

「宗教哲學之惡與業的課題」課程大綱

課程名稱：宗教哲學之惡與業的課題

Advanced Topics of Evil and Karma in the Philosophy of Religion

授課教師：蔡耀明

學分數：3學分

授課年度：九十八學年度第二學期

上課時間：星期五 (1:20-4:20)

教室：哲學系館301

Office hours: 星期二 (1:20-3:10), 星期五 (11:20-12:10; 4:30-5:20), @台大水源校區哲學系館512 (台北市思源街18號。)

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【課程概述】

一般的神學或以一神教為主位的宗教哲學，往往聚焦在所謂的上帝、神、主、或造物者，傾全力討論所謂的上帝之存在性與屬性，卻較為忽略世間在生命體、道德、生物、物質等方面一直在上演的邪惡、惡劣、或惡質的情形。一旦被迫去面對現實上的邪惡的情形，要不是不情願予以正視，大概就是不知如何實事求是地予以正視，因此，一方面，力求保住所謂的上帝，將衝擊減至最低；另一方面，則對於現實上的邪惡的情形，或者以補破網的方式給予很難自圓其說的合理化的解釋，或者尋找、歸諸替罪羔羊。

對照之下，印度的宗教學說，尤其是佛教的緣起業報之學說，在起跑線上，毫不迴避地優先面對眾生在世間的困苦與破毀，以眾生在身語意三方面的造作或造業為關注的焦點，以因緣變化的網絡、流程、機制為著眼，從而形成以業報為關鍵概念對眾生之所以受苦受難的一項解釋理據與扭轉契機。這樣子的學說或解釋，不僅不必訴諸所謂的上帝，而且所謂的上帝，反過來成為業報學說的一個被解釋項。

本課程以邪惡與業報為關鍵概念，展開宗教哲學相關課題與論題的探討，以期對於邪惡之所以出現在世界、所謂的上帝之存在性與屬性、以及緣起業報觀念的解釋方式與解釋效力，建立有系統且稍微全面的涉獵與認識，奠定宗教哲學必備的研究素養。列為課程提綱的單元項目，包括關鍵概念與相關概念的界說和釐清／邪惡（所逼出）之問題／神義論之論辯／業報觀念／造業、邪惡之問題、業報學說／造業、再生、輪迴、邪惡之問題、所造業之淨化／《阿含經》的業報緣起說／造業、阿賴耶識、相續出生世間／造業與修行／菩薩與如來的修行因果及其成就／魔事與所謂的邪惡事情之辨／觀看造業。

【課程目標】

本課程的目標，在於對邪惡與業報之課題，建立以典籍和學術論文做為依據的思辨與認識，並且奠定從事宗教哲學專門研究的基礎。以條列的方式，透過本課程

的歷練，學員可預期達到如下四項成果：(1) 對邪惡與業報的研究領域、課題、方法、和內容，形成一定水準的認識；(2) 對學界在邪惡與業報的研究書目與研究成果有一定水準的認識；(3) 憑藉學養，得以入乎邪惡與業報之課題的眼光、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邪惡與業報之課題的研究的能力，強化獨特的哲學思考，並且提昇學習報告的寫作水平。

【課程要求】

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，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。

【參考書目】

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

【評量方式】：平時上課 40%、期中報告 20%、期末報告 40%。

本課程強調隨著進度，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一週的課程材料，整個學期將有二份書面的學習報告；原則上，以「課程進度」所列材料為依據之範圍。第十二週繳交至少4頁的學習報告，並且在課堂上輪流做口頭發表，以及相互討論，佔學期成績20%。第十八週繳交至少8頁的期末報告，並且在課堂上輪流做口頭發表，以及相互討論，佔學期成績40%。這二份報告，可散開來針對不同的課題或品目，成為不相統屬的習作；也可前後一貫，整合成為一篇論文。報告的寫作，要求用心、動腦、特色。平時表現（含出缺席狀況）佔學期成績40%。

