

「佛學概論」課程大綱

課程名稱：佛學概論 Introduction to Buddhism

授課教師：蔡耀明

學分數：3學分

授課年度：九十三學年度第一學期

上課時間：星期二(2:20-5:20)

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

【課程大綱】：本課程主要在於對佛學建立有系統且稍微全面的涉獵與認識，進而有助於在日後的探索或鑽研，以一定水準和廣度的學養，運用相關的第一手和第二手資料，並且帶出面對佛法的思辨力以及以佛法為著眼點的思辨力。佛學包含範圍極廣，詳如「課程單元進度」所列。由於學期時間相當有限，無法納入的課題及相關資料，皆列在「延伸的參考材料」、「後續的進修書目」，學員可藉以拓展自己在佛學研讀與思索的觸角。

本課程屬於在閱讀上相當密集的一門課程，學員應有充分的心理準備來研讀與討論指定的材料。課程將按照本授課計畫所示單元逐一來進行。每一進度單元所列的「延伸的參考材料」，多少皆具參考價值，但不硬性規定必讀。

透過本課程的歷練，學員可預期達到如下四項成果：(1) 對佛學形成一定水準的認識；(2) 對學界在佛學的研究書目與研究成果有一定水準的認識；(3) 憑藉學養，得以進入佛法的眼光、思辨、和觀點，並且出乎其外；(4) 初步建立以第一手和第二手資料來從事佛教思想研究的能力。

【教材和參考書目】：詳如「課程單元進度」所列。更多的參考材料，於課堂隨時補充。

【成績評量】：整個學期將有三份書面的學習報告；原則上，以課程單元進度所列材料為依據之範圍。第七週(2004/10/26)，繳交第一份學習報告，至少3頁，佔學期成績 25%。第十二週(2004/11/30)，繳交第二份學習報告，至少3頁，佔學期成績 25%。期末考週(2005/01/11)，繳交第三份學習報告，至少4頁，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 30%。平時表現(含出缺席狀況)佔學期成績 20%。

【課程單元進度】：

【單元一】：課程介紹／佛學概論初入門／英語世界佛學概論相關課程與網路佛學資源介紹(第1週)

* 「佛學數位圖書館暨博物館」(<http://ccbs.ntu.edu.tw/DBLM/cindex.htm>)：提供佛學書籍、期刊、雜誌、博碩士論文等資料檢索，在目前臺灣地區的佛學資料庫中堪稱最為完備。

* 「中華電子佛典協會(CBETA)」(<http://www.cbeta.org/>)：提供「大正藏」全文檢索。

* 「香光尼眾佛學院圖書館」(<http://www.gaya.org.tw/library>)

* Teaching Buddhism, A project of the Faculty of Religious Studies, McGill University: http://teaching_buddhism.tripod.com/index.html

* Buddhist Studies - Distance Education, School of Social Sciences, La Trobe University, Australia: <http://www.latrobe.edu.au/asianstudies/Buddha/index.html>

* 「佛教學者信息網」(The Buddhist Scholars Information Network (H-Buddhism): <http://www.h-net.org/~buddhism/>)

* 「亞洲哲學與宗教方面的研究所設置」(H-Buddhism -- Graduate Programs in Asian Philosophy and Religion (including Buddhism, Hinduism, Confucianism or Taoism): <http://www.h-net.org/~buddhism/GradStudies.htm>)

* 「國際佛教研究學會」(The International Association of Buddhist Studies (IABS): <http://www.iabsinfo.org/>)

* 「美國宗教研究院」(American Academy of Religion (AAR): <http://www.aarweb.org/>)

* 《佛教倫理學期刊》 (*Journal of Buddhist Ethics*: <http://jbe.gold.ac.uk/>)

〔佛學外文學術資訊延伸的參考材料〕：

* 蔡耀明，〈佛學專業所講究的外文學術資訊關聯的思考與著手的方法〉，「兩岸佛教學術研究現況與教育發展研討會」，法鼓山中華佛學研究所主辦（2003年10月18日），22頁。

【單元二】：佛陀傳記（第2週）（第3週中秋節）

* 格桑曲吉嘉措，〈藏傳釋迦摩尼佛傳：無誤講述佛陀出有壞美妙絕倫傳記·善逝聖行寶藏〉，達多譯，（台北：商周出版，2003年）。

〔佛陀傳記替代讀本 *alternative reading*〕：

* Karen Armstrong, *Buddha*, 譯成《眾生的導師 佛陀：一個追尋菩提的凡人》，林宏濤譯，（台北：左岸文化事業，2002年）。

〔佛陀傳記延伸的參考材料〕：

* 顏素慧，〈釋迦牟尼小百科：第一本親近佛陀的書〉（台北：橡樹林文化，2002年）。

* Jean Boisselier, *La Sagesse du Bouddha (Discoveries: The Wisdom of the Buddha)*, 譯成《佛陀：照耀眾生的世界之光》，蕭淑君譯，（台北：時報文化，1997年）。

* William Woodville Rockhill, Ernst Leumann, Bunyiu Nanjio, Peter Griffith, *The Life of Buddha and the Early History of His Order: Derived from Tibetan Works in the Bksh-Hgyur and Bstan-Hgyur Followed by Notices on the Early History of Tibet and Khoten*, London: Kegan Paul, 2003.

* John S. Strong, *The Buddha: A Short Biography*, Oxford: Oneworld Publications, 2001.

Review: H-Net: Humanities and Social Sciences Online.

【單元三】：佛教典籍（第4-6週）

* 《佛教的重要經典》，全佛編輯部主編，（台北：全佛文化事業，2004年）。

〔佛教典籍延伸的參考材料〕：

* 山田龍城，〈梵語佛典導論〉，許洋主譯，世界佛學名著譯叢，第79冊，（台北：華宇出版社，1988年）。

* 水野弘元 (Kogen Mizuno), *佛典成立史 (Buddhist Sutras: Origin, Development, Transmission)*, Tokyo: Kosei Publishing Co., 1982》，劉欣如譯，（台北：東大圖書，1996年）。

* 方廣錫，〈佛教典籍百問〉（高雄：佛光出版社，1991年）。

* 方廣錫，〈佛教大藏經史：八——十世紀〉（北京：中國社會科學出版社，1991年）。

* 李富華、何梅，〈漢文佛教大藏經研究〉（北京：宗教文化出版社，2003年）。

* 陳士強，〈佛典精解〉（上海：上海古籍出版社，1992年）。

* 陳士強，〈中國佛教百科叢書：經典卷〉（台北：佛光文化事業，1999年）。

* 渡邊照宏，〈佛教經典常談〉，鐘文秀、釋慈一譯，（台北：東大圖書，2002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）。

* 業露華，〈佛言佛語：佛教經典概述〉（台北：東大圖書，2002年）。

* 劉保金，〈佛經解說辭典〉（開封：河南大學出版社，1997年）。

* 劉保金，〈中國佛典通論〉（石家莊：河北教育出版社，1997年）。

* 談錫永，〈佛家經論：見修法鬘〉（台北：全佛文化事業，1998年）。

* 蔡耀明，〈吉爾吉特 (Gilgit) 梵文佛典寫本的出土與佛教研究〉，《正觀》第13期（2000年6月），頁1-128。

* Bu-ston, *The Jewelry of Scripture*, translated from Tibetan by E. Obermiller, Delhi: Sri Satguru Publications, 1987.

* José Ignacio Cabezón, Roger R. Jackson (eds.), *Tibetan Literature: Studies in Genre*, Ithaca: Snow Lion Publications, 1996.

Book Description:

Survey of biographies, poetry, novels, histories and other writings covering 1300 years.

* Edward Conze (tr.), *Buddhist Scriptures*, Penguin Books, 1959.

Synopsis:

Writings dating primarily from the years spanning A.D. 100 and 400 deal with the central teachings and traditions of Buddhism.

* Edward Conze, *The Prajñāpāramitā Literature*, second edition (revised and enlarged), *Bibliographia Philologica Buddhica*, no. 1, Tokyo: The Reiyukai, 1978.

* Oskar von Hinüber, *A Handbook of Pāli Literature*, Berlin: Walter de Gruyter, 1996.

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

* 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.

* Karl H. Potter (ed.), *Buddhist Philosophy from 100 to 350 A.D.*, Encyclopedia of Indian Philosophies, vol. VIII, Delhi: Motilal Banarsidass Publishers, 1999.

Book Description:

Volume VIII. This volume constitutes the second in a series devoted to Buddhist philosophy. It treats the subject altogether chronologically, beginning with Buddha and ending when Buddhist thought leaves India around 14th century A.D. The purpose behind this approach is to avoid imposing more divisions into Buddhism than are historically apparent. The entire Encyclopedia has been planned to present as consistent an account as possible of the history of Indian philosophical thought, citing experts on the points that seem debatable.

* Karl H. Potter (ed.), *Buddhist Philosophy from 350 to 600 A.D.*, Encyclopedia of Indian Philosophies, vol. IX, Delhi: Motilal Banarsidass Publishers, 2003.

* Sangharakshita, *The Eternal Legacy: An Introduction to the Canonical Literature of Buddhism*, London: Tharpa Publications, 1985.

* 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）。

* 水野弘元等（編），《佛典解題事典》，第二版，（東京：春秋社，1977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）。

* 勝崎裕彥等（編），《大乘經典解說事典》（東京：北辰堂，1997年）。

【單元四】：佛學工具書（第6週）

〔佛學工具書概觀〕：

* 《佛教的重要名詞解說》，全佛編輯部主編，（台北：全佛文化事業，2004年）。

* 《佛教的宗派》，全佛編輯部主編，（台北：全佛文化事業，2004年）。

* 佛光大辭典編修委員會（編），《佛光大辭典》，共8冊，（台北：佛光文化事業，1988年）。

* 吳汝鈞（編著），《佛教思想大辭典》（台北：臺灣商務印書館，1992年）。

* 杜潔祥，〈當代台灣佛教期刊論文目錄〉（宜蘭：佛光人文社會學院，2001年）。

* 杜繼文、黃明信（主編），《佛教小辭典》（上海：上海辭書出版社，2001年）。

* 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）。

* 陳友民，〈中文佛教工具書簡介（一）：辭典〉、〈中文佛教工具書簡介（二）：佛教年表〉、〈中文佛教工具書簡介（三）：傳記資料〉，《佛教圖書館館訊》第1期（1995年3月），頁14-19；第2期（1995年6月），頁33；第3期（1995年9月），頁42-45。

* 釋見篤，〈佛教參考工具書介紹（上、下）〉，《佛教圖書館館訊》第9期（1997年3月），頁15-17；第10/11期（1997年9月），頁20-31。

* 平川彰（編），《佛教漢梵大辭典》（東京：靈友會，1997年）。

* *Encyclopaedia of Buddhism*, 4 vols., edited by G. P. Malalasekera, Colombo: The Government of Ceylon, 1961-1990.

