

「宗教哲學之解救與解脫的課題」課程大綱

課程名稱：宗教哲學之解救與解脫的課題

Advanced Topics of Salvation and Liberation in the Philosophy of Religion

授課教師：蔡耀明

學分數：3學分

授課年度：九十九學年度第一學期

上課時間：星期五 (2:20-5:20)

教室：哲學系三樓研討室一

Office hours: 星期二 (1:20-3:10), 星期五 (1:20-2:10), @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】

本課程以解救與解脫為關鍵概念，展開宗教哲學相關課題與論題的探討，以期對於這二個關鍵概念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探討／解救之承諾／末世學與宗教解救／永恆詛咒與宗教解救／解放神學／解脫與涅槃／知識與解脫／業障（業力）與解脫／佛教解脫道經典選讀／非束縛非解脫之不二中道學說／不可思議解脫／自力解脫或它力解脫／跨宗教研究視野。

【課程目標】

本課程的目標，在於對解救與解脫之課題，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) 對解救與解脫的研究領域、課題、方法、和內容，形成一定水準的認識；(2) 對學界在解救與解脫的研究書目與研究成果有一定水準的認識；(3) 憑藉學養，得以入乎解救與解脫之課題的眼光、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解救與解脫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 2010/09/17〔單元主題〕：課程介紹／關鍵概念與相關概念的探討〔關鍵概念的界說和釐清：宗教哲學、解救 (salvation/ 救恩、救贖)、解脫 (liberation)]／〔相關概念：罪 (sin/ 罪過、罪孽)、原罪 (original sin)、惡 (evil/ 邪惡)、解救學 (soteriology/ the branch of Christian theology that deals with salvation as the effect of a divine agency; the theological doctrine of salvation as effected by Jesus/ 救恩學、救贖學)、贖回 (redemption/ the purchase back of something that had been lost, by the payment of a ransom/ the theological salvation from sin through Jesus's sacrifice)、代贖 (atonement/ compensation for a wrong/ the reconciliation of God and humans brought about by the redemptive life and death of Jesus)、復和 (reconciliation/ the reestablishing of cordial relations)〕

* **Kenneth Surin, "Liberation," *Critical Terms for Religious Studies*, edited by Mark Taylor, Chicago: University of Chicago Press, 1998, pp. 173-185.**

〔罪過——延伸的參考材料〕

* 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 Paulson, *Sin and Evil: Moral Values in Literature*, New Haven: Yale University Press, 2007.

* 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.

* Duncan Reid, Mark Worthing (eds.), *Sin and Salvation*, Hindmarsh: ATF Press, 2003.

〔墮落——延伸的參考材料〕

* Julien Ries, "The Fall" *Encyclopedia of Religion*, vol. 5, 2nd ed., edited by Lindsay Jones, Detroit: Macmillan Reference USA, 2005, pp. 2959-2970.

〔代贖——延伸的參考材料〕

* Vincent Brümmer, *Atonement, Christology and the Trinity: Making Sense of Christian Doctrine*, Aldershot: Ashgate, 2005.

Derek Tidball and et al. (eds.), *The Atonement Debate: Papers From The London Symposium on the Theology of Atonement*, Grand Rapids: Zondervan, 2008.

第2週 2010/09/24〔單元主題〕：關鍵概念與相關概念的探討

* **Paul Moser, “Sin and Salvation,”** *The Cambridge Companion to Christian Philosophical Theology*, edited by Charles Taliaferro and Chad Meister, Cambridge: Cambridge University Press, 2010, pp. 136-151.

Abstract: In philosophical theology, any discussion of sin and salvation involves a notion of God, particularly if sin is regarded as at least sin against God and salvation is regarded as at least salvation by God. A central use of the term God in traditional monotheism offers the term as a maximally honorific title that entails worthiness of worship in a titleholder. Worthiness of worship requires, among other things, moral perfection, including a perfectly loving character altogether free of hate toward other agents. As such, an agent who hates some people will not be a genuine candidate for the titleholder of God. As a result, many alleged Gods fail to qualify as the true God, and emerge instead as imposters. Sin and salvation take on distinctive traits against the background of a God worthy of worship. We shall identify some of these traits in order to illuminate the topic of divine-human redemption in Christian philosophical theology. / Sin / It is arguable that we humans are experts regarding sin, even if we don't know it and even if we don't like to talk about it. It doesn't follow, of course, that we can immediately offer an adequate portrayal of sin. One can be an expert regarding deception, for instance, even if one can't offer an adequate portrayal of deception.

