

「學士論文（下）：《阿含經》的不二學說」課程大綱

課程名稱：學士論文（下）：《阿含經》的不二學說

Thesis (B.A): Non-dual Doctrine in the *Āgama-sūtra* (II)

授課教師：蔡耀明

學分數：1學分

授課年度：九十九學年度第二學期

上課時間：星期五 (5:30-6:20)

教室：哲學系三樓研討室二

Office hours: 星期二 (1:20-3:10), 星期三 (3:30-4:20), 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。)

電子信箱：tsaiyt@ntu.edu.tw

網站：<http://ccms.ntu.edu.tw/~tsaiyt/>

【課程概述】

本課程以教導解脫道的《阿含經》為主要的依據，兼及於學術論著，展開佛法不二中道學說的探討，以期對於不二中道學說建立初階的涉獵與認識，奠定佛教哲學必備的研究素養。列為課程提綱的單元項目，包括英譯經典選讀／“How Many Nondualities Are There”／“Nondual Thinking”／《第一義空經》(《勝義空經》)、《大空法經》、《三彌離提經》(《世間空經》)之文本解讀／“The Application of Nondual Epistemology”／“John Dewey and the Buddhist Philosophy”／“The Experience of Subjectivity and Objectivity”／“What is a Human Being?”／“Nagarjuna’s *Mūlamadhyamakakārikā*.”

【課程目標】

透過本課程的歷練，學員可預期達到如下四項成果：(1) 對《阿含經》的不二中道學說的研究領域、課題、方法、和內容，形成一定水準的認識；(2) 對學界在《阿含經》的不二中道學說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《阿含經》的不二中道學說之課題的眼光、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《阿含經》的不二中道學說的研究的能力，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】

上課前，按進度預先研讀指定文章。上課時，扼要報告指定文章的要點，並且充分討論。

【參考書目】

詳如「課程進度」所列。

【評量方式】：平時上課20%、平時作業60%、期末的作業彙整與口頭報告20%。

【課程進度】

第1週 2011/02/25〔單元主題〕：英譯經典選讀

* Bhikkhu Bodhi (ed.), “IX.4.(4): By Way of Dependent Origination,” *In the Buddha’s Words: An Anthology of Discourses from the Pāli Canon*, Boston: Wisdom Publications, 2005, pp. 353-359.

〔延伸的參考材料〕

* David Kalupahana, *Mūlamadhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way -- Introduction, Sanskrit Text, English Translation and Annotation*, Delhi: Motilal Banarsidass Publishers, 1991.

第2週 2011/03/04〔單元主題〕：英譯經典選讀

* Bhikkhu Bodhi (ed.), “IX.4.(4): By Way of Dependent Origination,” *In the Buddha’s Words: An Anthology of Discourses from the Pāli Canon*, Boston: Wisdom Publications, 2005, pp. 353-359.

第3週 2011/03/11〔單元主題〕：“How Many Nondualities Are There?”

* David Loy, “1: How Many Nondualities Are There?” *Nonduality: A Study in Comparative Philosophy*, New York: Humanity Books, 1998, pp. 17-37.

〔延伸的參考材料〕

* David Loy, “The Nonduality of Good and Evil: Buddhist Reflections on the New Holy War,” *Perspectives on Evil and Human Wickedness* 1/2 (2003): 123-134.

第4週 2011/03/18〔單元主題〕：“Nondual Thinking”

* David Loy, “4: Nondual Thinking,” *Nonduality: A Study in Comparative Philosophy*, New York: Humanity Books, 1998, pp. 135-150.

第5週 2011/03/25〔單元主題〕：《第一義空經》(《勝義空經》)、《大空法經》、《三彌離提經》(《世間空經》)之文本解讀

* 《雜阿含經·第335經·第一義空經》，劉宋·求那跋陀羅 (Guṇabhadra) 譯，T. 99, vol. 2, p. 92c.

* 《增壹阿含經·六重品第三十七·第7經》，東晉·瞿曇僧伽提婆 (Gautama Saṅghadeva) 譯，T. 125, vol. 2, pp. 713c-714b.