* Edward Conze, *Materials for a Dictionary of the Prajñāpāramitā Literature*, Tokyo: Suzuki Research Foundation, 1973.

* Eliot Deutsch, Ron Bontekoe (eds.), *A Companion to World Philosophies*, Malden: Blackwell Publishers, 1999.

* Damien Keown, *A Dictionary of Buddhism*, Oxford: Oxford University Press, 2003.

From Publishers Weekly:

Although Keown regretfully concedes that the vast subject of Buddhism cannot be "compressed into the pages of a volume such as this," and that his illustrated dictionary is "far from exhaustive," it may well be the most judicious encyclopedia of Buddhism ever to be crammed into a single volume. The entries cover Buddhist terms (20% of the text), biography (18%), scriptures (12%), important places (8%) and schools (7%), with the remaining portions given to brief discussions of ethical issues and other matters. The entries are short--"dharma," for example, merits only a single paragraph, and "Mahayana" gets just two--but such accessibility is the very reason why this should be on the bookshelf of every student of Buddhism.

Book Description:

With over 2,000 wide-ranging entries, this dictionary is the most up-to-date and comprehensive of its kind. Written by a leading expert in the field and incorporating research by regional specialists, this new dictionary covers both historical and contemporary issues in Buddhism and includes all Buddhist schools and cultures. Elegantly illustrated with line drawings of religious structures, iconography, and ritual objects, The Dictionary of Buddhism includes entries on the history and doctrines of the major Buddhist schools, information on the spread of Buddhism in Asia and the West, and coverage of issues of contemporary concern such as human rights, abortion, euthanasia, and the role of women in Buddhist teachings. An ultimate reference, the dictionary also contains appendices that include a chronology of important dates, a guide to canonical scriptures, and a pronunciation guide for difficult names and terms. Beliefs, doctrines, major teachers and scholars, place names, and artifacts are all covered in a clear and concise style making The Dictionary of Buddhism an invaluable source for anyone seeking information on Buddhism, from students of religion and related disciplines to practicing Buddhists.

Review: Review of Three New Buddhist Reference Works, H-Net: Humanities and Social Sciences Online.

* Lewis R. Lancaster, *The Korean Buddhist Canon: A Descriptive Catalogue*, Berkeley: University of California Press, 1979.

* G. P. Malalasekera, *Dictionary of Pāli Proper Names*, 2 vols, London: The Pali Text Society, 1974.

* Monier Monier-Williams, *A Sanskrit-English Dictionary: Etymologically and Philologically Arranged with special reference to Cognate Indo-European Languages*, Oxford: Oxford University Press, 1899.

* 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.

* John Powers, *A Concise Encyclopedia of Buddhism*, Oxford: Oneworld Publications, 2000.

Synopsis:

In this accessible guide, Buddhism is presented both in its historical context and as a religion with great contemporary diversity, covering figures and events of the earliest years to 20th century, from eastern worship to western movements.

Book Description:

As one of the most ancient, mystical, and diverse of the world faiths, Buddhism often escapes encyclopedic format. A Concise Encyclopedia of Buddhism authoritatively captures Buddhist belief in a concise, yet comprehensive text. The latest in Oneworld's highly successful series, this attractive encyclopedia illustrates diverse Buddhist beliefs while providing definitive detail. From the afterlife to Zen, via Tibet and Theravada, every historical figure, movement and doctrine is considered. Accessible and cohesive, features include:

* Over 900 entries covering, among other things, all the different schools of Buddhism * An at-a-glance chronology * A substantial and up-to-date thematic bibliography.

Review: Review of Three New Buddhist Reference Works, H-Net: Humanities and Social Sciences Online.

* Charles S. Prebish, *Historical Dictionary of Buddhism*, Metuchen: The Scarecrow Press, 1993.

From Library Journal:

Prebish (religious studies, Pennsylvania State Univ.), the author of numerous titles on Buddhism, narrows his dictionary topics to significant persons, places, texts, events, doctrines, practices, and movements within the Buddhist tradition. While he focuses on monastic and sectarian traditions, his concise introduction includes Buddha's life, the foothold of Buddhism in India, and its spread via Emperor Asoka's missionaries. Overviews of the Pali, Chinese, and Tibetan canons augment his chronology and extensive bibliography. Capitalized headings can't reproduce every diacritical, but entries do. Referring readers from commonly spelled Tibetan terms to the

transliterated headings would have been helpful, since they often begin with silent letters. In addition, there are a few debatable facts. For instance, Prebish states that Tsongkhapa was the uncle of the first Dalai Lama, though his real uncle was Geshe Choshe. Still, Prebish's coverage of over 2000 years of Buddhism, within a small, serviceable dictionary, is worthy of recommendation.

From Booklist:

The history of humankind is inextricably linked to religion. That Buddhism is one of the oldest active religions makes it the perfect subject for the first volume in this series, *Historical Dictionaries of Religions, Philosophies, and Movements*, published by Scarecrow. The book is divided into three parts: a lengthy introduction, the dictionary itself, and an extensive bibliography.

The introductory material includes a pronunciation guide, a list of Buddhist scriptures from its various branches, a chronology of Buddhist history, and a map. The pronunciation guide clarifies the differences between Sanskrit and Pali, Chinese, Tibetan, and Japanese languages and their transliteration into English. The list of Buddhist scriptures is divided into the canons of the various cultures and branches of Buddhism. The five-page chronology covers the growth of Buddhism by century from 6 B.C. to the twentieth century. The author's introduction opens with a biography of Siddhartha Gautama, the Buddha, then expounds upon the information in the chronology and the scripture lists.

The dictionary itself has approximately 700 entries, each at least a paragraph in length; some take a whole page. Cross-references are noted parenthetically at the end of an entry in capital letters. Entries include westerners significant in Buddhism, such as Edward Conze and Caroline Rhys-Davids, as well as such Eastern Buddhists as the Dalai Lama and Nichiren; definitions of Buddhist terms and ideas; and important historical events such as the various councils and eras (e.g., T'ang Dynasty).

The bibliography contains almost 1,000 entries. These are arranged by subject: *Historical Development; Texts in Translation; Religious Thought; Practices; Soteriology; Biography and Mythology; Sacred Places; The Social Order; and The Arts*. Each category is subdivided by geographic area or idea. The vast majority are English titles; a few are in European languages.

Prebish is a respected scholar of Buddhism and the history of early India. He has given us a remarkable reference tool that will be useful to both the religious and historical researcher and should be in most public and academic libraries.

From Book News, Inc.:

An informational toolbox for scholars, followers and the merely curious. The first in a series that will comprise all the world's major religions, this volume provides--in addition to the dictionary (which covers events, persons, historic places, doctrines, heresies, ritual practices, and the like)--an introduction, chronology, summary of the primary scriptures, pronunciation guide, map, and a bibliography numbering some 90 pages.

Book Description:

With a history spanning more than two and a half millenia and over 300 million adherents worldwide, Buddhism is one of humankind's most interesting and populous religions. This book provides a comprehensive framework for understanding Buddhism as a historically compelling religion. Because the study of Buddhism is a difficult task, including so many varied cultures, this volume seeks to assist the reader by providing a carefully designed pronunciation guide to Buddhist canonical languages, an overview of the Buddhist scriptures preserved in Pali, Chinese, and Tibetan, a chronology of Buddhist history, a map of the Buddhist world, an extensive introduction to the history, doctrine, and community life of the religion, and an extremely comprehensive bibliography.

* Soka Gakkai English Buddhist Dictionary Committee, *The Soka Gakkai Dictionary of Buddhism*, Tokyo: Soka Gakkai, 2002.

Review: Review of Three New Buddhist Reference Works, H-Net: Humanities and Social Sciences Online.

* 荻原雲來 (編), 《漢譯對照梵和大辭典》, 新裝版, (東京: 講談社, 1986年)。

【單元五】：佛學概論由佛典選讀入手 (第7週)

* 《般若波羅蜜多心經 (*Prajñāpāramitā-hṛdaya-sūtra*)》, 一卷, 唐·玄奘於 649 年譯, 大正藏第八冊 (T 251, vol. 8, p. 848c)。

〔佛典選讀延伸的參考材料〕：

* 林光明 (編著), 《梵藏心經自學》(台北: 嘉豐出版社, 2004年)。

* 陳兵, 《重讀釋迦牟尼》(台北: 橡樹林文化, 2003年)。

* 蔡淡廬 (編), 《佛典菁華錄》(台北: 天華出版事業, 1977年)。

* 霍韜晦 (編), 《佛學 (上、下)》(香港: 中文大學出版社, 1982-83年)。

* 賴永海, 《佛典輯要》(台北: 圓明出版社, 1994年)。

* 釋慈惠 (編著), 《佛經概說》(台北: 佛光文化事業, 1998年)。

【單元六】：佛學概論由二本中譯本快速入手 (第8-13週)

*(1) 水野弘元, 《佛教的真髓》, 香光書鄉編譯組譯, (嘉義: 香光書鄉出版社, 2002

年)。(第8-11週)

*(2) 竹村牧男,《覺與空:印度佛教的展開》,蔡伯郎譯,(台北:東大圖書,2003年)。(第11-13週)

〔佛學概論中文本替代讀本 *alternative readings*〕:

* 林朝成、郭朝順,《佛學概論》(台北:三民書局,2000年)。

* 屈大成,《佛學概論》(臺北:文津出版社,2002年)。

* 霍韜晦,《如實觀的哲學》(香港:法住出版社,1992年)。

* 釋印順,《佛法概論》,新版,(台北:正聞出版社,2003年)。

* 釋印順,《以佛法研究佛法》,新版,(台北:正聞出版社,2003年)。

* Masao Abe (阿部正雄), *Our Religions: Buddhism*, 譯成《我們的宗教:佛教》,張志強譯,(台北:麥田出版,2003年)。

* Damien Keown (關大眠), *Buddhism: A Very Short Introduction*, 譯成《佛學》,鄭柏銘譯,(牛津:牛津大學出版社,1998年)。

Book Description:

This accessible volume covers both the teachings of the Buddha and the integration of Buddhism into daily life. What are the distinctive features of Buddhism? What or who is the Buddha, and what are his teachings? How has Buddhist thought developed over the centuries, and how can contemporary dilemmas be faced from a Buddhist perspective? Words such as "karma" and "nirvana" have entered our vocabulary, but what do they really mean? Keown has taught Buddhism at an introductory level for many years, and in this book he provides a lively, challenging response to these frequently asked questions.

