

第V卷 第2期 2007年12月

ISSN 1386-6354

中外醫學哲學

本期編輯：范瑞平

中國生命倫理學研究： 儒、釋、道

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Global Scholarly Publications

Vol.5 No. 2 (12/2007)

中國生命倫理學研究：儒、釋、道
Studies in Chinese Bioethical Traditions:
Confucianism, Buddhism, and Daoism

本期編輯：范瑞平
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摘要

轉型社會條件下醫患之間常常充滿了道德困境和秩序，但是對於醫患關係的意識狀態缺乏必要的刻劃和描述。本文試圖通過一個常見事例的解析，說明醫患關係在中國傳統文化背景下的特質，尤其是儒家文化的影響。另一方面，西學東漸以來，西方科學精神以及西方倫理制度對中國醫界觀念的作用和影響也獨特的反映。那麼，其中的優劣互見終要落實到循著本土的文化邏輯和價值衍生具有生機和活力的醫患關係的觀念格局。

目錄

摘要

本文在分析中國大陸衛生保健制度改革的背景和措施的基礎上，提出了人們對該項改革“普遍不滿意”的觀點，並認為改革中缺乏儒家生命倫理的價值指導，是導致人們“普遍不滿意”的一深層次原因。

本文認為，在儒家看來，“醫乃仁術”，儒家倫理與衛生保健是天然結合在一起的；“儒醫同道”也是中國古代醫界的一個傳統；中國儒家生命倫理有著豐富的內涵：例如“貴人”思想，即尊重人、重視人的生命；“不忍”思想，即同情病人；“博愛”，即“愛人”、“泛愛眾”；“推己及人”思想等。

最後，文章認為要使中國衛生保健制度改革獲得成功，使人們滿意，必須明確“仁”是衛生保健制度的價值核心，只能把“市場”作為手段、不能作為目的；必須認識到，建立良好的衛生保健制度是政府義不容辭的責任，這才是符合儒家“仁政”思想的，而醫生和醫院是衛生保健制度中“醫及仁術”的最終實現者。挖掘儒家生命倫理，並指導衛生保健制度改革，也許能夠使中國衛生改革和發展上“健康”道路。

目錄

摘要

本文揭示了在當代西方墮胎爭論背後起作用的身體圖式，以及這種身體圖式如何使墮胎問題最終在西方語境中成為沒有答案的難題。並援引醫學和儒家的思想材料，說明中國傳統身體觀如何更平衡地解決了同一個身體中的母親與胎兒的關係問題，從而既避免了西方語境中的陷阱，又因為更貼近懷孕身體的真實關係而在應用上具有倫理優勢。

目錄

對虐貓事件儒家生命倫理學思考—兼論動物權利

王雲嶺

摘要

二零零六年春，中國發生了一次女子虐貓引發民眾憤怒的事件。許多批評者措詞激烈，不少媒體也介入了對該事件的報導和評論。在這種報導和評論中，包括記者和專家在內，幾乎毫無例外地對女子虐貓的行為給予了否定，他們認為女子虐貓行為殘忍變態，激進者認為虐貓行為侵犯動物權利，中國應當對動物權利保護立法。但是這些認識和評論或者源於生活經驗，或者源於道德直覺，或者源於模糊不清的道德認知，卻缺乏真正理性的深入的哲學或者倫理學思考，在儒家生命倫理學看來是荒謬的。

對動物權利的主張起源於動物保護運動，今天的主要代表人物是辛格和湯姆·雷根(Tom Regan)。但在儒家生命倫理學看來，他們關於動物與人平等和動物享有權利的觀點是站不住腳的。儒家生命倫理學認為，萬物之中人為貴，人的地位無可爭辯地高於動物。儒家思想家幾乎從來沒有把動物放在與人平等的地位上加以考慮，而是把人放在差等之愛的最高地位。此外，在儒家思想體系中，動物不但地位低下，而且其心智、認識、行為均不可與人相比。儒家思想會同意湯姆·雷根關於人是“生活的主體”的觀點，但卻不承認動物也能成為“生活的主體”，理由很簡單，動物沒有父子之親，沒有男女之別，沒有行為規範。儒家經典著作認為，人獸之別，還在於人有禮，而動物則沒有。在儒家看來，道德與倫理只與人類生活有關，而與動物無關，人與動物的關係不能成為道德之一倫。總之，動物權利無法得到儒家生命倫理學的辯護。