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

第1週 2010/02/26〔單元主題〕：課程介紹／〔關鍵概念的界說和釐清：宗教哲學、邪惡 (evil/ 惡劣、惡質)、造業 (karman/ 造作、行為)〕／〔相關概念：罪 (sin/ 罪過、罪孽)、原罪 (original sin)、神義論 (theodicy)、苦 (dukkha/ suffering/ 困苦、苦難)、緣起 (pratītya-samutpāda/ dependent co-arising)、業報 (vi-pāka; karma-vipāka; karma-phala/ the result or fruition of intentional actions / 異熟、果報、業果)、惡魔 (māra/ the evil one; devil; demon/ 邪魔)〕

* Johannes Bronkhorst, “Karma (Action),” *Encyclopedia of Buddhism*, edited by Robert Buswell, Jr., New York: Macmillan Reference USA, 2004, pp. 415-417.

* Maria Heim, “Evil,” *Encyclopedia of Buddhism*, edited by Robert Buswell, Jr., New York: Macmillan Reference USA, 2004, pp. 269-271.

* Ted Peters, “Sin,” *Encyclopedia of Science and Religion*, vol. 2, edited by J. Wentzel Vrede van Huyssteen, New York: Macmillan Reference USA, 2003, pp.

805-807.

〔延伸的參考材料〕

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- * Peter Dews, *The Idea of Evil*, Malden: Blackwell, 2008.
- * Fisher Humphreys, “Evil,” *Contemporary American Religion*, vol. 1, New York: Macmillan Reference USA, 1999, pp. 240-242.
- * Peter King, “Evil,” *Encyclopedia of Anthropology*, vol. 2, edited by H. James Birx, Thousand Oaks: Sage Reference, 2006, pp. 878-881.
- * Susan Neiman, “Evil,” *Encyclopedia of Philosophy*, vol. 3, 2nd ed., edited by Donald Borchert, Detroit: Macmillan Reference USA, 2006, pp. 469-471.
- * Paul Ricoeur, “Evil,” *Encyclopedia of Religion*, vol. 5, 2nd ed., edited by Lindsay Jones, Detroit: Macmillan Reference USA, 2005, pp. 2897-2904.

第2週 2010/03/05〔單元主題〕：相關概念的延伸探討

* **Mark Larrimore, “Evil,” *New Dictionary of the History of Ideas*, vol. 2, edited by Maryanne Horowitz, Detroit: Charles Scribner’s Sons, 2005, pp. 744-750.**

* **Keith Ward, “Evil and Suffering,” *Encyclopedia of Science and Religion*, vol. 1, edited by J. Wentzel Vrede van Huyssteen, New York: Macmillan Reference USA, 2003, pp. 274-279.**

〔延伸的參考材料〕

- * Jacob Agus, Michael Graetz, “Good and Evil,” *Encyclopaedia Judaica*, vol. 7, 2nd ed., edited by Michael Berenbaum and Fred Skolnik, Detroit: Macmillan Reference USA, 2007, pp. 752-754.
- * David Birnbaum, *God and Evil: A Unified Theodicy/Theology/Philosophy*, Hoboken: Ktav Pub., 1989.
- * J. Bukovsky, “Suffering,” *New Catholic Encyclopedia*, vol. 13, 2nd ed., Detroit: Gale, 2003, pp. 586-588.
- * Harold Coward, *Sin and Salvation in the World Religions: A Short Introduction*, Oxford: Oneworld, 2003.
- * André Lacocque, “Sin and Guilt,” *Encyclopedia of Religion*, vol. 12, 2nd ed., edited by Lindsay Jones, Detroit: Macmillan Reference USA, 2005, pp. 8402-8407.
- * Ronald Nakasone, “Buddhism, Contemporary Issues in Science and Religion,” *Encyclopedia of Science and Religion*, vol. 1, edited by J. Wentzel Vrede van Huyssteen, New York: Macmillan Reference USA, 2003, pp. 75-81.
- * Ronald Paulson, *Sin and Evil: Moral Values in Literature*, New Haven: Yale University Press, 2007.
- * Michael Peterson, *God And Evil: An Introduction to the Issues*, Boulder: Westview Press, 1998.
- * Julien Ries, “The Fall” *Encyclopedia of Religion*, vol. 5, 2nd ed., edited by Lindsay Jones, Detroit: Macmillan Reference USA, 2005, pp. 2959-2970.

