oskar von Hinüber, *A Handbook of Pāli Literature*, Berlin: Walter de Gruyter, 1996.
- * Ulrich T. Kragh, "The Extant Abhidharma-literature," *The Indian International Journal of Buddhist Studies* 3 (2002): 123-167.

* K. R. Norman, *Pāli Literature: Including the Canonical Literature in Prakrit and Sanskrit of All the Hinayāna Schools of Buddhism*, Wiesbaden: Otto Harrassowitz, 1983.

* 三枝充憲，《初期佛教の思想》（東京：東洋哲學研究所，1978年）。

* 宮地廓慧，《根本佛教の教理と實踐》（京都：永田文昌堂，1997年）。

* 森祖道，《バーリ佛教註釋文獻の研究》（東京：山喜房佛書林，1984年）。

〔經典標點、整理、翻譯（延伸的參考材料）〕：

* 《佛光大藏經·阿含藏》（台北：佛光出版社，1983年）。

* 《佛光大藏經·阿含藏·電子版》（高雄：佛光山文教基金會，2002年）。

* 林崇安（編），《雜阿含經·道品》，編自求那跋陀羅的漢譯本，（桃園：內觀教育基金會，2003年）。

* 林崇安（編），《瑜伽師地論《攝事分·道品並科判》》，編自玄奘的漢譯本、韓清淨的科判，（桃園：內觀教育基金會，2003年）。

* 黃家樹（導讀），《《雜阿含經》導讀》（香港：密乘佛學會，1996年）。

* 楊郁文，《阿含要略》（台北：東初出版社，1993年）。

* 楊郁文，《長阿含遊行經註解：釋迦摩尼佛最後一年遊行教化記錄》（台北：甘露道出版社，1999年）。

* 楊郁文，《佛教聖地隨念經註解》（台北：甘露道出版社，2000年）。

〔經典文獻史的探討〕：

* 越建東，〈西方學界對早期佛教口傳文獻形成的研究近況評介〉，《中華佛學研究》第8期（2004年），頁327-348.

* 蔡耀明，〈判定《阿含經》部派歸屬牽涉的難題〉，《法光》第111期（1998年12月），第2-4版。（收錄於《般若波羅蜜多教學與嚴淨佛土：內在建構之道的佛教進路論文集》（南投：正觀出版社，2001年），頁41-57.）

〔經典文獻史的探討（延伸的參考材料）〕：

* 《雜阿含經之研究》，吳老擇編，（高雄：元亨寺妙林出版社，1988年）。

* 安井廣度，〈阿含經講義〉，收錄於《佛光大藏經·阿含藏·附錄（上）》（台北：佛光出版社，1983年），頁389-420.

* 宇井伯壽，〈關於阿含經成立之考察〉，收錄於《佛光大藏經·阿含藏·附錄（上）》（台北：佛光出版社，1983年），頁97-193.

* 赤沼智善，《漢巴四部四阿含互照錄》，世界佛學名著譯叢之23，（台北：華宇出版社，1986年）。

* 前田惠學，《原始佛教聖典の成立史研究》（東京：山喜房佛書林，1964年）。

* 榎本文雄，〈阿含經典之成立〉，收錄於《佛光大藏經·阿含藏·附錄（上）》（台北：佛光出版社，1983年），頁195-215.

* Heinz Bechert, "The Writing Down of the Tripiṭaka in Pāli," *Wiener Zeitschrift Für die Kunde Süd- (und Ost-) Asiens* 36 (1992): 45-53.

* Fumio Enomoto, "On the Formation of the Original Texts of the Chinese Āgamas," *Buddhist Studies Review* 3/1 (1986): 19-30.

* Fumio Enomoto, *A Comprehensive Study of the Chinese Saṃyuktāgama: Indic Texts Corresponding to the Chinese Saṃyuktāgama as Found in the Sarvāstivāda-Mūlasarvāstivāda Literature, Part 1, Saṃgītanipāta*, Kyoto: Kacho Junior College, 1994.

* Jens-Uwe Hartmann, "Further Remarks on the New Manuscript of the *Dirghāgama* of the (Mūla-)Sarvāstivādins," *Journal of the International College for Advanced Buddhist Studies* 5 (2002): 133-150.

* Jens-Uwe Hartmann, "Contents and Structure of the *Dirghāgama* of the (Mūla)Sarvāstivādins," *Annual Report of The International Research Institute for Advanced Buddhology at Soka University* 7 (2004): 119-137.