* 《佛說勝義空經》，北宋·施護 (Dānapāla) 譯，T. 655, vol. 15, pp. 806c-807a.

* 《雜阿含經·第297經·大空法經》，劉宋·求那跋陀羅 (Guṇabhadra) 譯，T. 99, vol. 2, pp. 84c-85a.

* 《雜阿含經·第232經(·世間空經)》，劉宋·求那跋陀羅 (Guṇabhadra) 譯，T. 99, vol. 2, p. 56b-c.

* Etienne Lamotte, “Three Sūtras from the Saṃyuktāgama Concerning Emptiness,” translated by Sara Boin-Webb, *Buddhist Studies Review* 10/1 (1993): 1-23.

〔延伸的參考材料〕

* 楊郁文，《阿含要略》(台北：東初出版社，1993年)，頁325-361.

* Choong Mun-keat, *The Notion of Emptiness in Early Buddhism*, Delhi: Motilal Banarsidass, 1999.

* Choong Mun-keat, “6.6: The Middle Way of Arising by Causal Condition,” *The Fundamental Teachings of Early Buddhism: A Comparative Study Based on the Sūtrāṅga Portion of the Pāli Saṃyutta-Nikāya and the Chinese Saṃyuktāgama*, Wiesbaden: Harrassowitz, 2000, pp. 192-199.

* Choong Mun-keat, “Problems and Prospects of the Chinese Saṃyuktāgama: Its Structure and Content,” *Translating Buddhist Chinese: Problems and Prospects*, edited by Konrad Meisig, Wiesbaden: Harrassowitz Verlag, 2010, pp. 53-64.

* Bhikkhu Santi, "Three Emptiness Sūtras: Translated into Pāli & English," June 2006: santifm1.0.googlepages.com/ThreeEmptinessSutras.pdf

* 青原令知, 〈『勝義空經』について〉, 《龍谷大學仏教学研究室年報》第3号(1987年3月), 頁40-30.
第6週 2011/04/01〔單元主題〕: 《第一義空經》(《勝義空經》)、《大空法經》、《三彌離提經》(《世間空經》)之文本解讀

* Etienne Lamotte, "Three Sūtras from the Saṃyuktāgama Concerning Emptiness," translated by Sara Boin-Webb, *Buddhist Studies Review* 10/1 (1993): 1-23.

第7週 2011/04/08〔單元主題〕: 《第一義空經》(《勝義空經》)、《大空法經》、《三彌離提經》(《世間空經》)之文本解讀

* Etienne Lamotte, "Three Sūtras from the Saṃyuktāgama Concerning Emptiness," translated by Sara Boin-Webb, *Buddhist Studies Review* 10/1 (1993): 1-23.

第8週 2010/11/05〔單元主題〕: "The Application of Nondual Epistemology"

* Caroline Brett, "The Application of Nondual Epistemology to Anomalous Experience in Psychosis," *Philosophy, Psychiatry, & Psychology* 9/4 (December 2002): 353-358.

第9週 2011/04/22〔單元主題〕: "John Dewey and the Buddhist Philosophy"

* Ewing Chinn, "John Dewey and the Buddhist Philosophy of the Middle Way," *Asian Philosophy* 16/2 (July 2006): 87-98.

第10週 2011/04/29〔單元主題〕: "John Dewey and the Buddhist Philosophy"

* Ewing Chinn, "John Dewey and the Buddhist Philosophy of the Middle Way," *Asian Philosophy* 16/2 (July 2006): 87-98.

第11週 2011/05/06〔單元主題〕: "The Experience of Subjectivity and Objectivity"

* Sue Hamilton, "Chapter 5: The Experience of Subjectivity and Objectivity," *Early Buddhism - A New Approach: The I of the Beholder*, Richmond: Curzon Press, 2000, pp. 114-142.

〔延伸的參考材料〕

* John Holder (ed. & tr.), *Early Buddhist Discourses*, Indianapolis: Hackett, 2006.