* **Walter Lowe, “Christ and Salvation,”** *The Cambridge Companion to Postmodern Theology*, edited by Kevin Vanhoozer, Cambridge: Cambridge University Press, 2003, pp. 235-251.

Abstract: This chapter is exploratory. It seeks to glimpse “an other Christology.” I make no exclusivist claims for the project; it is one Christology among others; and, if I am correct, it is hardly a new one. The exploration is informed by the premise that those who set out in search of the tradition's “other” may discover in the process the otherness of the tradition.

〔延伸的參考材料〕

* Robert Crawford, “7: Liberation,” *What is Religion?*, London: Routledge, 2002, pp. 75-88.

* Stephen Davis and et al. (eds.), *The Redemption: An Interdisciplinary Symposium on Christ as Redeemer*, Oxford: Oxford University Press, 2004.

* Frederick McLeod, *Roles of Christ's Humanity in Salvation: Insights from Theodore of Mopsuestia*, Washington, D.C.: Catholic University of America Press, 2005.

* Chakravarthi Ram-Prasad, *Indian Philosophy and the Consequences of Knowledge: Themes in Ethics, Metaphysics and Soteriology*, Aldershot: Ashgate Pub., 2007.

* Jan G. van der Watt (ed.), *Salvation in the New Testament: Perspectives on Soteriology*, Leiden: Brill, 2005.

* George Wieland, *The Significance of Salvation: A Study of Salvation Language in the Pastoral Epistles*, Milton Keynes: Paternoster, 2006.

第3週 2010/10/01〔單元主題〕 解救之承諾

* **Martin Riesebrodt, “Chapter 1: Religion as Discourse: On the Critique of the Concept of Religion,”** *The Promise of Salvation: A Theory of Religion*, translated by Steven Rendall, Chicago: University of Chicago Press, 2010, pp. 1-20.

* **Martin Riesebrodt, “Chapter 4: Religious Practice and the Promise of Salvation: Outline of a Theory of Religion,”** *The Promise of Salvation: A Theory of Religion*, translated by Steven Rendall, Chicago: University of Chicago Press, 2010, pp. 71-91.

〔延伸的參考材料〕

* Reuven Firestone, *Who Are the Real Chosen People?: The Meaning of Chosenness in Judaism, Christianity and Islam*, Woodstock: SkyLight Paths Pub., 2008.

* Calvin Mercer, *Slaves to Faith: A Therapist Looks Inside the Fundamentalist Mind*, Westport: Praeger Publishers, 2009.

* Terrance Tiessen, *Who Can Be Saved?: Reassessing Salvation in Christ and World Religions*, Downers Grove: InterVarsity Press, 2004.

* Nicholas Wade, *The Faith Instinct: How Religion Evolved and Why It Endures*, New York: Penguin Press, 2009.

第4週 2010/10/08〔單元主題〕：解救之承諾

* **Martin Riesebrodt, “Chapter 6: The Radical Quest for Salvation: The Practices of Religious Virtuosos,”** *The Promise of Salvation: A Theory of Religion*, translated by Steven Rendall, Chicago: University of Chicago Press, 2010, pp. 122-148.

* **Martin Riesebrodt, “Chapter 7: Turning toward Salvation: Religious Propaganda,”** *The Promise of Salvation: A Theory of Religion*, translated by Steven Rendall, Chicago: University of Chicago Press, 2010, pp. 149-168.

第5週 2010/10/15〔單元主題〕：末世學 (eschatology/ apocalyptic eschatology) 與宗教解救

(1. The branch of theology that is concerned with the end of the world or of humankind. 2. A belief or a doctrine concerning the ultimate or final things, such as death, the destiny of humanity, the Second Coming, or the Last Judgment.)

* **Bishop Hilarion Alfeyev, “Eschatology,”** *The Cambridge Companion to Orthodox Christian Theology*, edited by Mary Cunningham and Elizabeth Theokritoff, Cambridge: Cambridge University Press, 2008, pp. 107-120.