- * Yūjirō Hayashiya, “Anseikō yaku no Zōagon to Zōitsuagon (The *Samyukta Āgama* and the *Ekottara Āgama* translated by An Shih-kao 安世高),” *The Journal of Buddhist Study* 1/1 (1937): 11-50.
- * Satoshi Hitaoka, “The Sectarian Affiliation of Two Chinese *Samyuktāgamas*,” 《印度學佛教學研究》第49卷第1號（2000年12月），頁1-7.
- * Egaku Mayeda, “Japanese Studies on the Schools of the Chinese *Āgamas*,” in *Zur Schulzugehörigkeit von Werken der Hinayāna-Literatur*, ed. Heinz Bechert, Göttingen: Vandenhoeck & Ruprecht, 1985, pp. 94-103.
- * Minh Chau Thich, *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya: A Comparative Study*, Delhi: Motilal Banarsidass Publishers, 1991.
- * Ernst Waldschmidt, “Central Asian Sūtra Fragments and their Relation to the Chinese *Āgamas*,” *The Language of the Earliest Buddhist Tradition*, edited by Heinz Bechert, Göttingen: Vandenhoeck & Ruprecht, 1980, pp. 136-174.
- * Yusen Ōkubo (大窪祐宣), “The Ekottara-āgama Fragments of the Gilgit Manuscripts: Romanized Text,” *Buddhist Seminar* 35 (May 1982): 1-30.
- * 大窪祐宣，〈梵文增一阿含について〉，《印度學佛教學研究》第31卷第2號（1983年），頁115-118；〈梵文增一阿含考（その2）〉，《印度學佛教學研究》第32卷第2號（1984年），頁148-149.
- * 前田惠學，《原始佛教聖典の成立史研究》（東京：山喜房佛書林，1964年）。
- * 榎本文雄，〈雜阿含 1229 經と 1329 經をめぐって：Gāndhārī Dharmapada 343-344 と Turfan 出土梵文寫本 No. 50 の同定と Mahābhārata 13.132 の成立〉，《印度學佛教學研究》第30卷第2號（1982年），頁79-85.
- * 榎本文雄，〈『雜阿含』Devatāsamyukta と Devatāsūtra の展開：Ratnāvadānamālā 第八章の成立〉，《印度學佛教學研究》第31卷第1號（1982年），頁87-90.

〔研究動態回顧或評介（延伸的參考材料）〕：

- * 香光尼眾佛學院圖書館（編），《佛教相關博碩士論文提要彙編（1963~2000）》（嘉義：香光書鄉出版社，2001年）。
- * 蔡奇林，〈巴利學研究紀要：1995-2001〉，《正觀》第20期（2002年3月），頁227-283.
- * 釋自軒，〈巴梵戒律原典與編譯著概介（上、下）〉，《佛教圖書館館訊》第20期（1999年12月），頁40-48；第23期（1997年9月），頁50-72.
- * 釋見愷，〈佛教禪修觀息法：安那般那念書目管窺〉，《佛教圖書館館訊》第13期（1998年3年），頁41-49.
- * 釋厚觀，〈日本的阿毗達磨佛教研究〉，《諦觀》第72期（1993年1月），頁1-53.
- * K. R. Norman, 〈巴利學的現況與未來任務（The Present State of Pāli Studies, and Future Tasks）〉，蔡奇林譯，《正觀》第18期（2001年9月），頁171-209.
- * Charles S. Prebish, 〈一九五〇~一九七五年戒律學研究概況（"Recent Progress in Vinaya Studies," *Studies in Pali & Buddhism*, edited by A. K. Narain）〉，郭忠生譯，《諦觀》第44期（1986年12月），頁1-16.
- * J. W. de Jong, *A Brief History of Buddhist Studies in Europe and America*, Tokyo: Kosei Publishing, 1997.
- * Hajime Nakamura, *Indian Buddhism: A Survey with Bibliographical Notes*, Delhi: Motilal Banarsidass Publishers, 1987.

Book Description:

This work presents a survey of Indian Buddhism with detailed bibliographical notes. The main text constitutes a general survey of the development of Indian Buddhism, and studies by scholars past and present are mentioned in full detail in copious footnotes with due evolutions. This work can be regarded, so to speak, as a development with revisions, of the Buddhist portion of M. Winternitz's History of Indian Literature. Major studies before and after Winternitz's work are exhaustively mentioned.

- * Russell Webb, “Contemporary European Scholarship on Buddhism,” *The Buddhist Heritage*, edited by Tadeusz Skorupski, Tring, U.K.: The Institute of Buddhist Studies, 1989, pp. 247-276.