第3週 2010/03/12〔單元主題〕：邪惡（所逼出）之問題／神義論之論辯

* **Richard Gale, “37: The Problem of Evil,” *The Routledge Companion to***

Philosophy of Religion, edited by Chad Meister, Paul Copan, London: Routledge, 2007, pp. 397-407.

* Phil Washburn, “Chapter 1.3: Can God Allow Innocent Suffering?” *Philosophical Dilemmas: A Pro and Con Introduction to the Major Questions*, 3rd edition, New York: Oxford University Press, 2008, pp. 41-52.

* Andrea Weisberger, “10: The Argument from Evil,” *The Cambridge Companion to Atheism*, edited by Michael Martin, Cambridge University Press, 2007, pp. 166-181.

Where was God? Where was the intelligent designer of the universe when 1.5 million children were turned into smoke by zealous Nazis? Where was the all powerful, all knowing, wholly good being whose very essence is radically opposed to evil, while millions of children were starved to death by Stalin, had their limbs chopped off with machetes in Rwanda, were turned into amputees by the diamond trade in Sierra Leone, and worked to death, even now, by the child slave trade that, by conservative estimates, enslaves 250 million children worldwide? Without divine justice, all of this suffering is gratuitous. How, then, can a wholly good, all-powerful God be believed to exist? The existence of evil is *the* most fundamental threat to the traditional Western concept of an all-good, all-powerful God. Both natural evil, the suffering that occurs as a result of physical phenomena, and moral evil, the suffering resulting from human action, comprise the *problem of evil*. If evil cannot be accounted for, then belief in the traditional Western concept of God is absurd.

〔邪惡之問題：延伸的參考材料〕

* Michael Peterson and et al., *Reason & Religious Belief: An Introduction to the Philosophy of Religion*, 3rd edition, 譯成《理性與宗教信念：宗教哲學導論》〈第七章·惡的問題：上帝存在的反例〉，孫毅、游斌譯，（北京：中國人民大學出版社，2005年），頁170-205。

* Louis Pojman, *Philosophy of Religion*, 譯成《宗教哲學》〈第六章·惡的問題〉，黃瑞成譯，（北京：中國人民大學出版社，2006年），頁81-96。

* Arvind Sharma, *The Philosophy of Religion: A Buddhist Perspective*, 譯成《宗教哲學：佛教的觀點》〈第四章·惡的問題〉，陳美華譯，（台北：立緒文化事業，2006年），頁123-167。

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* John Hick, “The Problem of Evil,” *Encyclopedia of Philosophy*, vol. 3, 2nd ed., edited by Donald Borchert, Detroit: Macmillan Reference USA, 2006, pp. 471-477.

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- * Bruce Langtry, *God, the Best, and Evil*, Oxford: Oxford University Press, 2008.
- * Mark Larrimore (ed.), *The Problem of Evil: A Reader*, Oxford: Blackwell, 2001.
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- * Robin Schott (ed.), *Feminist Philosophy and the Problem of Evil*, Bloomington: Indiana University Press, 2007.
- * Christopher Southgate, *The Groaning of Creation: God, Evolution, and the Problem of Evil*, Louisville: Westminster John Knox Press, 2008.
- * Michael Stoeber, *Reclaiming Theodicy: Reflections on Suffering, Compassion and Spiritual Transformation*, New York: Palgrave Macmillan, 2005.
- * Peter van Inwagen, *The Problem of Evil: The Gifford Lectures Delivered in the University of St. Andrews in 2003*, Oxford: Oxford University Press, 2006.
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- 〔神義論之論辯：延伸的參考材料〕
- * Leszek Kolakowski, *Religion: If there is no God ... On God, the Devil, Sin and Other Worries of the so-called Philosophy of Religion*, 譯成《宗教：如果沒有上帝……》〈第一章·屢遭失敗的上帝：神義論 (theodicy)〉，楊德友譯，(香港：牛津大學出版社，1995年)，頁1-35。
- * Fred Berthold, Jr., *God, Evil, and, Human Learning: A Critique and Revision of the Free Will Defense in Theodicy*, Albany: State University of New York Press, 2004.
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第4週 2010/03/19〔單元主題〕：作業練習