Abstract: All religions contain an eschatological dimension since they are directed not only towards the reality of the material world, but also to the spiritual world; not only to the present age, but also towards the future. In Christianity, however, eschatology plays such an essential role that, without the eschatological dimension, Christianity loses its meaning. Eschatology permeates the entire life of the Church: its services, sacraments and

rites, its theological and moral doctrine, its asceticism and mysticism. The entire history of the Church is filled with eschatological expectations, beginning with the Resurrection and Ascension of Christ and continuing until the present day. Indeed, it is because the resurrection has taken place - because we live in the time of the resurrection - that eschatology is so fundamental to the Church. As Fr Georges Florovsky notes, the Western liberal theological tradition beginning with the Age of Enlightenment ignored eschatology; to many, it seemed to be a remnant of the long-forgotten past. But modern theological thought - both Catholic and Protestant - has once again discovered eschatology, returning to the realisation that all dogmas of faith are directly related to it. As for Orthodox theology, it never lost its eschatological dimension. Yet the 'pseudomorphosis' of Orthodox theology in the eighteenth and nineteenth centuries could not but leave its mark on eschatology. The expositions of eschatology in Greek and Russian textbooks on dogmatic theology from this period mostly follow Catholic schemes. In this sense the twentieth century became also for the Orthodox Church a time for re-thinking eschatology, for returning to its patristic foundations.

〔 延伸的參考材料 〕

- * 王曉朝、楊熙楠（主編），《現代性與末世論》（桂林：廣西師範大學出版社，2006年）。
- * 蔡彥仁，《天啓與救贖：西洋上古的末世思想》（台北：立緒文化，2001年）。
- * Neal DeRoo, John Manoussakis (eds.), *Phenomenology and Eschatology: Not Yet in the Now*, Aldershot: Ashgate, 2009.
- * Brad Harper, Paul Metzger, *Exploring Ecclesiology: An Evangelical and Ecumenical Introduction*, Grand Rapids: Brazos Press, 2009.
- * Martha Himmelfarb, *The Apocalypse: A Brief History*, Chichester: Wiley-Blackwell, 2010.
- * Anthony Kelly, *Eschatology and Hope*, Maryknoll: Orbis Books, 2006.
- * Jonathan Kirsch, *A History of the End of the World: How the Most Controversial Book in the Bible Changed the Course of Western Civilization*, San Francisco: HarperSanFrancisco, 2006.
- * Jerry Walls (ed.), *The Oxford Handbook of Eschatology*, Oxford: Oxford University Press, 2008.
- * David Wilkinson, *Christian Eschatology and the Physical Universe*, London: T & T Clark, 2010.

第6週 2010/10/22〔單元主題〕：永恆詛咒（eternal damnation）與宗教解救

* **Jerry Walls, Thomas Talbott, “Is Eternal Damnation Compatible with the Christian Concept of God?” *Contemporary Debates in the Philosophy of Religion*, edited by Michael Peterson, Raymond VanArragon, Malden: Blackwell Publishing, 2004, pp. 268-289.**

* **Lee Basham, “Why God Lied to Me: Salvationist Theism and Justice,” *Journal of Religious Ethics* 30/2 (Summer 2002): 231-249.**

Abstract: It is widely assumed that God is either incapable of lying to humans or utterly unwilling to do so. However, there appear to be compelling reasons for God to intentionally deceive that are rooted in the traditional conception of God as an agent of salvation for humanity. A terroristic threat like eternal damnation (“hell”) illustrates these reasons. God’s love for human beings as wayward members of a divine family in concert with the obvious moral and cognitive limitations many humans suffer provide sufficient reason for God to deploy (or allow

uncorrected) the threat of eternal damnation. A proper understanding of justice supports the contention that eternal damnation is contrary to justice, and therefore divinely inspired threats of eternal damnation are deceitful.