〔此文包括五大範疇：（1）巴利（Pāli）、上座部（Theravāda）、東南亞，（2）梵文與印度大乘，（3）西藏研究與

蒙古研究・(4)中亞・(5)遠東。]

- * 森祖道，〈バーリ佛教の研究現状と課題〉，《北海道印度哲學佛教學會・印度哲學佛教學》第10號（1995年），頁341-362。
- * 武田宏道，〈アビダルマ佛教：研究の現状と今後の課題〉，《龍谷佛教學會・佛教學研究》第50號（1994年），頁140-155。

〔研究成果書目（延伸的參考材料）〕：

- * 水野弘元，《佛教文獻研究：水野弘元著作選集（一）》，許洋主譯，（台北：法鼓文化事業，2003年）。
- * 水野弘元，《佛教教理研究：水野弘元著作選集（二）》，釋惠敏譯，（台北：法鼓文化事業，2000年）。
- * 水野弘元，《巴利論書研究：水野弘元著作選集（三）》，釋達和譯，（台北：法鼓文化事業，2000年）。
- * 楊郁文，《由人間佛法透視緣起、我、無我、空》（台北：甘露道出版社，2000年）。
- * 釋天襄，《《雜阿含經・收相應》之研究》（台北：法鼓文化事業，1998年）。
- * K. R. Norman, *A Philological Approach to Buddhism*, London: University of London, 1997.
- * K. R. Norman, *Collected Papers*, vols. I-VII, Oxford: The Pali Text Society, 1990-2001.
- * Oscar von Hinüber, *Selected Papers on Pāli Studies*, Oxford: The Pali Text Society, 1994.
- * Padmanbh S. Jaini, *Collected Papers on Buddhist Studies*, Delhi: Motilal Banarsidass Publishers, 2001.

【單元三】：雜阿含經（第2-5週）

- * 《雜阿含經》，五十卷，劉宋・求那跋陀羅（Guṇabhadra）於 435-443 年譯，大正藏第二冊（T. 99, vol. 2, pp. 1a-373b）。（第2-4週）
- * Bhikkhu Bodhi (tr.), “General Introduction,” *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya*, vol. I, Boston: Wisdom Publications, 2000, pp. 21-55.（第5週）
- * Bhikkhu Bodhi (tr.), “43: *Asṅkhatasamyutta*: Connected Discourses on the Unconditioned,” *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya*, vol. II, Boston: Wisdom Publications, 2000, pp. 1372-1379, 1453-1454.（第5週）

Book Description:

The Connected Discourses of the Buddha is a complete translation of the Saṃyutta Nikaya- the third great collection of the Buddha's discourses preserved in the Pali Canon -containing all of the important short suttas on such major topics as the Four Noble Truths, dependent origination, the seven factors of enlightenment, and the Noble Eightfold Path. *The Connected Discourse* ranks as one of the most inspiring compilations in the Buddhist canon. Bhikkhu Bodhi's distinguished and precise translation, his insightful introductory materials, and his extensive notes guide the reader through this vast collection of the Buddha's ancient teachings. This is the third title in Wisdom Publications' award-winning Teachings of the Buddha series, following *The Long Discourses of the Buddha* (0-86171-103-3) and *The Middle Length Discourses of the Buddha* (0-86171-072-X). Like its two predecessors, *The Connected Discourses* is sure to merit a place of honor in the library of every student of Buddhism.

〔雜阿含經（延伸的參考材料）〕：

- * 《佛光大藏經・阿含藏：雜阿含經》（台北：佛光出版社，1983年）。
- * 林崇安（編），《雜阿含經・道品》，編自求那跋陀羅的漢譯本，（桃園：內觀教育基金會，2003年）。
- * 林崇安（編），《瑜伽師地論《攝事分・道品並科判》》，編自玄奘的漢譯本、韓清淨的科判，（桃園：內觀教育基金會，2003年）。

【單元四】：中阿含經（第6-7週）

- * 《中阿含經》，六十卷，東晉・瞿曇僧伽提婆（Gautama Saṅghadeva）於 397-398 年譯，大正藏第一冊（T. 26, vol. 1, pp. 421a-809a）。

〔中阿含經（延伸的參考材料）〕：

- * 《佛光大藏經·阿含藏：中阿含經》（台北：佛光出版社，1983年）。
- * 釋宗恆（編譯），《佛陀的教法：中阿含經》，共7冊，（高雄，2002年）。
- * Bhikkhu Nāṇanamoli, Bhikkhu Bodhi (trs.), *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya*, Boston: Wisdom Publications, 1995.