動物權利論危害甚大。抬高動物的權利地位，其實質就是降低人類的權利地位，傷害人類，或者說反人類。主張為動物權利或動物福利立法，是十分危險的事情。

目錄

摘要

在不同的文化中，關於如何對待動物是可接受的或者說人與動物的關係問題存在各種不同的觀點。本文主要從中國文化的視角來討論和分析這一倫理問題，梳理儒釋道三種思想體系中所包含的生態倫理思想，分析它們對人與動物關係問題的態度，尤其是對異種移植中使用動物問題的倫理論證的有益啟示。從儒家的視角，以貫穿儒家理論與實踐體系的仁愛思想為主線，揭示出由親而疏、由近及遠地踐行“仁”，是完善和提升人性的必要途徑，也是實現普遍的愛的現實的人類行動方式。儒家強調“愛物”的美德，但不排斥在得到倫理辯護的基礎上使用動物；從佛家的視角，以“不殺生”的戒律和“十界論”的生命觀為基礎，闡明佛家哲學對動物生命的絕對尊重與保護；從道家的視角，以“道法自然”和“厚德載物”思想為線索，釐清道家哲學崇尚自然、順乎自然的中心思想，以及對不干預自然秩序的強調。

目錄

涅槃與安樂—從佛教的立場看“安樂死”問題

陳凱

摘要

安樂死問題是當代生命倫理學中一個重要的問題，對於這一問題各界爭論不休。但是，就理論資源的角度來說，大多只是集中於醫學、哲學以及倫理學等領域，宗教倫理尤其是佛教倫理中蘊藏著豐富的理論資源，為我們認識安樂死問題提供了一個全新的視角，可以對安樂死問題的解決給出全新的答案。

目錄

摘要

從現代生命倫理觀研究的現實出發，解析老子關於生命倫理觀的思想精髓及其現代意蘊，對於理解與認識現今社會發展中人與自然、人與社會和人與人之間關係所存在的問題，對於促進社會中人自由而全面的發展，都具有重要的價值和意義。

從中國傳統思想文化出發，依託社會發展的現實，從倫理學角度對生命的解讀就不能僅僅局限於醫學領域，而應該是在社會這一更為寬泛的領域中進行研究。老子的思想深刻地揭示了自然、人以及社會存在和發展的內在規律，他的思想閃耀著獨特的人生的、智慧的光芒。在其博大深邃的思想之中顯現著現代意義的關於生命倫理觀的意蘊，其基本思想是：人的存在和發展必須是基於對自然和社會發展本質規律(“道”)的深入認識以及積極能動地尊重和適應；人的生命價值的實現和生命尊嚴的獲得必須是基於人與自然和社會良好的互動關係中得以實現的。

人與外在因素互動過程中，基本上形成了人與自然、人與社會和人與人之間三個層次的關係。在人與自然的關係中，老人認為天之道也即是人之法，自然法則也應是人的行為規範，應把對自然法則的認識上升到人類行為價值的高度。人對自我生命的愛護、尊重與保全，是以尊重與遵循自然之道為前提，人的生命的存在與發展必須與自然保持和諧統一。

在人與人的關係中，老子首先認為在對待他人的利益方面，應該做到以寬厚仁慈的心態待人接物，成人之美，與人為善。其次，老子強調的是個體對自我心態和行為的約束。再者，在對待與他人的矛盾方向，老子認為“夫唯不爭，故天下莫能與之爭”。

在分析社會與人的關係中，老子首先認為國家政策的實施，應該是循序漸進的，必須考慮到普通人的承受能力。其次老子認為社會和政府必須協調、平衡人與人之間各種差距，政策的制定與實施應盡可能關照到最大多數人的利益。再者老子認為社會中人與人利益的不均衡，必將致使社會存在風險。