〔佛學概論中文本延伸的參考材料〕:

* 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)。

* 中村元,《從比較觀點看佛教》,香光書鄉編譯組譯,(嘉義:香光書鄉出版社,2003年)。

* 玉城康四郎(主編),《佛教思想(一)在印度的開展》,李世傑譯,(台北:幼獅文化事業,1985年)。

* 舟橋一哉等著,《佛學研究指南》,關世謙譯,(台北:東大圖書,1986年)。

* 林崇安,《佛教教理的探討》(台北:慧炬出版社,1990年)。

* 吳汝鈞,《佛學研究方法論》(台北:學生書局,1983年)。

* 吳汝鈞,《印度佛學的現代詮釋》(台北:文津出版社,1994年)。

* 吳汝鈞,《佛教的概念與方法》,修訂版,(台北:台灣商務印書館,2000年)。

* 貢卻亟美汪波,《宗義寶鬘》,陳玉蛟譯,(台北:法爾出版社,1988年)。

* 傅偉勳,《從創造的詮釋學到大乘佛學》(台北:東大出版,1990年)。

* 傅偉勳,《佛教思想的現代探索:哲學與宗教五集》(台北:東大出版,1995年)。

* 陳沛然,《佛家哲理通析》(台北:東大圖書,1993年)。

* 萬金川,《中觀思想講錄》(嘉義:香光書香出版社,1998年)。

* 楊郁文,《阿含要略》(台北:東初出版社,1993年)。

* 楊惠南,《佛教思想新論》(台北:東大圖書,1982年)。

* 楊曾文,《佛教的起源》(高雄:佛光出版社,1992年)。

* 劉貴傑,《佛學與人生》(台北:五南出版社,1999年)。

* 霍韜晦,《佛教的現代智慧》(香港:佛教法住學會,1982年)。

* 霍韜晦,《絕對與圓融:佛教思想論集》(台北:東大圖書,1986年)。

* 霍韜晦,《現代佛學》(北京:中國社會科學出版社,2003年)。

* 釋日慧,《佛教四大部派宗義講釋(上、下)》(台北:慧炬出版社,1999年)。

* 釋星雲(編),《佛光教科書》,共12冊,(台北:佛光文化事業,1999年)。

* Bradley K. Hawkins, *Buddhism*, 譯成《佛教的世界》,陳乃琦譯,(台北:貓頭鷹出版社,1999年)。

Book Description:

Buddhism is a concise and readable survey of the history of Buddhism from its roots in India to its spread across South and East Asia and its present day manifestation in Europe and America. Focusing particularly on the modern period, it provides a valuable introduction to the different paths of Buddhism—the beliefs and practices—and looks at the ways in which this religion is meeting the challenges of the modern world. Written in an accessible and informative style, and assuming little or no prior knowledge on the part of the reader, this book gives a basic introduction to the faith—its history, beliefs, and practices. Provides valuable pedagogy, including: timeline; maps; glossary; list of sacred days/festivals; suggested reading; pronunciation guide; index; feature boxes focusing on some aspects of the arts; 11 black and white pictures and artworks. Readers interested in learning more about the world's religions.

* David J. Kalupahana, *Buddhist Philosophy: A Historical Analysis*, 譯成《佛教哲學：一個歷史的分析》，陳鈞鴻譯，（香港：佛教法住學會，1984年）。

Book Description:

This introduction to Buddhism examines its basic philosophical teachings and historical development, setting forth complex and significant ideas in a straightforward and simple style that is easily accessible to the student. The author's orientation is philosophical, rather than religious or sociological. This approach is both the uniqueness and the strength of the work.

Part I outlines the historical background out of which Buddhism arose and emphasizes the teachings of early Buddhism. By comparing the earliest Buddhist literature in both the Pali Nikayas and the Chinese Agamas, the author has established the common base of earliest Buddhism most free of sectarian rivalry. Topics such as epistemology, causality, existence, karma, morality, ethics, and nirvana are discussed in detail.

Part II examines developments in the history of Buddhist thought and the emergence of the various schools of Buddhism. The development of Abhidharma is studied through analysis of the various doctrines of the scholastics that comprise Abhidharma literature, as is early Mahayana through the Mahayana sutras. Two chapters examine Madhyamika Transcendentalism and Yogacara Idealism. The Buddha's attitude toward metaphysics and the relationship between early Buddhism and Zen are covered in two appendices.

* 那爛陀長老，《佛陀與佛法》，釋學愚譯，（台北：佛陀教育中心，2000年）。

* 毗那達西法師（Ven. Piyadassi），《佛陀的古道》，方之譯，（台北：佛陀教育中心，2001年）。

* Jean-François Revel, Matthieu Ricard，〈僧侶與哲學家：父子對談生命意義〉，賴聲川譯，（台北：先覺出版社，1999年）。

* Matthieu Ricard, Thuan Trinh Xuan，〈僧侶與科學家：宇宙與人生的對談〉，杜默譯，（台北：先覺出版社，2003年）。

* Khenchen Thrangu, *The Three Vehicles of Buddhist Practice*, 譯成《三乘佛法心要》，帕滇卓瑪譯，（台北：眾生文化，1996年）。

Language Notes:

Text: English (translation)

Original Language: Tibetan

Card catalog description:

Study relates to doctrines of Theravāda, Mahāyāna, and Vajrayāna - the three main vehicles (yānas) according to Tibetan Buddhist.

From the Publisher:

This is one of the finest introductory books in Buddhism which lays out the levels of practice in a lucid manner.

〔佛學概論中文本亦可稍加留意的參考材料〕：

* 中村元，《原始佛教：其思想與生活》，釋見慈、陳信憲譯，（嘉義：香光書鄉出版社，1995年）。

* 周中一，《佛學研究》（台北：東大圖書，1988年）。

* 周中一，《佛學論著》（台北：東大圖書，1990年）。

* 周紹賢，《佛學概論》（台北：台灣商務印書館，1987年）。

* 黃懺華，《佛學概論》（台北：佛教出版社，1984年）。

* 楊卓（編），《佛學次第統編》（台北：佛教出版社，1981年）。

* 鄭金德《現代佛學原理》（台北：東大圖書，1986年）。

* 羅光，《簡說佛教哲學》（台北：輔仁大學出版社，2000年）。

* 釋聖印，《佛教概論》（台中：慈明雜誌社，1979年）。

* 釋聖嚴，《正信的佛教》（台北：法鼓文化事業，2001年）。

【單元七】：佛學概論由英文作品入手（第14-17週）

*(1) Malcolm David Eckel, "Chapter 2: Aspects of the Divine," *Buddhism: Origins, Beliefs, Practices, Holy Texts, Sacred Place*, Oxford: Oxford University Press, 2002, pp. 27-35. (第14週)

*(2) Malcolm David Eckel, "Chapter 3: Sacred Texts," *Buddhism: Origins, Beliefs, Practices, Holy Texts, Sacred Place*, Oxford: Oxford University Press, 2002, pp. 37-45. (第14-15週)

From Publishers Weekly:

Eckel, an associate professor of religion at Boston University and author of *To See the Buddha*, offers the latest installment in Oxford's series of well-designed introductions to various world religions. Unlike previous volumes that have explored less well-known religions such as Confucianism and Shinto, this book undertakes the unenviable task of explaining one of the world's most over-published faith traditions: Buddhism. Also unlike those volumes, Eckel's addresses a religion that has adapted considerably throughout history and across many diverse cultures. Eckel begins with Buddhism's origins in the person of Siddhartha Gautama, discussing the religion's gradual dissemination throughout Asia and briefly mentioning its major divisions. His chapter entitled "Aspects of the Divine" ably tackles theological beliefs. (Although Buddhism superficially appears to have no theology, since it is non-theistic, some of its Mahayana traditions actually posit a rather complicated pantheon of deities, enlightened beings and bodhisattvas.) Other chapters deal with sacred persons, holidays and life cycle rituals, death and the afterlife and the role of religion in society. Eckel writes at a very accessible level, and the inclusion of primary texts at the end of each short chapter goes far to helping novices understand the issues at hand. Also, the full-color photographs and lovely design help to set the book apart. There are more comprehensive and engaging Buddhist primers on the market, but-considering the vast nature of the topic-this one will be useful to the neophyte.

Book Description:

Founded on the Four Noble Truths and the Eightfold Path, the faith taught by Siddhartha Gautama (the Buddha, or Awakened One) spread rapidly across Asia and then across the globe, becoming one of the world's largest and most influential religions. Buddhism combines lavish colorful photography and an authoritative text to provide a sweeping survey of this rich and varied religious tradition. Eckel begins with an engaging portrait of the Buddha (who predated Jesus by 500 years), an Indian prince's son who embarked on an epic journey of enlightenment and discovered a way of overcoming suffering. The authors trace the flowering of Buddhist schools in his wake, from the major groups (Mahayana, Theravada, Tantric) to the minor (such as the Pure Land sect in Japan). With helpful sidebars, boxed features, and numerous illustrations, they explain Tantric Mandalas (sacred circles), the Sutras (holy writings), the sacred landscape, celestial beings in some Buddhist mythology, the path to Nirvana, and much more. They also discuss Buddhist temples, forms of worship and meditation, the cycle of rebirth, and roles and relationships in the Buddhist community (including Theravada, Buddhism's stress on the importance of becoming a monk for at least part of life). A helpful map reveals the course of Buddhism's expansion throughout Asia. As a belief system, as an influential way of seeing the world, as a unifying thread of Asian cultures, Buddhism remains vitally important. This lucid, eye-pleasing introduction explains and celebrates this major world religion, bringing to life the full variety of Buddhist tradition.