From Library Journal:

This new translation of the *Majjhima Nikaya*, part of the Pali Canon touching on the nature of Nirvana and the Four Noble Truths, is considered by scholars to be the most reliable source for the original teachings of the historical Buddha.

Book Description:

An invaluable collection of the original words of the Buddha --essential for all libraries.

【單元五】：增壹阿含經（第8-9週）

- * 《增壹阿含經》，五十一卷，東晉·瞿曇僧伽提婆（Gautama Saṅghadeva）於 385 或 397 年譯，大正藏第二冊（T. 125, vol. 2, pp. 549b-830b）。

〔增壹阿含經（延伸的參考材料）〕：

- * 《佛光大藏經·阿含藏：增一阿含經》（台北：佛光出版社，1983年）。
- * *The Book of the Gradual Sayings (Anguttara-Nikāya) or More-Numbered Suttas*, 5 volumes, translated by F. L. Woodward, London: The Pali Text Society, 1932-36.
- * *Numerical Discourses of the Buddha: An anthology of Suttas from the Anguttara Nikāya*, translated by Nyanaponika Thera and Bhikkhu Bodhi, Walnut Creek: AltaMira Press, 1999.

Synopsis:

This text brings together the teachings of the Buddha ranging from the basic ethical observances recommended to the man or woman of the world, to the more rigorous instructions on mental training prescribed for monks and nuns.

【單元六】：長阿含經（第10-11週）

- * 《長阿含經（*Dirghāgama*）》，二十二卷，後秦·佛陀耶舍（Buddhayaśas）、竺佛念於 413 年譯，大正藏第一冊（T. 1, vol. 1, pp. 1b-149c）。

- * 楊郁文，《長阿含遊行經註解：釋迦摩尼佛最後一年遊行教化記錄》（台北：甘露道出版社，1999年）。

〔長阿含經（延伸的參考材料）〕：

- * 《佛光大藏經·阿含藏：長阿含經》（台北：佛光出版社，1983年）。
- * Maurice Walshe (tr.), *Thus Have I Heard: The Long Discourses of the Buddha -- Dīgha Nikāya*, Boston: Wisdom Publications, 1987.

From Library Journal:

This translation of the *Dīgha Nikaya*, a collection of 34 suttas and a companion volume to *The Middle Length Discourses* (below), deals with a variety of topics such as the rewards of monastic life, early Buddhist philosophy, and the duties of laypersons.

Book Description:

The Buddhist "gospel" revealing the actual teachings of the Buddha. Introduced with an account of the Buddha's life and times.

- * 《長阿含經》，三枝充惠、森章司、菅野博史、金子芳夫校註，新國譯大藏經，阿含部，第1冊，（東京：大藏出版，1993年）。
- * 辛嶋靜志，《『長阿含經』の原語の研究：音寫語分析を中心として》（東京：平河出版社，1994年）。

【單元七】：無常、緣起（第12週）

- * David J. Kalupahana, "Chapter 4: Experience and Theory (*Paṭiccasamuppanna* and *Paṭiccasamuppāda*)," *A History of Buddhist Philosophy: Continuities and Discontinuities*, Honolulu: University of Hawaii Press, 1992, pp. 53-59, 250-251.

Book Description:

David J. Kalupahana's *Buddhist Philosophy: A Historical Analysis* has, since its original publication in 1976, offered an unequalled introduction to the philosophical principles and historical development of Buddhism. Now, representing the culmination of Dr. Kalupahana's thirty years of scholarly research and reflection, *A History of Buddhist Philosophy* builds upon and surpasses that earlier work, providing a completely reconstructed, detailed analysis of both early and later Buddhism.

〔無常、緣起（延伸的參考材料）〕：

- * Henry Cruise, "Early Buddhism: Some Recent Misconceptions," *Philosophy East & West* 33/2 (April 1983): 149-165.
- * David J. Kalupahana, *Causality: The Central Philosophy of Buddhism*, Honolulu: The University Press of Hawaii, 1975.
- * Joanna Macy, *Mutual Causality in Buddhism and General Systems Theory: The Dharma of Natural Systems*, Albany: State University of New York Press, 1991.
- * 平川彰，《法と緣起》（東京：春秋社，1988年）。
- * 寺本婉雅，《根本佛教緣起觀：行の中道實踐哲學》（東京：國書刊行會，1981年）。
- * 龍谷大學佛教學會（編），《緣起の研究》（京都：百花苑，1985年）。

【單元八】：非我、空、中觀（第12-13週）

- * Sue Hamilton, "Chapter 1: Setting the Scene: We have no self but we are comprised of five aggregates," *Early Buddhism - A New Approach: The I of the Beholder*, Richmond: Curzon Press, 2000, pp. 18-32.