〔延伸的參考材料〕

* Christopher Hitchens, *God is Not Great: How Religion Poisons Everything*, 譯成《上帝沒什麼了不起》，劉永毅譯，(台北：小異出版，2009年)。

第7週 2010/10/29〔單元主題〕：解放神學

* **Christopher Rowland, “Introduction: The Theology of Liberation,” *The Cambridge Companion to Liberation Theology*, 2nd edition, edited by Christopher Rowland, Cambridge: Cambridge University Press, 2007, pp. 1-16.**

Abstract: May Day in 1983 will always remain indelibly etched on my memory. It was my first Saturday in Brazil, in the middle of a period of military dictatorship in that country, and I was taken to visit some theologians working with base ecclesial communities in São Paulo. I recall entering a large building which served as a community centre for one of the shanty towns on the periphery of this enormous city. Inside there were about forty men and women listening to a woman expound the first chapter of the book of Revelation. She was standing at a table at which were sitting two men. Her lecture was constantly interrupted by her audience sharing their experience of situations parallel with that of John on Patmos: witness, endurance, and tribulation. One man who had been active in trade unions spoke with me after the meeting describing the way in which the book of Revelation spoke to his situation: he had been imprisoned without trial, and a Church which had seemed so irrelevant and remote had become a shelter and inspiration for his life. There was an atmosphere of utter comprehension of, and accord with, John's situation, as trade union activists, catechists and human rights workers shared their experiences of persecution and harassment as a result of their work with the poor and marginalised. They found in John a kindred spirit as they sought to understand and build up their communities in the face of the contemporary beast of poverty and oppression. It was readily apparent as I listened to their eager attempts to relate Revelation to their situation that they had discovered a text which spoke to them because they had not been desensitised by an ordered and respectable life of accommodation and assimilation. The woman and one of the men at the front of the meeting were teachers at the local seminary and the other man the local Roman Catholic bishop.

〔延伸的參考材料〕

* Mario Aguilar, *Theology, Liberation and Genocide: A Theology of the Periphery*, London: SCM Press, 2009.

* Marcella Althaus-Reid (ed.), *Liberation Theology and Sexuality*, 2nd edition, London: SCM Press, 2009.

* Alejandro Botta, Pablo Andiñach (eds.), *The Bible and the Hermeneutics of Liberation*, Atlanta: Society of Biblical Literature, 2009.

* Jeannine Fletcher, *Monopoly on Salvation?: A Feminist Approach to Religious Pluralism*, New York: Continuum, 2005.

* Randall Reed, *A Clash of Ideologies: Marxism, Liberation Theology, and Apocalypticism in New Testament Studies*, Eugene: Pickwick Pub., 2010.

* Judith Soares, "A Future for Liberation Theology?" *Peace Review: A Journal of Social Justice* 20/4 (2008): 480-486.

第8週 2010/11/05〔單元主題〕：解脫與涅槃

* **Rupert Gethin, *The Foundations of Buddhism***, 譯成《佛教基本通：佛教的修行路徑導覽》〈第三章·四諦：苦、集、滅、道〉，賴隆彥譯，(台北：橡實文化，2009年)，頁97-122, 325-327.

* **Luis Gómez, "Nirvāṇa," *Encyclopedia of Buddhism***, edited by Robert Buswell, Jr., New York: Macmillan Reference USA, 2004, pp. 600-605.

* **Mark Blum, "Nirvāṇa Sūtra," *Encyclopedia of Buddhism***, edited by Robert Buswell, Jr., New York: Macmillan Reference USA, 2004, pp. 605-606.

〔延伸的參考材料〕

* 釋恆清，〈南北傳涅槃經之比較〉，收錄於《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)，頁282-300.

* Zahiruddin Ahmad, *An introduction to Buddhist philosophy in India and Tibet*, New Delhi: International Academy of Indian Culture and Aditya Prakashan, 2007.

* James Apple, *Stairway to Nirvāṇa: A Study of the Twenty Saṃghas Based on the Works of Tsong kha Pa*, Albany: State University of New York Press, 2008.

* Steven Collins, *Nirvana: Concept, Imagery, Narrative*, Cambridge: Cambridge University Press, 2010.

* Basil J. de Silva, *Our Mentality through the Ages, and then to Nibbana: The Path of Evolution*, Colombo: Basil J. Publication, 2008.

* Soonil Hwang, *Metaphor and Literalism in Buddhism: The Doctrinal History of Nirvana*, London: Routledge, 2006.

* Sonya Lee, *Surviving Nirvana: Death of the Buddha in Chinese Visual Culture*, Hong Kong: Hong Kong University Press, 2010.

* G. C. Nayak, *Nirvāṇa in Candrakīrti's Prasannapadā: A Study in the Mādhyamika Concept of Nirvāṇa in the Context of Indian Thought*, Shimla: Indian Institute of Advanced Study, 2006.