第12週 2011/05/13〔單元主題〕: "The Experience of Subjectivity and Objectivity"

* Sue Hamilton, "Chapter 5: The Experience of Subjectivity and Objectivity," *Early Buddhism - A New Approach: The I of the Beholder*, Richmond: Curzon Press, 2000, pp. 114-142.

第13週 2011/05/20〔單元主題〕: "The Experience of Subjectivity and Objectivity"

* Sue Hamilton, "Chapter 5: The Experience of Subjectivity and Objectivity," *Early Buddhism - A New Approach: The I of the Beholder*, Richmond: Curzon Press, 2000, pp. 114-142.

第14週 2011/05/27〔單元主題〕: "What is a Human Being?"

* Sue Hamilton, "Postscript: On What is a Human Being?," *Early Buddhism - A New Approach: The I of the Beholder*, Richmond: Curzon Press, 2000, pp. 217-218.

第15週 2011/06/03〔單元主題〕：“Nagarjuna’s *Mūlamadhyamakakārikā*”

* Jay Garfield, “Nagarjuna’s *Mūlamadhyamakakārikā* (*Fundamental Verses of the Middle Way*): Chapter 24 -- Examination of the Four Noble Truths,” *Buddhist Philosophy: Essential Readings*, edited by William Edelglass and Jay Garfield, Oxford: Oxford University Press, 2009, pp. 26-34.

〔延伸的參考材料〕

* 龍樹 (Nāgārjuna), 《中論 (*Mūla-madhyamaka-kārikā*)》, 四卷, 青目釋, 姚秦·鳩摩羅什 (Kumārajīva) 於 409 年譯, 大正藏第三十冊 (T. 1564, vol. 30, pp. 1a-39c)。

* 平川彰, 《印度佛教史》〈第四章·後期大乘佛教／第二節·龍樹與中觀派, 第七節·中觀派的發展〉, 莊崑木譯, (台北: 商周出版, 2002 年), 頁 277-296, 378-397.

* David Kalupahana, *Mūlamadhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way -- Introduction, Sanskrit Text, English Translation and Annotation*, Delhi: Motilal Banarsidass Publishers, 1991.

* David Ruegg, *The Literature of the Madhyamaka School of Philosophy in India*, Wiesbaden: Otto Harrassowitz, 1981.

第16週 2011/06/10〔單元主題〕：“Nagarjuna’s *Mūlamadhyamakakārikā*”

* Jay Garfield, “Nagarjuna’s *Mūlamadhyamakakārikā* (*Fundamental Verses of the Middle Way*): Chapter 24 -- Examination of the Four Noble Truths,” *Buddhist Philosophy: Essential Readings*, edited by William Edelglass and Jay Garfield, Oxford: Oxford University Press, 2009, pp. 26-34.

第17週 2011/06/17〔單元主題〕：期末報告與討論

第18週 2011/06/24〔單元主題〕：繳交修訂的期末報告

06/20 (Monday) – 06/25 (Saturday) : 16th Congress of the International Association of Buddhist Studies

Venue: Dharma Drum Buddhist College, Jinshan, Taiwan

<http://iabs2011.ddbc.edu.tw/>

【後續的進修書目】

* Abraham Velez de Cea, “Emptiness in the Pāli Suttas and the Question of Nāgārjuna’s Orthodoxy,” *Philosophy East and West* 55/4 (October 2005): 507-528.

* Lily de Silva, “Different Aspects of the Middle Path Approach as Propounded in Early Buddhism,” *Studies in Buddhism and Culture: In Honour of Professor Dr. Egaku Mayeda on his Sixty-fifth Birthday*, Tokyo: Sankibo Busshorin, 1991, pp. 69-85.

* Luis Gómez, “Proto-Mādhyamika in the Pāli Canon,” *Philosophy East and West* 26/2 (1976): 137-165.

* C. W. Huntington, Jr., *The Emptiness of Emptiness: An Introduction to Early Indian Mādhyamika*, Honolulu: University of Hawaii Press, 1989.

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

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

* David Ruegg, *Studies in Indian and Tibetan Madhyamaka Thought*, Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, 2000.

* 江島惠教, 《空と中觀》(東京: 春秋社, 2003年)。