老子的思想對於我們今天從倫理的角度認識人生命的尊嚴、權利與價值，對於理解人以及社會的和諧發展都具有重要的現實意義和價值。

第一、隨著經濟的快速發展，人類對自然環境的破壞也日漸加劇。人類存在和發展的權利與自然是平等的，不能以犧牲生態環境、犧牲人生命存在和發展的價值去發展經濟，因為社會的可持續發展依存於人類與自然的和諧統一。

第二、目前社會發展存在諸多方面的不均衡狀態。政府有責任縮小包括經濟、醫療和教育等方面的差距，使得公眾在各種資源的佔有上盡可能地趨向均

衡狀態，使公眾擁有相對平等的生存權、發展權、生命健康權和接受教育的權利等，以維護其生命的尊嚴和促進其生命價值的實現。

第三、在醫學活動中，真正實踐“預防為主”的方針，有效控制和消除引發疾病的各種自然和社會的因素，激發人自身的潛能，順應生命存在與發展的自然和社會的內在規律，引導公眾崇尚並踐行健康、文明、科學的生活方式，在“預防為主”科學理念的引領下積極維護人的生命健康權。

第四、個體人文素質的提高是社會文明發展的重要標誌，它能夠促進人與人之間關係的協調，能夠喚醒和增強個體關注與維護他人生命的尊嚴、權利、價值。重視優良傳統道德文化在社會中的作用與價值，以制度化的方式加強優秀傳統道德文化的教育和實踐，培養公眾的人文主義精神。

以社會現實為基礎，從生命倫理觀的角度出發對老子思想的研究，必然能夠加深對人以及生命的尊嚴、權利、價值的維護與實現的理解，促進人與自然、社會的和諧發展，促進人自由而全面的發展。

摘要

“天地之大德曰性”這一命題是儒家生命哲學的集中體現。這裏的“天地”不僅是客觀的存在，還具有德性倫理的光輝；這裏的生命，同時也是人文的終極意義所在——使生命成為生命，使人與自然界相統一而共同歸宿於整個宇宙的精神生命、宇宙生命。

天以“生”為其大德，這說明天不僅具有生命意義，而且具有價值意義。生命遵循本體原則，生生不已，發用流行。由此可見，在儒家的“生生”理念中，內含著對“天命”與“理”的深深敬重：對生命起源的敬重、對天地間萬物的敬重、對天地人相通的敬重。在敬重原則的指引下，悲天憫人，珍著生命就成為儒家的重要思想。

儒家所言的生命，是指能夠自我發展、自我創造、自我演化、自我更新的存在物。所以在“生生”理念中內含著目的性：凡生命都是有目的性的，“生”的目的情是完善和完美。這樣，出於對生命的敬重和對生命目的性的認識，“生生”理念便衍生出“盡性”原則：萬物各盡其性分。盡性原則，在先秦儒家那裏體現為取之以度、用之以時的生態倫理思想。而後世儒家則進一步認為，在整個自然界和社會中任何一人任何一物均有其各自獨立的生命價值和生命意義，因此皆應予以尊重理和愛護。

在儒家看來，認識的目的在於為道德實踐服務，在道德實踐層面，“生生”表現為一種追求和諧的“生生”，即人要順從自然以達到天、地、人之間的和諧。生生和諧摒棄了人與自然的對立，是一種仁民愛物、萬物一體的內在人文主義思想。通過生生和諧，使自然、人類、社會成為一個系統的有機的整體。這即代表了人類肯定、培護、滋潤自我生命的需要，也代表了人類的生存、發展的方向。

摘要

中國傳統文化的特點是整體性、綜合性，是互為經緯的一體文化，其核心是倫理道德思想。與生命倫理相關的重要觀念有：天人合一、神形相即、知行合一以及豐富的生命觀。當代生命倫理學必須在生命、倫理兩方面以及兩者的關係上，在理論探索與實踐活動的結合上下功夫，更須思考倫理問題背後的本質性終極理念。生命倫理學不是簡單的應用倫理，它會深涉生命哲學、道德哲學等領域，中國傳統文化中的豐思想可以為生命倫理學的發展提供寶貴的思想資源