* Harcharan Sobti, *Nibbāna in Early Buddhism: Based on Pāli Sources, 6th B.C. to 5th A.D.*, Delhi: Eastern Book Linkers, 1985.

* 佛教思想研究會(編)，《佛教思想8：解脫》(京都：平樂寺書店，1982年)。

第9週 2010/11/12〔單元主題〕：作業練習

第10週 2010/11/19〔單元主題〕：學員期中發表與討論／解脫與涅槃

* **Stephen Laumakis, "8: Moksa and Nibbana," *An Introduction to Buddhist Philosophy***, Cambridge: Cambridge University Press, 2008, pp. 149-174.

第11週 2010/11/26〔單元主題〕：知識與解脫／業障(業力)與解脫

〔知識與解脫〕

* **David Burton**, “Chapter 1: First Thoughts on Knowledge and Liberation,” *Buddhism, Knowledge and Liberation: A Philosophical Study*, Aldershot: Ashgate, 2004, pp. 1-10.

〔知識與解脫——延伸的參考材料〕

* 林鎮國，〈解釋與解脫：論《解深密經》的詮釋學性格〉，《政大文史哲論集》（1992年），頁493-513。

* Anne Klein, *Knowledge and Liberation: Tibetan Buddhist Epistemology in Support of Transformative Religious Experience*, Ithaca: Snow Lion Publications, 1998.

* Chakravarthi Ram-Prasad, *Knowledge and Liberation in Classical Indian Thought*, Houndmills: Palgrave, 2001.

〔業障（業力）與解脫〕

* **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.

〔業障（業力）與解脫——延伸的參考材料〕

* Robert Buswell, Jr., Robert Gimello (eds.), *Paths to Liberation: the Mārga and its Transformations in Buddhist Thought*, Honolulu: University of Hawaii Press, 1992.

* 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.

* Roopen Majithia, “Śāṅkara on Action and Liberation,” *Asian Philosophy: An International Journal of the Philosophical Traditions of the East* 17/3 (November 2007): 231-249.

Abstract: In this paper I attempt to understand the implications of Śāṅkara’s claim that liberation is not an action. If liberation is not an action, how is it up to us and therefore our responsibility? What role do actions have in a life concerned with liberation? The key to understanding Śāṅkara’s view, I suggest, requires broad reflection on his claim in his commentary on Brahma Sūtra I.1.4 that cessation of action in accordance with Vedic prohibition is not an action. I will conclude by discussing the implications of this interpretation on the nature of māyā in Śāṅkara.

* Muni Shivkumar, *The Doctrine of Liberation in Indian Religion: with special reference to Jainism*, New Delhi: Munshiram Manoharlal, 1984.

第12週 2010/12/03〔單元主題〕：業障（業力）與解脫

* 《金光明最勝王經·夢見金鼓懺悔品、滅業障品第五》，唐·義淨譯，**T. 665, vol. 16, pp. 411a-417c.**

〔延伸的參考材料〕

* R. E. Emmerick (tr.), *The Sūtra of Golden Light: Being a Translation of the Suvarṇabhāsottamasūtra*, 3rd (rev.) edition, Oxford: Pali Text Society, 1996, pp. 9-18.

第13週 2010/12/10〔單元主題〕：佛教解脫道經典選讀

* **Bhikkhu Bodhi** (ed.), “VII: The Path to Liberation,” *In the Buddha’s Words:*

***An Anthology of Discourses from the Pāli Canon*, Boston: Wisdom Publications, 2005, pp. 221-253.**

〔延伸的參考材料〕

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

* Bhikkhu Bodhi (tr.), *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya*, Boston: Wisdom Publications, 2000.

* Bart Dessein, “Contaminants and the Path to Salvation: A Study of the Sarvāstivāda Hṛdaya Treatises,” *Asian Philosophy: An International Journal of the Philosophical Traditions of the East* 19/1 (March 2009): 63-84.

Abstract: The Saṃgītiparyāya is the earliest Sarvāstivāda philosophical text that enumerates a series of contaminants (anuśaya), i.e. innate proclivities, inherited from former births, to do something of usually evil nature. This early list comprises seven such contaminants. As it is the contaminants that lead a worldling (pṛthagjana) to doing volitional actions and thus to forming a karmic result (karmavipāka), these contaminants naturally also bear on the path to salvation. The gradual development of the peculiar Sarvāstivādin path to salvation necessitated a gradual refinement and reinterpretation of the original list of seven contaminants. Apart from a mere technical aspect, this reinterpretation also reflects the viewpoint of the Sautrāntika school of Buddhist philosophy on the nature of contaminants, i.e. their acceptance of a latent and an active state of the defilements, vis--vis the Vaibhāṣika viewpoint according to whom no such difference exists. Within Sarvāstivāda literature, the Hṛdaya treatises illustrate this philosophical development.