Book Description:

Building on the author's previous published work, this book focuses on the relationship between identity and perception in early Buddhism, drawing out and explaining the way they relate in terms of experience. It presents a coherent picture of these issues in the context of Buddhist teachings as a whole and suggests that they represent the heart of what the Buddha taught. This book will be of primary interest to scholars working within all fields of Buddhist studies.

- * Steven Collins, "Chapter 3.2: Arguments in support of *anattā*," *Selfless Persons: Imagery and Thought in Theravāda Buddhism*, Cambridge: Cambridge University Press, 1982, pp. 95-110, 278-280.

Book Description:

This book explains the Buddhist doctrine of *annattā* ("not-self"), which denies the existence of any self, soul, or enduring essence in man. The author relates this doctrine to its cultural and historical context, particularly to its Brahman background. He shows how the Theravada Buddhist tradition has constructed a philosophical and psychological account of personal identity on the apparently impossible basis of the denial of self. Although the emphasis of the book is firmly philosophical, Dr. Collins makes use of a number of academic disciplines, particularly those of anthropology, linguistics, sociology, and comparative religion, in an attempt to discover the "deep structure" of Buddhist culture and imagination, and to make these doctrines comprehensible in terms of the western history of ideas.

〔非我、空、中觀（延伸的參考材料）〕：

- * 武邑尚邦等著，《無我的研究》，余萬居譯，（台北：法爾出版社，1989年）。
- * 萬金川，〈阿含經裡的中道思想〉，收錄於《中觀思想講錄》（嘉義：香光書香出版社，1998年），頁16-22。
- * 楊郁文，《由人間佛法透視緣起、我、無我、空》（台北：甘露道出版社，2000年）。
- * E. M. Adams, *The Metaphysics of Self and World: Toward a Humanistic Philosophy*, Philadelphia: Temple University Press, 1991.
- * Mathieu Boisvert, *The Five Aggregates: Understanding Theravāda Psychology and Soteriology*, Delhi: Sri Satguru Publications, 1995.
- * Mangala R. Chinchore, *Anattā / Anātmata: An Analysis of Buddhist Anti Substantialist Crusade*, Delhi: Sri Satguru Publications, 1995.
- * James Giles, "The No-self Theory: Hume, Buddhism, and Personal Identity," *Philosophy East & West* 43/2 (April 1993): 175-200.
- * Luis O. Gómez, "Proto-Mādhyamika in the Pāli Canon," *Philosophy East and West* 26/2 (1976): 137-165.

* R. D. Gunaratne, "Space, Emptiness and Freedom (Ākāśa, Śūnyatā, and Nibbāna)," *Buddhist Thought and Ritual*, edited by D. Kalupahana, New York: Paragon House, 1991, pp. 35-44.

* Sue Hamilton, *Identity and Experience: The Constitution of the Human Being According to Early Buddhism*, London: Luzac Oriental, 1996.

* David J. Kalupahana, "The Early Buddhist Notion of the Middle Path," *Journal of Chinese Philosophy* 7 (1980): 73-90.

* David Loy, "The Lack of Self: A Western Buddhist Psychology," in *Buddhist Theology: Critical Reflections by Contemporary Buddhist Scholars*, edited by Roger R. Jackson and John J. Makransky, Richmond: Curzon Press, 1999, pp. 155-172.

Synopsis:

Contains works by scholars of Buddhism, themselves Buddhist, who seek to apply the critical tools of the academy to reassess the truth and transformative value of their tradition in its relevance to the contemporary world.

Synopsis:

This volume is the expression of a new development in the academic study of Buddhism: scholars of Buddhism, themselves Buddhist, who seek to apply the critical tools of the academy to reassess the truth and transformative value of their tradition in its relevance to the contemporary world. Essays articulate, in diverse ways, the need for and purposes of this approach to the study of Buddhism, referred to as 'Buddhist Theology' and reflect critically upon many fundamental aspects of Buddhist understanding or practice from a variety of contemporary, critical perspectives, in order to clarify or recover elements of Buddhist traditions seen as valuable for the contemporary world. In the final section, two leading Buddhist scholars give their critical responses to the essays.

* David R. Loy, *A Buddhist History of the West: Studies in Lack*, Albany: State University of New York Press, 2002.