Abstract

In describing the situation of physician-patient relationship in current China, some like to characterize it by adopting popular Western concepts, principles and theories. As a result, the concept of "patient rights" has been a cliché in such discussion. While this concept may be important to appeal to in laying out some relevant issues as well as working out proper solutions, it by no means constitutes an exhaustive intellectual and moral network of resources to deal with the Chinese situation regarding the physician-patient relation. Instead, the physician-patient relation in China has been shaped by the moral thought and practice of Confucian tradition in a long history, which continuously informs the interplays between Chinese physicians and patients in current transitional China. Instead of being led by any ideas of patient rights and individual contracts, Chinese physicians, families as well as patients themselves are closely engaged in a value system in which the Confucian virtues and relation models direct medical practice in general and the physician-patient relation in particular. Confucian values and cultural factors, such as "following your moral conscience" , "looking for connections in solving difficulties" and "giving a face to a friend" , have been salient in reality. It is difficult to resolve any problems resulting from this practice by appealing to rights and contracts intertwined in Western individualistic culture. Chinese bioethicists, in order to provide feasible and ethical guidance to current Chinese practice, must carefully study the Confucian values and their operating mechanisms in biomedical reality. If they simply expect to sit and relax by introducing modern Western concepts and ideas such as "patient rights" and "contracts" , they will end up without offering any real assistance.

Abstract

On the basis of analyzing the health care system reforms in mainland China in recent years, this paper argues that it was the absence of a direction from Confucian bioethics that should have been responsible for major problems encountered in the reform as well as for the general dissatisfaction of the people with the results of the reforms.

From the viewpoint of Confucian morality, "medicine is the art of benevolence (*ren*)."
Confucian ethics naturally supports proper health care. The idea that "Confucianism and medicine share the same principle" is integrated in the tradition of conventional Chinese medical world. Confucian bioethics has abundant connotations. For example, the thought that "*min gui*" (the people as valuable) means that government ought to respect the people and cherish people's lives; the thought of "*ce yin*" (sympathy) implies that the physician should be compassionate with the patient; and "*ci bei*" (philanthropy) means that one should love every individual. These types of Confucian thought should be drawn on to guide medical practice. Most of all, it should be noted that benevolence (*ren*) is the core value of a health care system. In order to render the reform successful, this core value must be upheld. Health care markets should be established and regulated to contribute to the core value of benevolence. Doctors and hospitals are the performers of medicine as the art of benevolence. Confucian bioethics, as the guidance of health care system reforms, may help Chinese health care reforms develop healthily.

The Issue of Body and the Contemporary Dilemma of Abortion: A Critical Remark from a Traditional Chinese Perspective

Wang Jue

Abstract

Abortion is a subject of much controversy in contemporary Western culture. However, the heated debate produces a dilemma: pro-life or pro-choice. For the pro-life advocates, the fetus is regarded as a person and therefore has the absolute right to life, which is undeniable in any case. Even when pregnancy threatens the mother's life, the mother has no right to take the innocent life of the fetus; In other words, the choice of life or death should submit to pure chances, as some critics uphold. On the other hand, however, the pro-choice advocates claim that the pro-life argument is incoherent and radical, since the right to life should not include the right to use another person's body. In their view, the woman should enjoy complete control on her body as on her house. The woman has the right to abort, as long as she has the right to decide what happens in her body: no doubt the fetus has the right to life, but unfortunately, not in this body.

The ostensibly incompatible positions of the "pro-life" and the "pro-choice" actually share the same all-or-nothing strategy which is predetermined by the same image of the body. In the Western tradition, the body is viewed as a thing, and being a person is equated with controlling a body. Accordingly, it is inclined to obscure the existence of the mother which is viewed as only *chora*.