第14週 2010/12/17〔單元主題〕：非束縛非解脫之不二中道學說

* 《大般若波羅蜜多經·第二會·無縛解品第十五》，唐·玄奘譯，T. 220 (2), vol. 7, pp. 68b-72b.

* Edward Conze (tr.), *The Large Sutra on Perfect Wisdom: with the divisions of the Abhisamayālaṅkāra*, Berkeley: University of California Press, 1975, pp. 137-142.

〔延伸的參考材料〕

* 蔡耀明，〈「慧解脫」與「般若波羅蜜多」的銜接和差異：用以看待解脫道和菩提道的關聯的一道樞紐〉，《風城法音》第3期（2002年12月），頁7-15。

第15週 2010/12/24〔單元主題〕：不可思議解脫

* 《說無垢稱經·問疾品第五、不思議品第六、觀有情品第七》，唐·玄奘譯，T. 476, vol. 14, pp. 567b-575a.

〔延伸的參考材料〕

* Étienne Lamotte (tr.), *The Teaching of Vimalakīrti (Vimalakīrtinirdeśa)*, translated from French by Sara Boin, London: The Pali Text Society, 1976, pp. 113-172.

第16週 2010/12/31〔單元主題〕：不可思議解脫／自力解脫或它力解脫

* 《說無垢稱經·問疾品第五、不思議品第六、觀有情品第七》，唐·玄奘譯，T. 476, vol. 14, pp. 567b-575a.

* 蔡耀明，〈心態、身體、住地之可能的極致開展：以《妙法蓮花經·觀世音菩薩普門品》為主要依據的哲學探究〉。

〔延伸的參考材料〕

* Padmasambhava, *Natural Liberation: Padmasambhava's Teachings on the Six Bardos*, commentary by Gyatrul Rinpoche, translated by B. Alan Wallace, Boston: Wisdom Publications, 1998.

* Jeffrey Hopkins (tr.), *Nāgārjuna's Precious Garland: Buddhist Advice for Living and Liberation*, Ithaca: Snow Lion Publications, 2007.

第17週 2011/01/07〔單元主題〕：跨宗教研究視野

* John Keenan, "Refuting Some Buddhist Arguments about Creation and Adopting Buddhist Philosophy about Salvation History," *Buddhism, Christianity, and the Question of Creation: Karmic or Divine?*, edited by Perry Schmidt-Leukel, Aldershot: Ashgate, 2006, pp. 69-80.

〔延伸的參考材料〕

* Francis Clooney (ed.), *The New Comparative Theology: Interreligious Insights from the Next Generation*, London: T & T Clark, 2010.

* Kristin Lergen, *What Christians Can Learn from Buddhism: Rethinking Salvation*, Minneapolis: Fortress Press, 2009.

Abstract: It is a truism in the study of religion that to understand one's own tradition truly one must inhabit another's deeply. Kristin Johnston Lergen in this exciting volume takes the reader on such a pilgrimage into Buddhism, to ultimately address what we as Christians might mean by salvation. In the last generation, lay Christians have already trod into Buddhism to see the tradition for themselves. So this exercise in comparative theology employs interreligious dialogue as an integral and imperative part of Christian theology today. It first explores the model of comparative theology and the meanings of salvation, or soteriology, in Christian tradition. It then reviews the chief outlines of the Buddhist worldview and explores the concept of salvation in Buddhism — nirvana, achieved through emptiness — and how it informs a host of Buddhist practices. Only then does Lergen return to the Christian tradition to show not only what Buddhists can teach us about themselves but also about ourselves. Critically corrected by this larger religious context, Lergen demonstrates, Christian soteriology can be enriched and enlivened.

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

* Perry Schmidt-Leukel, *Transformation by Integration: How Inter-Faith Encounter Changes Christianity*, London: SCM, 2009.

第18週 2011/01/14〔單元主題〕：期末報告