From the Back Cover:

Buddhism teaches that to become happy, greed, ill-will, and delusion must be transformed into their positive counterparts: generosity, compassion, and wisdom. The history of the West, like all histories, has been plagued by the consequences of greed, ill-will, and delusion. *A Buddhist History of the West* investigates how individuals have tried to ground themselves to make themselves feel more real. To be self-conscious is to experience ungroundedness as a sense of lack, but what is lacking has been understood differently in different historical periods. Author David R. Loy examines how the understanding of lack changes at historical junctures and shows how those junctures were so crucial in the development of the West.

Book Description:

A Buddhist interpretation of Western history that shows civilization shaped by the self's desire for groundedness.

* Daniel J. Meckel and Robert L. Moore (eds.), *Self and Liberation: The Jung / Buddhism Dialogue*, New York: Paulist Press, 1992.

(This important new book makes available a significant collection of essays devoted to the relationship of C.G. Jung's work to Buddhism. Includes all four of Jung's major essays on Buddhism, a transcript of the conversation between Jung and Zen Master Shin'ichi Hisamatsu in 1958 at Jung's home in Kusnacht, and nine essays on Jung's work by psychology and religion scholar.)

* Hajime Nakamura, "The Problem of Self in Buddhist Philosophy," *Revelation in Indian Thought: A Festschrift in Honour of Professor T. R. V. Murti*, edited by H. Coward and K. Sivaraman, Emeryville: Dharma Publishing, 1977, pp. 99-118.

* Joaquin Pérez-Remón, *Self and Non-Self in Early Buddhism*, The Hague: Mouton Publishers, 1980.

* P. T. Raju and Alburey Castell (eds.), *East-West Studies on the Problem of the Self*, The Hague: Martinus Nijhoff, 1968.

* David Seyfort Rugg, Lambert Schmithausen (eds.), *Earliest Buddhism and Madhyamaka*, Leiden: E. J. Brill, 1990.

* Donald K. Swearer (ed.), *Me and Mine: Selected Essays of Bhikkhu Buddhādāsa*, Albany: State University of New York Press, 1989.

* 上野順瑛, 《無我輪廻の論理的構造》(京都:平樂寺書店,1967年)。

* 中村元(編),《自我と無我》(京都:平樂寺書店,1981年)。

* 向井亮,《〈空〉の二面性について:阿含經における考察》,《北海道印度哲學佛教學會・印

度哲學佛教學》第15號（2000年），頁1-20。

* 青原令知，〈『勝義空經』について〉，《龍谷大學佛教學研究室年報》第3號（1987年），頁40-30。

* 宮本正尊，〈阿含の中道説〉，收錄於《中道思想及びその發達》（京都：法藏館，1946年），頁297-352。

* 細田典明，〈輪廻の主體についての蛭の譬喩〉，《北海道印度哲學佛教學會・印度哲學佛教學》第9號（1994年），頁68-89。

* 藤田祥道，〈瑜伽行派における『雜阿含』703經の解釋〉，《龍谷大學佛教學研究室年報》第3號（1987年），頁29-39。

【單元九】：煩惱、業報（第14-15週）

* 佐佐木現順，《業的思想》，周柔含譯，（台北：東大圖書，2003年）。

* Bruce R. Reichenbach, "Chapter 2: Metaphysical Presuppositions of the Law of Karma," *The Law of Karma: A Philosophical Study*, Honolulu: University of Hawaii Press, 1990, pp. 10-23, 197-200.

* Bruce R. Reichenbach, "Chapter 11: Karma and Liberation," *The Law of Karma: A Philosophical Study*, Honolulu: University of Hawaii Press, 1990, pp. 169-183, 223-228.

〔煩惱、業報（延伸的參考材料）〕：

* 舟橋一哉，《業的研究》，余萬居譯，（台北：法爾出版社，1988年）。

* 黃慧禎，〈《相應部・魔相應》譯註與研究〉，《臺灣師範大學國文研究所集刊》第47號（2003年6月），頁635-796。

* 楊琇惠，〈《阿含經》業論研究〉，《臺灣師範大學國文研究所集刊》第46號（2002年6月），頁935-1140。

* Johannes Bronkhorst, *Karma and Teleology: A Problem and its Solutions in Indian Philosophy*, Tokyo: The International Institute for Buddhist Studies, The International College for Advanced Buddhist Studies, 2000.

* Thomas L. Dowling, "Karma Doctrine and Sectarian Development," *Studies in Pali and Buddhism: A Memorial Volume in Honor of Bhikkhu Jagdish Kashyap*, edited by A. K. Narain, Delhi: B. R. Publishing Corporation, 1979, pp. 83-92.