There is less debate on abortion in the context of Chinese culture. This does not mean that Chinese people are more barbaric over such issues, as some Western scholars imagine. This paper aims to propose that Chinese traditional thought has a different system of language about the issue of abortion based on its own body-schema. It argues that this language system may avoid the dilemma mentioned above.

Contrary to the Western body-schema, the Chinese body-schema does not admit the dualism of body and soul, and hence does not emphasize the absolute control of the person (or the soul) on the body. The body in the Chinese traditional thought is not viewed as a closed organism kept in dualism, but a continuum of one and the same level, or a texture, which keeps returning to itself by intertwining everything born from it, especially in terms of *qi* [氣] - vital energy - therefore there is no fixed limit between body and soul, or between my body and another person's body.

Concerning the issue of abortion, the Chinese body-schema can be further examined in three contexts. First, in the context of procreation, the sexual bodies are neither viewed as homogeneous nor heterogeneous, but coexist as symbiosis (of *yin* and *yang* [陰陽]): that is, the unity of two organismic processes which requires each other as a necessary condition for being what they are. This makes it possible for Chinese traditional thought to evaluate the meaning of the mother clearly, which is, however, depressed in the Western tradition. Second, in the context of the development of the fetus in the womb, the fetus is viewed as an essential part of the mother, like plants having flowers and fruits, or trees having roots. Relations of parents to children or children to parents are like two parts of a single body or the same breath / vital energy separately breathed, which can find direct responses from each other. Such a mutual influence becomes more and more apparent, which serves as an important limitation on abortion after the pregnancy lasts beyond three months. Finally, in the context of Confucianism, everyone's body is viewed as derived and inseparable from his parents, which suggests a new ethical horizon: the choice of moral values and behaviors is up to *qin* (intimacy [親]). *Qin* is neither individuals nor other bigger units (e.g. family, nation); it can never be substantiated, but is always already there as a vortex: everything having originated from it keeps returning to it, and just in this tension everything gets its proper ethical position. For example, in the case of abortion, not the rights, but the concrete ethical relations of the family, should first be taken into consideration. Under some circumstances, abortion may be a more responsible decision for other family members or *qin*, yet the fetus is still of irreducible importance, for *qin* naturally covers the fetus.

In conclusion, the Western one-sided body-schema (in which one body is shared by two persons) is far from showing the real relation in pregnancy. It leads to an all-or-neither strategy and thus falls into dilemma. In contrast, the Chinese body-schema can hit the balance between the woman and the fetus, or between the pregnant body and the socially ethical body (*qin*). The Chinese body-schema is closer to the concrete situation of the pregnant woman and thus has ethical advantages to overcome the dilemma in practice.

Abstract

In the spring of 2006, a Chinese woman maltreated a cat and caused indignation in Chinese society. Many individuals launched critiques on the woman with severe tongue, and public media took part in the report and critique of the incident. Some individuals argue that the woman infringed animal rights and the Chinese government should formulate a law to protect animal rights. This essay draws on Confucian moral and intellectual resources to contend that animals do not have rights and the Chinese government should not issue any law on animal rights.

The proposition of animal rights came from the modern Western "animal-protecting movement". The primary representative scholars who attempt to argue for animal rights are Peter Singer and Tom Regan: they hold that human beings and animals are equal and animals should have rights. This view, however, cannot fit into Confucian bioethics. On the Confucian view, human beings are the noblest beings in the world. The status of human beings is without question higher than the status of animals. Confucian scholars would never give a position to animals that would be same as human beings. Although Confucian scholars can agree with Tom Regan on the view that human beings are "the subject of life," they cannot accept the view that animals could be "the subjects of life." The Confucian arguments are very clear: animals do not have the virtue of *qin* (intimacy) between the father, and the son; they do not have the virtue of *bie* (difference) between the male and the female; and they do not have behavior norms (*de*). In short, human beings and animals are essentially different, on Confucianism, because human beings can cultivate the virtue based on the practice of rituals (*li* [禮]), while animals do not, have the practice of rituals at all. Accordingly, from the Confucian perspective, morality or ethics is only related with human life, but is outside of animal life. The relationship between human being and animals does not belong to the moral relationship. In a word, animal rights cannot be accepted by Confucian bioethics.