*(3) 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. (第15-16週)

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.

*(4) Paul Williams, "Chapter 5: Mahāyāna Philosophy," *Buddhist Thought: A Complete Introduction to the Indian Tradition*, London: Routledge, 2000, pp. 131-166, 261-265. (第16-17週)

Synopsis:

Guides the reader towards a richer understanding of the central concepts of classical Indian Buddhist thought and opens up the latest scholarly perspectives and controversies. Includes an up-to-date survey of Buddhist Tantra in India.

Synopsis:

Buddhism has existed for well over 2000 years. Firmly established throughout most of Asia, its philosophy has influenced the West since the 20th century. Though its appeal is often its apparent simplicity, in fact Buddhism

can be one of the most difficult philosophies to fully comprehend and appreciate. This text aims to guide readers towards a richer understanding of the central concepts of classical Indian Buddhist thought, tracing back to the time of Buddha, and opening up modern scholarly perspectives and controversies. Abstract and complex ideas are made accessible through the clear writing style, and a survey is provided of Buddhist Tantra in India, a branch of Buddhism where under strictly controlled conditions sexual activity may play a part in the religious path. This practice, of wide interest in the West, is also frequently misunderstood. Williams' discussion of this controversial practice as well as many other subjects covered in the text aims to make it valuable reading for all studying or interested in Buddhism.

Book Description:

Buddhist Thought guides the reader toward an understanding and appreciation of the central concepts of classical Indian Buddhist thought, tracing their development from the time of Buddha, and opening up the latest scholarly perspectives and controversies.

〔佛學概論英文本延伸的參考材料〕：

* Eric Cheetham, *Fundamentals of Mainstream Buddhism*, Boston: Charles E. Tuttle Company, 1994.

From Library Journal:

"Mainstream" is defined here as the early Indian teaching of Buddha himself but is not restricted to the canon written in the Pali language. It reflects Hinayana texts also accepted by Mahayana adherents. A London Buddhist Society scholar and lecturer, Cheetham is a seasoned Buddhist of 40 years. Using major texts and commentaries, he tackles the difficult concepts of dependent arising, reassembly of one's constitution after rebirth, karmic ripening, etc. But the meditative techniques he presents are more suitable for committed Buddhists than novices. While helpful metaphors abound, Cheetham's writing style is thorough but unexciting. Concerned with the purity of the Buddha's teachings, he uses many Sanskrit and Pali terms in the belief that students must gain a familiarity with the Hinayana foundations of the Mahayana ideals. Not for the neophyte, this book is recommended for academic and large public libraries.

Midwest Book Review:

Prepared by the Buddhist Society of London, *Fundamentals of Mainstream Buddhism* presents the major topics of the first phase of Indian Buddhism, sometimes referred to as the Hinayana or "the Small Vehicle." The material is drawn from major texts and commentaries, translated from the Pali and Sanskrit languages, that were recorded and accepted by the Indian Buddhists of the first centuries after the death of Shakyamuni Buddha. The teachings of this early period can be broadly classified as "mainstream" Buddhism and consist of the sutras that are believed to have been spoken by the Buddha himself. This work offers a clear presentation of the Buddha's teachings that the reader can use as a foundation for further study or actual Buddhist practice, regardless of the tradition he or she wishes to follow.

* Edward Conze, *Buddhism: Its Essence and Development*, New York: Harper & Brothers, 1959.

Synopsis:

This new edition of a Buddhist classic reminds us that true happiness is not to be found in material comfort and earthly satisfaction, but in the pursuit of a higher ideal. Demonstrating throughout his heartfelt response to the fundamental wisdom of the Buddha, Edward Conze presents a readable introduction to the doctrines, methods and literature that have developed within the many schools of Buddhism as a result of their different approaches to the goal.

* Edward Conze, *Buddhist Thought in India: Three Phases of Buddhist Philosophy* (originally published by George Allen & Unwin, 1962), Ann Arbor: The University of Michigan Press, 1967.

Book Description:

Discusses Indian Buddhist philosophy in three phases of its development.

* Daniel Cozort, Craig Preston, *Buddhist Philosophy: Losang Gönchok's Short Commentary to Jamyang Shayba's Root Text on Tenets*, Ithaca: Snow Lion Publications, 2003.

* J. W. de Jong, *A Brief History of Buddhist Studies in Europe and America*, Tokyo: Kosei Publishing, 1997.

* Peter Fenner, *The Edge of Certainty: Dilemmas on the Buddhist Path*, Red Wheel/Weiser, 2002.

* Jay L. Garfield, *Empty Words: Buddhist Philosophy and Cross-Cultural Interpretation*, Oxford: Oxford University Press, 2001.

* Christopher W. Gowans, *Philosophy of the Buddha*, London: Routledge, 2003.

Book Description:

Philosophy of the Buddha is a philosophical introduction to the teaching of the Buddha. It carefully guides

readers through the basic ideas and practices of the Buddha, including kamma (karma), rebirth, the not-self doctrine, the Four Noble Truths, the Eightfold Path, ethics, meditation, nonattachment, and Nibb=E2na (Nirvana). The book includes an account of the life of the Buddha as well as comparisons of his teaching with practical and theoretical aspects of some Western philosophical outlooks, both ancient and modern. Most distinctively, Philosophy of the Buddha explores how Buddhist enlightenment could enable us to overcome suffering in our lives and reach our full potential for compassion and tranquillity. This is one of the first books to introduce the philosophy of the Buddha to students of Western philosophy. Christopher W. Gowans' style is exceptionally clear and appropriate for anyone looking for a comprehensive introduction to this growing area of interest.

* Sue Hamilton, *Early Buddhism - A New Approach: The I of the Beholder*, Richmond: Curzon Press, 2000.

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.

* Peter Harvey, *An Introduction to Buddhism: Teachings, History and Practices*, Cambridge: Cambridge University Press, 1990.

Book Description:

This book is a comprehensive introduction to Buddhist tradition as it has developed in three major cultural areas in Asia, and to Buddhism as it is now developing in the West. It is intended to be a textbook for students of religious and Asian studies, but it will also be of interest to those who want a general survey of Buddhism and its beliefs. Unlike many other general books about Buddhism, it not only explores the world views of the religion but also attempts to show how Buddhism functions as a set of practices. It thus includes chapters on devotion, ethics, monastic practices and meditation. Such practices are related to Buddhist teachings and historical developments. Emphasizing as it does the diversity found within different Buddhist traditions, the book aims throughout to underline common threads of belief, practice and historical continuities which unify the Buddhist world. Dr. Harvey answers questions that are often asked by people on first meeting the tradition, and in his section on Nirvana offers a novel interpretation of this ultimate, transcendent mystery.

* Peter Harvey (ed.), *Buddhism (World Religions, Themes and Issues)*, London: Continuum, 2001.

Synopsis:

This work seeks to give an integrated understanding of the Buddhist tradition through the exploration of a number of key themes. It illustrates the constant interplay of belief and practice within Buddhism and provides a view of diversity and continuity in different Buddhist communities.

Synopsis:

This work seeks to give an integrated understanding of the rich and multi-faceted Buddhist tradition through the exploration of a number of key themes: sacred writings, human nature, portrayals of the ultimate and the divine, devotional practices, rites of passage, ethics, gender, attitudes to nature, cosmology, myth and symbolism and sacred space. These themes have been selected to be of interest to the general reader as well as to students of religious studies, Buddhist studies and anthropology, and are dealt with from a broadly phenomenological perspective by a team of scholars, Buddhist and non-Buddhist. They provide a picture of Buddhist visions of reality, myths and symbols, and emphasize the way in which these are lived out in practice. The book illustrates the constant interplay of belief and practice within Buddhism and provides a view of both the diversity and continuity found within the different Buddhist communities. The introduction gives an historical overview of the traditions of Buddhism and relates the themes dealt with to Ninian Smart's system of seven dimensions of religion.

* Richard P. Hayes, Victor Sogen Hori, J. Mark Shields (eds.), *Teaching Buddhism in the West: From the Wheel to the Web*, London: RoutledgeCurzon, 2002.

Book Description:

At a time when the popularity of Buddhism is at a peak in the west, both inside and outside the university setting, scholars and students alike are searching for guidance: How should Buddhism, a religion which is ultimately 'foreign' to western experience, be taught? This book fills this lacuna, by providing a series of thematically arranged articles written by contemporary scholars of Buddhism throughout North America. Some of the major themes covered are the history of teaching Buddhism in Europe and North America, the problem of representations of Buddhism in undergraduate teaching, the problem of crossing cultural and historical divides, the place of the body and mind in the Buddhist classroom, alternative pedagogical methods in teaching Buddhism and the use of the Internet as a resource, and metaphor for teaching Buddhism.

* Frank J. Hoffman, "Towards a Philosophy of Buddhist Religion," *Asian Philosophy* 1/1

(1991): 21-28.

* Frank J. Hoffman, "Contemporary Buddhist Philosophy: A Bibliographical Essay," *Asian Philosophy* 2/1 (1992): 79-100.

* Roger R. Jackson and John J. Makransky (eds.), *Buddhist Theology: Critical Reflections by Contemporary Buddhist Scholars*, Taylor & Francis, 1999.

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.

* Nolan Pliny Jacobson, *Buddhism & The Contemporary World: Change and Self-Correction*, Carbondale: Southern Illinois University Press, 1983.

* Nolan Pliny Jacobson, *The Heart of Buddhist Philosophy*, Carbondale: Southern Illinois University Press, 1988.

* Mark Juergensmeyer (ed.), *Global Religions: An Introduction*, Oxford: Oxford University Press, 2003.