* James R. Egge, *Religious Giving and the Invention of Karma in Theravāda Buddhism*, Richmond: Curzon Press, 2002.

Book Description:

Although the doctrine of karma is one of the best known aspects of Buddhist thought, Buddhist texts present other, less systematic, ways of speaking about the effects of good and bad actions. This book draws attention to one of these neglected discourses by showing that the interpretation of religious giving as acts of sacrifice directed toward the Buddha or Buddhist monastics has been an important theme in Theravāda Buddhism. Sacrifice and karma differ significantly: whereas karma can be analysed as an inward, psychological process in which one's volition purifies or defiles one's mind, discussions of giving as sacrifice stress that the qualities of the recipient as well as the intentions of the donor affect the merit produced by a gift. Sacrificial and karmic discourses also present very different understandings of the dedication of the effects of a gift (i.e. a merit transfer).

* Noriyuki Kudo, *The Karmavibhaṅga: Transliterations and Annotations of the Original Sanskrit Manuscripts from Nepal*, Tokyo: The International Research Institute for Advanced Buddhology, Soka University, 2004.

* Étienne Lamotte, *Karmasiddhi Prakaraṇa: The Treatise on Action by Vasubandhu*, translated by Leo M. Pruden, Berkeley: Asian Humanities Press, 1988.

* James Paul McDermott, *Development in the Early Buddhist Concept of Kamma / Karma*, New Delhi: Munshiram Manoharlal Publishers, 1984.

Book Description:

One of the central concepts in Buddhism is the idea of Kamma. Although the importance of Karma in Buddhist thought is regularly recognized, the question remains whether the Buddhist understanding of the principle of Karma has been inalterably fixed, or whether it has undergone a process of development and modification

during the course of Buddhist history. If, indeed, the Buddhist understanding of Karma has not been static, what kinds of development has it undergone? It is to these questions that this study has been text-critical and historical. The initial Buddhist formulation of the principle of Kamma as it is depicted in the Vinaya and the Sutta Pitakas is analyzed as a base for the study.

Modifications are noted as already present in the later strata of this literature. The problem is then examined in the Abhidhamma Pitaka, where certain abstract developments in the definition and categorization of Kamma are discovered. In order to provide a greater chronological scope, the text then turns to an analysis of Kamma in the milindapanha. Finally, the *Abhidharmakosa* of Vasubandhu is considered. A new concern with the mechanism of Karmic retribution becomes evident in the *Abhidharmakosa*.

The modifications which the concept of karma is found to have undergone roughly speaking are of two broad types. First, there were popular folk developments which were accepted only reluctantly, if at all, in more scholarly circles. Then there were the more scholastic developments in the direction of greater precision of definition and refinement of categories. In the same vein, a growing scholarly concern for specific implications of the more general principle of karma is also noted.

* Kewal Krishan Mittal (ed.), *Perspectives on Karma and Rebirth*, Delhi: Delhi University, 1990.

* Ronald W. Neufeldt (ed.), *Karma and Rebirth: Post Classical Developments*, Albany: State University of New York, 1986.

* Wendy Doniger O'Flaherty (ed.), *Karma and Rebirth in Classical Indian Traditions*, Berkeley: University of California Press, 1980.

Book Description:

Karma is perhaps the central concept in Indian Philosophy, but there is no comprehensive study of its various meanings or philosophical implications. Leading American Indologists met on several occasions to discuss their ideas about Karma. The result is this useful thought-provoking volume.

* Herman W. Tull, *The Vedic Origins of Karma: Cosmos as Man in Ancient Indian Myth and Ritual*, Albany: State University of New York, 1989.

* 佐々木現順，〈煩惱の研究〉（東京：清水弘文堂，1975年）。

* 雲井昭善（編），〈業思想研究〉（京都：平樂寺書店，1979年）。

【單元十】：做為佛法修學道路的解脫道、禪修（第15-16週）

* 蔡耀明，〈《阿含經》的禪修在解脫道的多重功能：附記「色界四禪」的述句與禪定支〉，〈《正觀》第20期（2002年3月），頁83-140。

* Paul J. Griffiths, "Indian Buddhist Meditation," *Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese*, edited by Takeuchi Yoshinori, New York: Crossroad, 1995, pp. 34-66.