Upholding animal rights is consequently undesirably. Heightening animal status is equivalent to debase human status. This is to harm human beings. This paper concludes that legalizing animal rights is very dangerous.

The Issue of Human-to-animal Relationship from a Chinese Perspective: The Case of Xenotransplantation

Lei Ruipeng

Abstract

In different cultures there is a spectrum of opinions regarding what it is acceptable to do to animals, including whether it is morally acceptable or not to use them as a source of organs or tissues for transplants. This essay attempts to discuss these ethical issues in the Chinese cultural context. Chinese culture is primarily the combination of Confucianism, Buddhism and Daoism. There are diverse attitudes towards nature and differing views about the relationship of humans to animals. Confucianism emphasizes the principle of *ren* (benevolence) and demonstrates that the method of practicing *ren* is from near to far, from parents/siblings to other relatives, friends, co-workers, neighbors, patients, students etc, from present generation to future generations, from human beings to other animals, plants and ecosystem or nature as whole. On the other hand, Confucianism holds that humanity is most valuable in the world, certainly of a higher order than that of animals. These views would be compatible with the limited use of animals in medical procedures where the benefit to humans is clear, demonstrable and large. Buddhism emphasizes simple, non-violent, gentle living. Its first precept involves abstention from injury to life, and not depriving a living being of life. These views may entail a direct prohibition on the use of animals for medical purpose. Daoism places the harmony between human beings and nature in general in high esteem. It recognizes that human beings are not separate from nature but a small part of the natural world. Human beings should not seek to dominate or interfere with nature but should instead stand in a relationship of care and concern for continued flourishing. Accordingly, Daoism might regard any form of xenotransplantation as an unacceptable intervention with nature.

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Abstract

The problem of euthanasia (or mercy killing) is quite important in contemporary ethics. There have been a large amount of arguments among many circles. However, most contemporary discussions are limited to the theoretical resources of medicine, philosophy and ethics. In religious ethics, especially Buddhist ethics, exists abundance of intellectual resources that could be drawn on.

This essay analyses several general representative value judgments which support euthanasia. It is not difficult to find that both extreme utilitarian views and extreme human rights views on euthanasia can be taken as originating from either the classical Greek thinking or the modern Enlightenment thinking. Contemporary moralists are unable to take advantage of such views to get out of the difficulty around the issue of euthanasia. Such views often consist of some general principles, such as autonomy, beneficence, justice and etc. Interestingly, both the supporters and opponents of euthanasia can use the same set of such principles to make their arguments, and cannot persuade the other side. This situation indicates the impoverishment of such views for solving bioethical problems. It is then necessary to introduce some other traditional resources, especially Eastern religious perspectives, to reconsider the problem of euthanasia from a wider background.

From the Buddhist view, all sides of the contemporary debate over the problem of euthanasia - no matter whether it is from the background of Christianity or from modern humanist thinking, actually share the same theoretical presuppositions and originate from the same cultural traditional background, although they seem to be dramatically and severely different. Both Christian, theologians and modern Western humanist intellectuals cut death from daily human life, viewing death as an enemy which people should challenge and overcome. As Buddhists see it, this attitude will surely bring the problem of euthanasia to a mess. Buddhism understands that death and life cannot be entirely separated from each other. This does not mean that Buddhism must support active euthanasia. Rather, to introduce Buddhist thinking resources into consideration over this problem could provide us a brand new perspective of understanding this problem, and may give us some new resolutions of euthanasia.

Abstract

This paper attempts to show that Laozi's thought covers a sense of bioethics and carries profound moral implications for contemporary society. His basic thought includes: Human existence and development must be based on the essential rule of nature (*dao*); a thorough understanding of *dao* can improve human adaptation; and human value and dignity must be realized based on natural and good social relations and interactions.