第5週 2010/03/26〔單元主題〕：邪惡之問題的延伸探討

* **Christopher Coope, "A Good God and a Bad World," *Philosophical Books* 49/1 (Jan. 2008): 42-46.**

* **Calvin Schrag, "Otherness and the Problem of Evil: How does that which is Other Become Evil?" *International Journal for Philosophy of Religion* 60/1-3 (December 2006): 149-156.**

Abstract: In seeking to answer the question "How does that which is other become evil?" the author provides a discussion of four entwined aspects of the issue at stake: (1) difficulty in achieving clarity on the grammar of evil; (2) genocide as a striking illustration of otherness becoming evil; (3) the challenge of postnationalism as a resource for dealing with otherness in the socio-political arena; and (4) the ethicoreligious dimension as it relates to the wider problem of evil.

* **David Myers, "Exclusivism, Eternal Damnation, and the Problem of Evil: A Critique of Craig's Molinist Soteriological Theodicy," *Religious Studies* 39/4 (Dec. 2003): 407-419.**

Abstract: According to orthodox Christianity, salvation depends on faith in Christ. If, however, God eternally punishes those who die ignorant of Christ, it appears that we have special instance of the problem of evil: the punishment of the religiously innocent. This is called the soteriological problem of evil. Using Molina's concept of middle knowledge, William Lane Craig develops a solution to this problem which he considers a theodicy. As developed by Craig, the Molinist theodicy rests on the problematic assumption that all informed persons who would freely reject Christ are culpable. Using an informed Muslim as a counter-example, I try to show that Craig's Molinist solution begs the question.

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* W. Paul Franks, "Why a Believer Could Believe that God Answers Prayers," *Sophia* 48/3 (August 2009): 319-324.

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* David McNaughton, "Is God (Almost) a Consequentialist?: Swinburne's Moral Theory," *Religious Studies* 38/3 (Sep. 2002): 265-281.

* J. L. Schellenberg, "The Atheist's Free Will Offence," *International Journal for Philosophy of Religion* 56/1 (Aug. 2004): 1-15.

* Thomas Tracy, "Evolutionary Theologies and Divine Action," *Theology and Science* 6/1 (Feb. 2008): 107-116.

* Nick Trakakis, "An Epistemically Distant God? A Critique of John Hick's Response to the Problem of Divine Hiddenness," *Heythrop Journal* 48/2 (March 2007): 214-226.

第6週 2010/04/02〔單元主題〕：業報觀念入門

* 佐佐木現順，《業的思想》〈第二章：業的起源〉、〈第四章：業與無限的生命〉、〈第七章：業因業果的論證〉，周柔含譯，（台北：東大圖書，2003年），頁13-23, 45-82, 121-142.

〔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）。

第7週 2010/04/09〔單元主題〕：業報觀念的延伸探討

* Nagapriya, “4: What is a Karma?” “5: The Fruits of Karma,” *Exploring Karma & Rebirth*, Windhorse Publications, 2004, pp. 41-52, 53-67.

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第8週 2010/04/16〔單元主題〕：造業、邪惡之問題、業報學說

* Bruce Reichenbach, “Chapter 5: Karma and the Problem of Evil,” *The Law of Karma: A Philosophical Study*, Honolulu: University of Hawaii Press, 1990, pp. 63-78, 207-211.

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第9週 2010/04/23〔單元主題〕：造業、再生、輪迴、邪惡之問題、所造業之淨化

* Whitley Kaufman, "Karma, Rebirth, and the Problem of Evil," *Philosophy East and West* 55/1 (Jan. 2005): 15-32.

* Lynken Ghose, "Karma and the Possibility of Purification: An Ethical and Psychological Analysis of the Doctrine of *Karma* in Buddhism," *Journal of Religious Ethics* 35/2 (June 2007): 259-289.

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

第10週 2010/04/30〔單元主題〕：《阿含經》的業報緣起說

* 《中阿含經·業相應品第二·第11-20經》，東晉·瞿曇僧伽提婆（Gautama Saṅghadeva）譯，T. 26, vol. 1, pp. 433a-448c.

〔延伸的參考材料〕

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