〔做為佛法修學道路的解脫道、禪修（延伸的參考材料）〕：

* 林崇安，〈阿含經的中道與菩提道〉（台北：大千出版社，2000年）。

* 林崇安（編），〈南北傳內觀基礎佛經〉（台北：大千出版社，2001年）。

* 忽滑谷快天，〈禪學思想史・1・印度部〉，郭敏俊譯，（台北：大千出版社，2003年）。

* Stephan Beyer, "The Doctrine of Meditation in the Hinayāna," *Buddhism: A Modern Perspective*, edited by Charles S. Prebish, University Park: The Pennsylvania State University Press, 1975, pp. 137-147.

* Lance Cousins, "The Origins of Insight Meditation," *The Buddhist Forum*, vol. IV, edited by Tadeusz Skorupski, London: School of Oriental and African Studies, University of London, 1996, pp. 35-58.

* R. M. L. Gethin, *The Buddhist Path to Awakening: A Study of the Bodhi Pakkhiyā Dhammā*, Brill's Indological Library, no. 7, Leiden: E. J. Brill, 1992.

* Rupert Gethin, "Chapter 7: The Buddhist Path: The Way of Calm and Insight," *The Foundations of Buddhism*, Oxford: Oxford University Press, 1998, pp. 163-201, 291-294.

Book Description:

Buddhism is a vast and complex religious and philosophical tradition with a history that stretches over 2,500 years, and which is now followed by around 115 million people. In this introduction to the foundations of Buddhism, Rupert Gethin concentrates on the ideas and practices which constitute the common heritage of the different traditions of Buddhism (Thervada, Tibetan, and Eastern) that exist in the world today. From the narrative of the story of the Buddha, through discussions of aspects such as textual traditions, the framework of

the Four Noble Truths, the interaction between the monastic and lay ways of life, the cosmology of karma and rebirth, and the path of the bodhisattva, this book provides a stimulating introduction to Buddhism as a religion and way of life.

* Paul J. Griffiths, *On Being Mindless: Buddhist Meditation and the Mind-Body Problem*, La Salle: Open Court, 1986.

* Winston L. King, *Theravāda Meditation: The Buddhist Transformation of Yoga*, University Park: Pennsylvania State University Press, 1980.

* Winston L. King, "Buddhist Meditation," *Buddhism and Asian History*, edited by Joseph M. Kitagawa and Mark D. Cummings, New York: Macmillan Publishing Company, 1987, pp. 331-339.

* Winston L. King, "Sacramental Aspects of Theravāda Buddhist Meditation," *Numen* 36/2 (1989): 248-256.

* Karen Lang, "Meditation as a Tool for Deconstructing the Phenomenal World," *The Buddhist Forum*, vol. III, edited by Tadeusz Skorupski and Ulrich Pagel, New Delhi: Heritage Publishers, 1995, pp. 143-159.

* Donald S. Lopez, Jr., "Paths Terminable and Interminable," *Paths to Liberation: The Mārga and Its Transformations in Buddhist Thought*, edited by R. E. Buswell and R. M. Gimello, Honolulu: University of Hawaii Press, 1992, pp. 147-192.

* Gyana Ratna Srama, "The Doctrine of Meditation in the Pāli Nikāya," 《パーリ學佛教文化學》第13號（1999年12月），頁95-106.

* Tilmann Vetter, *The Ideas and Meditative Practices of Early Buddhism*, Leiden: E. J. Brill, 1988.

* 日本佛教學會（編），《佛教における三昧思想》（京都：平樂寺書店，1976年）。

* 古田彦太郎，〈原始佛教における禪定説の考察：九次第説と四禪説について〉，《佛教大學大學院研究紀要》第16號（1988年，頁65-87.

* 池田練太郎，〈色界第四禪について〉，《印度學佛教學研究》第40卷第2號（1992年），頁121-126.

* 並川孝儀，〈初期佛典における四無色定の成立〉，《北海道印度哲學佛教學會・印度哲學佛教學》第14號（1999年），頁40-54.

* 金亨俊，〈原始佛教における四禪修習構造の一考察〉，《佛教大學大學院紀要》第24號（1996年），頁195-215.

* 洪鴻榮，〈止觀の語源：安那波那念における śamatha, vipaśyanā と sthāpanā, upalakṣaṇā について〉，《印度學佛教學研究》第50卷第2號（2002年3月），頁148-151.

* 藤田宏達，〈原始佛教における禪定思想〉，收錄於《佛教思想論叢：佐藤博士古稀記念》，佐藤博士古稀記念論文集刊行會編，（東京：山喜房佛書林，1972年），頁297-315.

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【單元十一】：解脫、涅槃（第16週）

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【單元十二】：解脫之境界與果位（第17週）

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