In natural relations, Laozi thought that the *dao* of nature is also the rule of person; that is, natural rule should also be a person's behavior standards. Human existence and development must maintain a harmonious unification with nature. In personal relations, Laozi thought that one should treat other people generously and beneficially, helping others do well. At the same time, Laozi emphasized that one must control and restrict one's desires and passions. As he put it, "if you do not compete with anyone else, nobody will defeat you."

Laozi's thought has good ethical implications for today. First, along with fast economical development, humans should pay attention to the preservation of the natural environment. Society's sustainable development depends on a harmonious human unification with nature. Second, government should have a responsibility to maintain harmonious relations among different classes and areas of people. Third, in medical activity, preventive medicine, rather than aggressive procedures, should be taken the main medicine. Finally, serious research into Laozi's thought for the sake of bioethical studies can significantly deepen our understanding of humans, nature and development.

The "Life" Idea of Confucianism and Its Derivable Bioethical Principles

Yang Tongwei and Wang Yunling

Abstract

"The great virtue of Heaven and Earth is life" - this proposition is a concentrated expression of the Confucian philosophy of life. Here, "Heaven and Earth" is not just an objective existence, but also has the virtue that is ethically brilliant. That "life" is the great virtue of Heaven shows that Heaven not only has the meaning of life but also has the sense of value. Thus, the Confucian philosophy of life, which holds a deep respect for "fate" and "truth", respects the origin of life, respects everything between heaven and earth, and respects the link among heaven, earth and person. Under this principle of respect, cherishing life becomes an important Confucian thinking.

The life that Confucian said is the existence that can have self-development, self-creation, self-evolution and self-renewal. Therefore, the "life" idea including the principle of purpose: every life is purposeful, the purpose of life is to improve and perfect. Due to the respect for life and the purpose of life, "life" idea leads to the "development" principle: all things are full with the development. Confucians in the Qin dynasty thought that the development principle implies an ecological ethics that is limited to the use of season. Later, the Confucians further thought that any one or any person has its own independent life value and meaning of life. So, all things should be respected, understood and loved.

From the Confucian view, the purpose of cognition is service to moral practice. On morally practical level "life" involves pursuit of harmony. People ought to attempt to attain the harmony among heaven, earth and the people. It is an inherent humanism thinking that love should go for all the people, with differentiation notwithstanding. Through harmony, natural, human and social, systems will come as an organic whole. This not only represents the needs of humans to cultivate and nurture self-life but also represents a developmental human direction.

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Abstract

China, with a civil history of 5000 years, has rich cultural resources. Chinese culture differs from Western culture in the content of thought, the means of thinking and the form of expression. Generally, Chinese culture is not an analytical, discursive, dualistic system. Rather, it is characteristic of an entire, comprehensive monism. In the humanities, Chinese have integrated literature, history and philosophy into one system, making them an integral whole. As the main body of Chinese culture, Confucianism, Daoism and Buddhism agitate and annotate each other, becoming a cultural unity. Finally, the core of Chinese culture is the thought of morality.

Chinese culture includes the following important ideas. First is the unity of heaven and human. From the Chinese view, nature as a big cosmos and human as a small cosmos are closely bound up and regarded as an organic whole. The concept of "the unity of heaven and human" runs through every aspect of human social life: political, economic, custom, moral as well as the relation between human and nature.

Second is the unity of mind and body. Under this view, the body and the mind are interdependent. It emphasizes that the life is an integral whole and cannot be separated sharply between mind and body. The process of life is the process of keep the balance and harmonizing between body and mind. The third is the unity of knowing and doing. This idea takes that knowing and doing cannot be taken separately, they must be linked up with each other. A focus is given to practice - knowing is always serving for the purpose of doing. Finally, Chinese culture carries rich concepts of life.

These characteristics exert great influence on bioethics. Taking the issue of euthanasia as an example. Should euthanasia be moral and legal? How should we choose euthanasia? From the Chinese view, these are in-depth problems concerning at least how we should understand human life as a unity of mind and body. A terminal patient usually has both bodily and psychological suffering. If we only attempt to relieve his bodily suffering by offering euthanasia, we will cut apart his whole life and be unable to embody the humanistic spirit of medicine.