Book Description:

Can Islam be located on a map? Is Europe the center of the Christian world? Is India a Hindu nation? While decades ago these questions were often answered in the affirmative, the truth has never been that simple. Not only are adherents of particular faiths spread across the globe, but there are many variations of a particular faith practiced side by side. This has only become more true in recent years as the pace of globalization has quickened. The essays collected here provide brief and accessible introductions to the major world religions in their global contexts. The volume begins with an introduction to the globalization of religion by Mark Juergensmeyer, and is followed by individual essays on Christianity, Islam, Judaism, Hinduism, Buddhism, and local religious societies. The book concludes with three essays reflecting on the global religious scene. Taken together, these essays provide a concise, authoritative, and highly readable introduction to the state of worldwide religion in the 21st century.

* David J. Kalupahana, *Causality: The Central Philosophy of Buddhism*, Honolulu: The University Press of Hawaii, 1975.

* David J. Kalupahana, *A History of Buddhist Philosophy: Continuities and Discontinuities*, Honolulu: University of Hawaii Press, 1992.

Book Description:

David J. Kalupahana's *Buddhist Philosophy: A Historical Analysis* has, since its original publication in 1976, offered an unequaled 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.

* Matthew T. Kapstein, *Reason's Traces: Identity and Interpretation in Indian and Tibetan Buddhist Thought*, Boston: Wisdom Publications, 2002.

* A. Berriedale Keith, *Buddhist Philosophy: In India and Ceylon*, Delhi: Aman Publishing Company, 1993.

* Donald S. Lopez, Jr., *Buddhism in Practice*, Princeton: Princeton University Press, 1995.

Review:

Buddhism in Practice . . . constitute[s] a benchmark of where Buddhist studies has been, and where it is going. By endeavoring to break the circularity of the knowledge process, by which we recognize as 'Buddhist' only what we already think of as Buddhist, Lopez has opened a new course for a self-reflexive Buddhology.

The second volume in the "Princeton Readings in Religions" series, this new anthology contains 48 selections that illustrate the scope of Buddhist practice in Asia, both past and present. Few have ever been translated into English before and each is introduced by its translator.

Back Cover Copy:

"These selections consistently reveal new vistas on the Buddhist landscape or illuminate old views from new angles."

Book Description:

This anthology illustrates the vast scope of Buddhist practice in Asia, past and present, by presenting a selection of forty-eight translated texts including hagiographies, monastic rules, pilgrimage songs, apocryphal sutras, and didactic tales from India, China, Japan, Korea, Tibet, Nepal, Sri Lanka, Thailand, and Burma. Most of these pieces have never before been translated into a Western language, and each is preceded by a substantial introduction by its translator. Together they are designed to do nothing less than reshape the way in which Buddhism is understood.

These unusual sources provide the reader with a sense of the remarkable diversity of the practices of persons who over the course of 2,500 years have been identified, by themselves or by others, as Buddhists. In this rich variety there are often contradictions, such that the practices of one Buddhist community might seem strange or unfamiliar to another. At the same time, however, there is evidence here of many continuities among the practices of Buddhist cultures widely separated by both history and topography. From "A Hymn of Praise to the Buddha's Good Qualities" through "On Becoming a Buddhist Wizard" to "Death-Bed Testimonials of the Pure Land Faithful," the selections here are an ideal introduction to Buddhism and a source of new insights for scholars.

* Donald S. Lopez, Jr., *The Story of Buddhism: A Concise Guide to Its History and Teachings*, HarperSanFrancisco, 2001.

Amazon.com:

Much of what we hear about Buddhism today in the West focuses on its philosophy, and how it can change one's life. Throughout history, however, Buddhism's mythology, scriptures, heroes, and its promise for salvation from rebirth have been the Buddhist teachings that most people have known. Religion professor Donald Lopez has mastered a good deal of this immense lore and managed with *The Story of Buddhism* to get it into a manageable package. Rather than providing a chronological history or country-by-country breakdown, Lopez explores general topics, meandering through two-and-a-half millennia, from India to Japan. In sections such as "Monastic Life," "Tantra," and "Pilgrimage," he talks about the origins of each topic and its mainstream manifestations. In addition, he spices up his work with delectable, if occasionally bizarre, examples from specific cultures. There is, for instance, the story of the depraved man who, once having said the words "Lotus Sutra," was saved from Hell. And the tale of the practice called the "act of truth," in which a perfectly candid statement can have magical powers. Or the story of the monk who attempted to rescue some maggots by opening his own flesh for them. No doubt, Buddhism is interesting, but it takes a competent scholar and a good storyteller to get it just right. Lopez fills the bill.

From Publishers Weekly:

Lopez, a professor of Buddhist studies at the University of Michigan, says that his primary aim for this book is "to focus on Buddhist practice as a religion." Unlike more superficial how-to books on Buddhism, this book gives a thorough historical and theological explanation of Buddhism's major tenets, starting with Buddhist cosmology and then moving to chapters dedicated to the Three Jewels of Buddhism (the Buddha, dharma and sangha) before ending with a chapter on enlightenment. Interspersed are anecdotes intended to teach key principles in keeping with the idea of Buddhism-as-story; unfortunately, these vignettes are a bit overpowered by lengthy discourse on the history and interpretations of those principles. The bulk of the chapter on "lay practice," for example, focuses on various countries' traditions of lay ordination and funeral rituals, as well as monasteries' relations with their respective states, rather than explicating actual daily lay practice. In trying to explain not only Buddhism's key teachings but also their variations by country, region, teacher and school, the text loses focus. Lopez provides a list for further reading at the end of each chapter as well as a bibliography and glossary at the end of the book, which should be helpful for the student of world religions. His command of the subject is obvious, but his prose is sometimes dry, and the scope may be overly ambitious for the general reader.

San Francisco Chronicle:

The Story of Buddhism is one of those rare books that gives fresh insights on repeated readings.

Choice:

A portrayal of Buddhism that...is readily accessible and appealing...[a] good introduction to Buddhism.

At long last we have here an introductory volume on Buddhism that goes beyond the usual cliches.

Phil Catalfo, Yoga Journal:

Heads my list of books to give to someone ready to be introduced to the Four Noble Truths.

Kenneth Woodward, Newsweek:

The clearest book we have on the history, variety, and meaning of what we now call Buddhism.

Tricycle:

Aims to make the tradition both accessible and compelling, as well as to demystify its practices, teachings, and schools.

Book Description:

- How and when did the many schools of Buddhism emerge?
- How does the historical figure of Siddhartha Guatama relate to the many teachings that are presented in his name?

- Did Buddhism modify the cultures to which it was introduced, or did they modify Buddhism?

Leading Buddhist scholar Donald S. Lopez Jr. explores the origins of this 2,500-year-old religion and traces its major developments up to the present, focusing not only on the essential elements common to all schools of Buddhism but also revealing the differences among the major traditions. Beginning with the creation and structure of the Buddhist universe, Lopez explores the life of the Buddha, the core Buddhist tenets, and the development of the monastic life and lay practices. Combining brilliant scholarship with fascinating stories -- contemporary and historical, sometimes miraculous, sometimes humorous -- this rich and absorbing volume presents a fresh and expert history of Buddhism and Buddhist life.

* Donald S. Lopez Jr. (ed.), *A Modern Buddhist Bible: Essential Readings from East and West*, Boston: Beacon Press, 2002.

From Publishers Weekly:

Prolific Tibetan Buddhist scholar Lopez wonderfully advances his argument for framing a contemporary understanding of Buddhism that is rooted in history and pays attention to texts as well as practice. This "Bible" is a selection of 20th-century texts that have shaped modern Western-American Buddhism, which Lopez considers a sect in the same way that Thai or Tibetan Buddhism is a sect. The author of *Prisoners of Shangri-La: Tibetan Buddhism and the West* assembles a canon for modern Buddhism, noting the interconnection of influential figures who form a kind of Buddhist lineage. The cast of characters includes some surprises, such as Theosophist Helena Blavatsky, as well as such usual suspects as Paul Carus, Alan Watts and W.Y. Evans-Wentz, who made *The Tibetan Book of the Dead* an accessible text. The selections are themselves diverse. The earlier 20th century writers provide fascinating views of the beginnings of the modern Asian-Western encounter of belief systems in the context of evolving postcolonial political awareness. An astute essay by Watts from 1959 on "Beat Zen, Square Zen and Zen" might be worth the price of the book. Poems written by Allen Ginsberg about the death of maverick Tibetan Buddhist guru Trungpa Rinpoche simply resonate. The book is a great contribution to bridging the gap between the text-and-language camp of academic Buddhists and the practice, practice camp of modern Buddhist adepts.

From Library Journal:

This intriguing new work does not, as the title suggests, present canonical texts of ancient Buddhism to modern readers. Rather, Lopez, an academic and author of the superb *Prisoners of Shangri-La: Tibetan Buddhism and the West*, seeks to define "modern Buddhism" through the writings of 31 authors who came to prominence between 1873 and 1980. From early seekers such as Madame Blavatsky and Henry Steel Olcott to more contemporary and recognizable sages such as Alan Watts, Thich Nhat Hanh, and the Dalai Lama, illuminating extracts follow brief biographical sketches. The interpretive introduction ties the diverse authors together into a "lineage" of modern Buddhism, seen by Lopez as a new sect neither bound by location nor the product of evolution but rather harking back some 2500 years to the Buddha's original vision. An important contribution to the literature of contemporary Buddhism as explored in David Brazier's *New Buddhism* and Joseph Goldstein's *One Dharma*. Highly recommended for public and academic libraries.

Book Description:

The first book to bring together the key texts of modern Buddhism.

In the last hundred years, the world, especially the West, has increasingly embraced the teachings of Buddhism. *A Modern Buddhist Bible* is the first anthology to bring together the writings from Buddhists, both Eastern and Western, that have redefined Buddhism for our era.

Forging a universal doctrine from the divergent traditions of China, Sri Lanka, Japan, Burma, Thailand, and Tibet, the makers of modern Buddhism saw it as a return to the origin, as renowned scholar Donald Lopez shows. Modern Buddhism is for them a homeward journey to the vision of Buddha himself. Putting far more stress on meditation and spirituality than on ritual and relics, it embraces the ordination of women and values of science, social justice, tolerance, and individual freedom.

A Modern Buddhist Bible includes writing by Jack Kerouac, Allen Ginsberg, William Burroughs, the Dalai Lama, Thich Nhat Hanh, T'ai Hsu, Cheng Yen, Shaku Soen, D. T. Suzuki, Alan Watts, Gary Snyder, Shunryu Suzuki, and others who have played a role in the rich and complex movement that fused Eastern insight with Western consciousness.

* 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.

* David R. Loy, *The Great Awakening: A Buddhist Social Theory*, Boston: Wisdom Publications, 2003.

Book Description:

The most essential insight that Buddhism offers is that all our individual suffering arises from three and only three sources: greed, ill-will, and delusion. In *The Great Awakening*, scholar and Zen teacher David Loy examines how these three qualities, embodied in society's institutions, lie at the root of all social maladies as well. The teachings of Buddhism present a way that the individual can counteract these destructive influences to alleviate personal suffering, and in the *The Great Awakening* Loy boldly examines how these teachings can be applied to institutions and even whole cultures for the alleviation of suffering on a collective level.

This book will help both Buddhists and non-Buddhists to realize the social importance of Buddhist teachings, while providing a theoretical framework for socially engaged members of society to apply their spiritual principles to collective social issues. *The Great Awakening* shows how Buddhism can help our postmodern world develop liberative possibilities otherwise obscured by the anti-religious bias of so much contemporary social theory.

* Donald W. Mitchell, *Buddhism: Introducing the Buddhist Experience*, Oxford: Oxford University Press, 2002.

Book Description:

Buddhism: Introducing the Buddhist Experience focuses on the depth of Buddhist experience as expressed in the teachings and practices of a wide array of its religious and philosophical traditions. Taking a broad and inclusive approach, this unique work spans over 2,500 years, featuring chapters on Buddhism's origins in India; Theravada and Mahayana Buddhism; and Buddhism in Southeast Asia, Tibet, China, Korea, and Japan. It also includes an extensive discussion of modern, socially engaged Buddhism and a concluding chapter on the spread of Buddhism to the West. Mitchell provides substantial selections of primary text material throughout that illustrate a great variety of moral, psychological, meditative, and spiritual Buddhist experiences. Buddhism features twenty-two boxed personal narratives provided by respected Buddhist leaders and scholars from around the world, including His Holiness the Dalai Lama, Dharma Master Sheng Yen, Dharma Master Cheng Yen, Jeffrey Hopkins, Sulak Sivaraksa, Rita M. Gross, Chatsumarn Kabilsingh, and Robert Aitken. These concise and intriguing essays give students a glimpse into what the topics discussed in the book actually mean in terms of human experience today. Ideal for courses in Buddhism, Asian religions, and Asian philosophy, Buddhism also incorporates helpful maps, numerous illustrations, a glossary, and suggestions for further reading.

* Kogen Mizuno, *Essentials of Buddhism: Basic Terminology and Concepts of Buddhist Philosophy and Practice*, translated by Gaynor Sekimori, Tokyo: Kōsei Publishing Co., 1996.

* Satkari Mookerjee, *The Buddhist Philosophy of Universal Flux*, Delhi: Motilal Banarsidass Publishers, 1975.

Book Description:

A systematic and clear presentation of the philosophy of critical Realism as expounded by Dignaga and his school. The work is divided into two parts arranged into 26 chapters. Part I discusses the Nature of Existence, Logical Difficulties, Theory of Causation, Universals, Doctrine of Aphoa, Theory of Soul and Problem of Afterlife. Part II deals with the Organic and Inorganic Perception, Inference and Negative Judgment. The two parts bound in one volume deal also with many subsidiary topics.

* T. R. V. Murti, *The Central Philosophy of Buddhism: A Study of the Mādhyamika System*, 2nd edition, London: George Allen and Unwin, 1960.

Book Description:

There is a class of scholars who are of the opinion that Buddhism in general, and Madhyamaka of Nagarjuna in particular, is not only deconstructionistic in orientation, but also nihilistic in content. How far this assertion is tenable or valid depends from what perspective we look at the Middle Way philosophy of Nagarjuna. While analyzing the general orientation of Buddhist thought, Prof. Murti shows that Nagarjuna's philosophy, although deconstructionistic in its approach, is not at all nihilistic in orientation. The dialectical methods of the *reductio ad absurdum*, which Murti employs as a basic tool of critique, is meant to show that reason cannot reach or comprehend that which is a priori of the Beyond, or what we call Transcendent.

It is through the method of negation that Nagarjuna, on the one hand, affirms the Buddha's noble silence concerning that which is inexpressible, and confirms, on the other hand, that the Absolute as Emptiness can be intuited only through the silence of negation. The Emptiness of the Madhyamaka, thus, must not be seen as a philosophy of nihilism; rather it must be viewed as pointing out the limitations of reason, or what we call conceptual knowledge, in the context of that which is beyond reason, and therefore transcendent to thought and language. This book is a veritable treasure of information concerning the evolution of human thought in the East and West. This book is a must for such seekers of truth who would like to plunge to the depths of knowledge.

* Elizabeth Napper, *Dependent-Arising and Emptiness: A Tibetan Buddhist Interpretation of*

Mādhyamika Philosophy Emphasizing the Compatibility of Emptiness and Conventional Phenomena, Boston: Wisdom Publications, 1989.

Book Description:

Dependent-arising and emptiness are two essential Buddhist concepts. Elizabeth Napper helps us understand the integral relationship of these ideas and the ways that they have been interpreted by Tibetan and Western scholars. An essential reference work for students and practitioners of Buddhism.

* 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.

* Charles S. Prebish and Kenneth K. Tanaka (eds.), *The Faces of Buddhism in America*, Berkeley: University of California Press, 1998.

Amazon.com:

A Buddhist meditator attempts to create distance with his or her thoughts in order to gain perspective on them, to see what causes them and how they develop. Charles Prebish and Kenneth Tanaka have brought together 19 scholars and practitioners of Buddhism to gain some perspective on the origin and development of Buddhism itself-how it has taken root and grown in American soil. Much more than just the manifestation of a few college-educated whites sitting on cushions, American Buddhism is a panorama of diverse practices, ethnicities, and beliefs. Essays such as "Tibetan Buddhism in America" and "Responding to the Cries of the World" explore movements of Buddhism in America from the inside and the issues arising out of the Americanization of Buddhism, such as feminism, psychotherapy, and social engagement. One article underscores the importance of Paul Carus around the turn of the century, while another traces the growth of Insight Meditation through popular teachers such as Jack Kornfield and Joseph Goldstein. It's great to read a book that gets you deep into a piece of Buddhism, and it's also nice to see that each piece fits together in a bigger picture.

From Library Journal:

This excellent collection of essays touching on all of the diverse manifestations of Buddhism in contemporary America is especially useful in covering traditions that receive less attention elsewhere.

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From the Back Cover:

"This book is sure to be an invaluable resource not only to Buddhist scholars, but to the practitioners as well."

Book Description:

Buddhism is the fastest growing religion in the United States, with adherents estimated in the several millions. But what exactly defines a "Buddhist"? This has been a much-debated question in recent years, particularly in regard to the religion's bifurcation into two camps: the so-called "imported" or ethnic Buddhism of Asian immigrants and the "convert" Buddhism of a mostly middle-class, liberal, intellectual elite. In this timely collection Charles S. Prebish and Kenneth K. Tanaka bring together some of the leading voices in Buddhist studies to examine the debates surrounding contemporary Buddhism's many faces. The contributors investigate newly Americanized Asian traditions such as Tibetan, Zen, Nichiren, Jodo Shinshu, and Theravada Buddhism and the changes they undergo to meet the expectations of a Western culture desperate for spiritual guidance. Race, feminism, homosexuality, psychology, environmentalism, and notions of authority are some of the issues confronting Buddhism for the first time in its three-thousand-year history and are powerfully addressed here. In recent years American Buddhism has been featured as a major story on ABC television news, National Public Radio, and in other national media. A strong new Buddhist journalism is emerging in the United States, and American Buddhism has made its way onto the Internet. The faces of Buddhism in America are diverse, active, and growing, and this book will be a valuable resource for anyone interested in understanding this vital religious movement.

* Charles S. Prebish, *Luminous Passage: The Practice and Study of Buddhism in America*, Berkeley: University of California Press, 1999.

* Charles Prebish, "The Academic Study of Buddhism in America: A Silent Sangha," *American Buddhism: Methods and Findings in Recent Scholarship*, edited by Duncan R. Williams and Christopher S. Queen, Richmond: Curzon Press, 1999, pp. 183-213.

* Charles S. Prebish, *The A to Z of Buddhism*, Metuchen: The Scarecrow Press, 2001.

Book Description:

With a history spanning more than two and a half millenia and over 300 million adherents worldwide, Buddhism is one of humankind's most interesting and populous religions. This book provides a comprehensive framework

for understanding Buddhism as a historically compelling religion. Because the study of Buddhism is a difficult task, including so many varied cultures, this volume seeks to assist the reader by providing a carefully designed pronunciation guide to Buddhist canonical languages, an overview of the Buddhist scriptures preserved in Pali, Chinese, and Tibetan, a chronology of Buddhist history, a map of the Buddhist world, and an extensive introduction to the history, doctrine, and community life of the religion.

* Reginald A. Ray, *Buddhist Saints in India: A Study in Buddhist Values and Orientations*, Oxford: Oxford University Press, 1994.

Book Description:

The issue of saints is a difficult and complicated problem in Buddhology. In this magisterial work, Ray offers the first comprehensive examination of the figure of the Buddhist saint in a wide range of Indian Buddhist evidence. Drawing on an extensive variety of sources, Ray seeks to identify the "classical type" of the Buddhist saint, as it provides the presupposition for, and informs, the different major Buddhist saintly types and subtypes. Discussing the nature, dynamics, and history of Buddhist hagiography, he surveys the ascetic codes, conventions and traditions of Buddhist saints, and the cults both of living saints and of those who have "passed beyond." Ray traces the role of the saints in Indian Buddhist history, examining the beginnings of Buddhism and the origin of Mahayana Buddhism.

* Arvind Sharma, *The Philosophy of Religion: A Buddhist Perspective*, Oxford: Oxford University Press, 1997.

Synopsis:

The traditionally accepted canon of philosophy of religion is dominated by Western thinking. Within this text, the author looks at the subject through a Buddhist perspective. Topics such as the shared religious language of Buddhism and Hinduism and theories of immortality are included.

Book Description:

This important work does much to extend and redefine the ground of the philosophy of religion, which has been conducted in a purely Western context. The discussion, whether it be about the soteriological nature of religion, the grounds for belief in God, the problem of evil, or the question of verifiability, takes on quite a different meaning in the context of Eastern religions. Arvind Sharma seeks to place this debate, with particular reference to the work of such writers as James, F.R. Tennant, Tillich, Randall, Braithwaite, D.Z. Phillips, Rom Hare, Basil Mitchell, John Hick, W.A. Christian, and W.C. Smith, in the Buddhist context. At the same time he clarifies some of the possible misapprehensions which result from a commonality of religious language shared between Buddhism and Hinduism as regards the nature of religious revelation, immortality, karma, and reincarnation.

* John S. Strong, *The Experience of Buddhism: Sources and Interpretations*, Belmont: Wadsworth Publishing Company, 2001.

Book Description:

This comprehensive anthology provides translations of texts illustrative of Buddhist philosophy and doctrine as well as descriptive, concrete accounts of Buddhist practices, rituals, experiences and life situations. This approach does not neglect one dimension of the religion in favor of another and allows instructors to choose what they wish to emphasize in the classroom. The book also covers the development of Buddhism in a wide variety of geographical and cultural areas (India, Southeast Asia, Tibet, China, and Japan), and gives a sense of the historical evolution of the tradition in these areas.

* Junjirō Takakusu, *The Essentials of Buddhist Philosophy*, Honolulu: Office Appliance Co., 1956.

Book Description:

In Japan the whole of Buddhism became the living and active faith of the mass of the people. The present study related to Japanese Buddhism, as in Japan alone the whole of Buddhism has been preserved. Divided into fifteen chapters, the book deals with different schools of Buddhist Philosophy. The author has grouped these schools under two heads: (1) the schools of Negative Rationalism, i.e. the Religion of Dialectic Investigation, and (2) the schools of Introspective Intuitionism, i.e. the Religion of Meditative Experience.

* Alfonso Verdu (ed.), *The Philosophy of Buddhism: A "Totalistic" Synthesis*, Dordrecht: Martinus Nijhoff Publishers, 2nd edition, 2002.

* Vessantara, *Meeting the Buddhas: A Guide to Buddhas, Bodhisattvas, and Tantric Deities*, Glasgow: Windhouse Publications, 1993.

Midwest Book Review:

Who are the Buddhas, Bodhisattvas, and protectors, the 'angry demons' and 'benign deities' of the Buddhist Tantric tradition? Are they products of an alien, even disturbed, imagination? Or are they, perhaps, real? What have they got to do with Buddhism? And what have they got to do with us? Meeting the Buddhas: A Guide to Buddhas, Bodhisattvas, and Tantric Deities is a vivid and informed account by an experienced Western Buddhist guiding us into the heart of this magical realm and introduces us to the miraculous beings who dwell there.

Meeting the Buddhas is an exploration of the main figures we are likely to meet. The introduction is concerned with a correct understanding of visualization and devotional practices. Then we enter the mandala and encounter the five Buddhas. We discover the Bodhisattva Ideal and meet ten important Bodhisattva forms. Lastly, we are launched into the world of Tantric Buddhism. Although Meeting the Buddhas can be used as a work of reference, it offers much more than a relaxed museum visit. These awesome figures are alive and have a message for us - a message with the power to change our lives.

* B. Alan Wallace (ed.), *Buddhism and Science: Breaking New Ground*, New York: Columbia University Press, 2003.

* Wang Youxuan, *Buddhism and Deconstruction: Towards a Comparative Semiotics*, London: RoutledgeCurzon, 2001.

* Takeuchi Yoshinori (ed.), *Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese*, New York: Crossroad, 1995.

From Library Journal:

This in-depth survey of Buddhist spirituality focuses on early Buddhism and Theravada Buddhism. It emphasizes meditation as the expression and means of spirituality, focusing on the rise of Mahayana and early Chinese developments. Twenty-one scholars contribute sections that are authoritative, clear, comprehensive, and yet concise. A second volume, comprising later Chinese developments, Japanese and Korean Buddhism, new Buddhist religions, and Buddhist cosmology, will supplement the current volume. Useful in its entirety or as a reference work, this is essential for all libraries.

One of the world's leading figures of the Kyoto School of philosophy leads an eminent group of spiritual studies scholars in this first volume in Crossroad's series of books on world spirituality. "Explores the twin cores of Buddhist spirituality--meditation and emptiness."

* Takeuchi Yoshinori (ed.), *Buddhist Spirituality: Later China, Korea, Japan, and the Modern World*, New York: Crossroad, 1999.

【單元八】：期末報告（第18週）

【後續的進修書目】：

鑑於一個學期的上課總時數極其有限，以及佛學概論牽涉的範圍極廣，如下單元皆無法納入課堂來研習，然而相關書目，仍可方便學員進一步的閱覽，或進行學期報告時參考之用。

〔佛教史〕：

* 土觀·羅桑卻季尼瑪 (Thu's bkwan blo bzang Chos kyi ñi ma)，《土觀宗派源流 (*Grub mtha' sel gyi me lon*)》，劉立千譯註，(香港：佛教慈慧，1993年)。

* 上田義文，《大乘佛教思想》，陳一標譯，(台北：東大圖書，2002年)。

* 三枝充憲，《印度佛教思想史》(台北：大展出版社，1998年)。

* 三枝充憲，《佛教入門》，黃玉燕譯，(台北：東大圖書，2003年)。

* 水野弘元、中村元等著，《印度的佛教》，許洋主譯，(台北：法爾出版社，1988年)。

* 平川彰，《印度佛教史》，莊崑木譯，(台北：商周出版，2002年)。[cf. Akira Hirakawa, *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*, translated by Paul Groner, Asian Studies at Hawaii, no. 36, Honolulu: University of Hawaii Press, 1990.]

* 布頓 (Bu-ston)，《佛教史大寶藏論 (善逝教法史)》，郭和卿譯，(北京：民族出版社，1986年)。

* 松巴堪布·益西班覺，《如意寶樹史 (印藏漢蒙佛教史如意寶樹)》，成書於1748年，蒲文成、才讓譯，(蘭州：甘肅民族出版社，1994年)。

* 野上俊靜等著，《中國佛教史概說》，釋聖嚴譯，(台北：台灣商務印書館，1998年)。

* 塚本啟祥，《佛教史入門》，劉欣如譯，(台北：大展出版社，1998年)。

* 楊惠南，《佛教思想發展史論》(台北：東大圖書，1993年)。

* 藍吉富，《佛教史料學》(台北：東大圖書，1997年)。

* 韓廷傑，《印度佛教史》(台北：文津出版社，1996年)。

* 鎌田茂雄，《中國佛教通史 (第一至第四卷)》(高雄：佛光出版社，1986-93年)。

* A. K. Warder，《印度佛教史 (上、下)》，世界佛學名著譯叢，第32, 33冊，(台北：華宇出版社，1988年)；《印度佛教史》，王世安譯，(北京：商務印書館，1987年)。

* Erich Zurcher (許里和)，《佛教征服中國》(*The Buddhist Conquest of China: The Spread*

and Adaptation of Buddhism in Early Medieval China)，李四龍等譯，（江蘇：江蘇人民初版社，1998年）。

* Torkel Brekke, *Religious Motivation and the Origins of Buddhism: A Social-Psychological Exploration of the Origins of a World Religion*, London: RoutledgeCurzon, 2002.

* Ronald Davidson, *Indian Esoteric Buddhism: A Social History of the Tantric Movement*, New York: Columbia University Press, 2002.

Book Description:

Since its arrival in America in the 1950s and the Dalai Lama's Nobel Peace Prize in 1988, Buddhism has been one of the fastest-growing religions in America and Tantra one of its most popular yet misunderstood forms. This groundbreaking work describes the historical origins of the Tantric movement in early medieval India. Drawing on primary documents -translated into English for the first time from Sanskrit, Prakrit, and Bengali - Ron Davidson shows how changes in medieval Indian society, including economic and patronage crises, a decline in women's participation, and the formation of large monastic orders, led to the rise of the esoteric tradition in India that became the model for Buddhist cultures in China, Tibet, and Japan.

* Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*, 2 vols, vol. I: *The Translations*, translated and edited by Gyurme Dorje with the collaboration of Matthew Kapstein, Boston: Wisdom Publications, 1991.

History of Religions:

"A landmark in the history of English-language studies of Tibetan Buddhism."

Language Notes:

Text: English (translation)

Original Language: Tibetan.

Book Description:

The first English translation of the master work of His Holiness Dudjom Rinpoche, this book constitutes the most complete work of its type in the West. This is the first time this text has been available in a trade edition.

* Gyurme Dorje, Matthew Kapstein, *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*, 2 vols, vol. II: *Reference Material*, Boston: Wisdom Publications, 1991.

* Étienne Lamotte, *History of Indian Buddhism: From the Origins to the Śāka Era*, translated by Sara Webb-Boin, Publications de l'Institut Orientaliste de Louvain, no. 36, Louvain: Institut Orientaliste, 1988.

* John Powers, *Introduction to Tibetan Buddhism*, Ithaca: Snow Lion Publications, 1995.

From Publishers Weekly:

In this concise though comprehensive work, Powers, a Tibetan Buddhist and professor of religion at Wright State University, begins to fill a void in the large corpus of literature on Tibetan Buddhism by grounding it in political and cultural experience. Not only does he situate it as a contemporary praxis in the context of its own religious history, but he also anchors it as a universal praxis arising out of Tibetan political and cultural history. Powers's discussions of the festivals, holy days and religious symbolism imbedded in Tibetan cultural forms and of the power struggles and foreign influences that contributed to the institution of the Buddhist state, demystify Tibetan Buddhism, yet leave intact the integrity of its praxis. This is a valuable work for those looking to enrich their practice of Tibetan Buddhism and for students just seeking to deepen their understanding of it.

From Library Journal:

The best single-volume introduction to Tibetan Buddhist practice and culture. Powers (religion, Wright State Univ.) includes a clear explanation of each of the four schools: Nyingma, Kagyu, Sakya, and Geluk.

Book Description:

"For a comprehensive and eminently comprehensible overview of Tibetan Buddhism, look to Power's substantial Introduction to Tibetan Buddhism."

* Reginald A. Ray, *Secret of the Vajra World: The Tantric Buddhism of Tibet*, Boston: Shambhala, 2001.

Amazon.com's Best of 2001:

Move over, Robert Thurman--Tibetan Buddhism has a new secular prophet. Learned, articulate, and devoted to his subject, Reginald Ray writes about Tibetan Buddhism as an insider and as a teacher who gets his point across quickly and clearly, without dross or hyperbole. Following the success of *Indestructible Truth*, his general introduction to the history, sects, and forms of Tibetan Buddhism, Ray now tackles the more subtle and esoteric side of *vajra*, or indestructibility. Divided into four parts, the first section sets the historical stage. In the second, we enter the unique universe of tantra--the limitations of thought, the use of mandalas, the

devotion to a teacher. Here Ray also introduces practice with personal deities and the inner yogas that explore the "subtle, energetic dimensions of the body." Part 3 is devoted to the twin pinnacles of Tibetan Buddhism, *mahamudra* and *dzogchen*, which ultimately both teach the complete ordinariness of enlightened existence. In Part 4, Ray explains a variety of practices related to dying, incarnate lamas, and the retreat. Throughout, the reader gets the sense that Ray is a teacher with the priceless ability to transmit his vast knowledge to outsiders.

* David Snellgrove, *Indo-Tibetan Buddhism: Indian Buddhists and Their Tibetan Successors*, 2 vols, Boston: Shambhala Publications, 1987.

Inside Flap Copy:

This volume provides a comprehensive survey of Indian Buddhism and its subsequent establishment in Tibet. It concentrates on the tantric period of Buddhist theory and practice, from the eighth to the thirteenth centuries, when the Tibetans were actively engaged in absorbing all they could find of Buddhist culture and religion into their own country. Snellgrove emphasizes on the significant role played by the Central Asian kingdoms along the ancient Silk Route in the gradual process of Tibetan conversion. He draws convincingly upon documents of the time to illustrate the cultural changes that swept Tibet as a result of its rule over an extensive empire from the seventh to the ninth centuries—a period of history largely forgotten by the Tibetans themselves when they later embarked upon the wholesale importation of Buddhism directly from Northern India.

Throughout, the author quotes extensively from numerous original sources, many of which have never before been translated into English. The illustrations include iconographic art as well as photographs of historical interest.

* Tāranātha, *Tāranātha's History of Buddhism in India*, translated from Tibetan by Lama Chimpa, Alaka Chattopadhyaya, Delhi: Motilal Banarsidass Publishers, 1990. [cf. 《ターラナーダ印度佛教史》，寺本婉雅譯，（東京：國書刊行會，昭和49年）；多羅那它（Tāranātha），《印度佛教史》，張建木譯，（成都：四川民族出版社，1988年）。]

〔道次第〕：

* 宗喀巴大士，《菩提道次第廣論》，法尊法師譯，（台中：方廣文化事業，2000年）。

* 克主傑（Mkhas-Grub Rje），《密續部總建立廣釋》，談錫永導讀，（台北：全佛文化事業，1999年）。

* 釋如石，《《菩提道燈》抉微》（台北：法鼓文化事業，1997年）。

〔佛教倫理學〕：

* Padmasiri de Silva, *Buddhism, Ethics and Society: The Conflicts and Dilemmas of Our Times*, Clayton: Monash Asia Institute, 2002.

* Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, Cambridge: Cambridge University Press, 2000.

Book Description:

This systematic introduction to Buddhist ethics is aimed at anyone interested in Buddhism, including students, scholars and general readers. Peter Harvey is the author of the acclaimed *Introduction to Buddhism* (Cambridge, 1990), and his new book is written in a clear style, assuming no prior knowledge. At the same time it develops a careful, probing analysis of the nature and practical dynamics of Buddhist ethics in both its unifying themes and in the particularities of different Buddhist traditions. The book applies Buddhist ethics to a range of issues of contemporary concern: humanity's relationship with the rest of nature; economics; war and peace; euthanasia; abortion; the status of women; and homosexuality. Professor Harvey draws on texts of the main Buddhist traditions, and on historical and contemporary accounts of the behaviour of Buddhists, to describe existing Buddhist ethics, to assess different views within it, and to extend its application into new areas.

* Daniel H. Henning, *Buddhism and Deep Ecology*, 1stBooks Library, 2002.

* Damien Keown (ed.), *Contemporary Buddhist Ethics*, London: Curzon Press, 2000.

* Damien Keown, *Buddhism and Bioethics*, Palgrave Macmillan, 2001.

〔佛教心理學〕：

* Kathleen H. Dockett, G. Rita Dudley-Grant, C. Peter Bankart (eds.), *Psychology and Buddhism: From Individual to Global Community*, Kluwer Academic Publishers, 2002.

From Book News, Inc.:

Thirteen essays consider ways in which the traditions and practices of Western community psychology can be informed and enriched by Buddhist teachings, which transcend the individual to recognize the

interconnectedness of all things and the relatedness and responsibility of individuals towards one another, to build sustainable communities. The 12 international contributors include academics, researchers, and practitioners in psychology, psychiatry, and Buddhism. Academic but accessible to the general reader.

* David R. Loy, *Lack and Transcendence: The Problem of Death and Life in Psychotherapy, Existentialism, and Buddhism*, Humanity Books, 2001.

From Book News, Inc.:

Loy (international studies, Bunkyo U., Japan) synthesizes eastern and western approaches to the fundamental issues of life, death and death-in-life. Combining the psychotherapeutic concept of repression and the Buddhist doctrine of nonself, he finds in people not a fear of death but a strong suspicion that there is no reality to who they think themselves to be. No previous knowledge of any of the fields or their jargon is assumed.

* Radmila Moacanin, *The Essence of Jung's Psychology and Tibetan Buddhism: Western and Eastern Paths to the Heart*, 2nd expanded edition, Boston: Wisdom Publications, 2003.

* Jeremy D. Safran (ed.), *Psychoanalysis & Buddhism: An Unfolding Dialogue*, Boston: Wisdom Publications, 2003.

Book Description:

Contributors: Neil Altman • Joseph Bobrow • Jack Engler • Mark Finn • James Grotstein • Robert Langan • Barry Magid • Stephen A. Mitchell • Raul Moncayo • Stuart Pizer • Owen Renik • Philip A. Ringstrom • Jeffrey B. Rubin • Jeremy D. Safran • Charles Spezzano • Neville Symington • M. Guy Thompson • Sara Weber • Polly Young-Eisendrath.

In this groundbreaking book Jeremy Safran assembles an extraordinary array of contributors who engage in an unprecedented dialogue about the relationship between psychoanalysis and Buddhism. Some are psychoanalysts who have been steeped in Buddhist practice over many years. Others are leading figures in contemporary psychoanalysis, who have an interest in examining similarities and differences between the two worlds as well as areas of potential synergy. The dialogical format of the book dramatically enlivens the text for the reader who is thereby afforded the opportunity to hear some of his or her most pressing questions asked and commented on by a discussant and then responded to by the first author. The contributors cover a wide territory in the examination of Buddhism from a psychoanalytic point of view—including the concept that is so difficult for the Western mind, the question of no self. Safran has provided us with a trail-blazing book that will be deeply rewarding to both psychoanalysts and Buddhists; it will extend the horizons of both.

* Seth Robert Segall (ed.), *Encountering Buddhism: Western Psychology and Buddhist Teachings*, Albany: State University of New York Press, 2003.

* Gay Watson, Stephen Batchelor, Guy Claxton (eds.), *The Psychology of Awakening: Buddhism, Science, and Our Day-to-Day Lives*, York Beach: Samuel Weiser, 2000.

* Polly Young-Eisendrath, Shoji Muramoto (eds.), *Awakening and Insight: Zen Buddhism and Psychotherapy*, Hone: Brunner-Routledge, 2002.

- * 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）。
- * 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）。
- * 林崇安，《阿含經的中道與菩提道》（台北：大千出版社，2000年）。
- * 舟橋一哉，《業的研究》，余萬居譯，（台北：法爾出版社，1988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）。
- * 蔡耀明，《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2月）。

- * 林崇安（編），《南北傳內觀基礎佛經》（台北：大千出版社，2001年）。

我建議編號**12**，**14**，**15**，**23**，**29**，**31**五本書可以選擇參考

再進一步的濃縮建議是閱讀**12**和**15**兩本書 他們是印順和睿理〈也就是林傳芳〉的作品

- 1.* 謝蒙（編著），《佛學大綱》（台北：臺灣中華書局，1969年）。
- 5.* 釋太虛，《佛學概論》（台北：華嚴蓮社，1970年）。
- 6.* 李圓淨（編述），《佛法導論》（台北：佛陀教育基金會，1999年）。
- 7.* 蔣維喬，《佛學概論》（台北：河洛，1975年）。
- 9* 黃士復，《佛教概論》（台北：商務，1970年）。
- 14* 李世傑，《中國佛教哲學概論》（中華佛教文獻編撰社，1973年）。
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- 16* 李孝本（編校），《佛學概說》（台北：龍雲禪寺，1962年）。
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- 27* 弘學（主編），《佛學概論》（台北：水牛，1998年）。
- 28.* 釋白雲，《佛學概論》（高雄：金禧廣播，2002年）。
- 31* 姚衛群，《佛學概論》（宗教文化出版社，2002年）。
- 33.* 洛本天津仁波切，《佛學概論》（臺南：心靈藝術，2002年）。
- 34.* 張澄基等，《佛教概述》（台北：大乘經舍印經會，2004年）。

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