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## 道、自然、生命價值

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道、自然、生命價值  
Dao, Naturalness and the Value of Life

本期編輯：張 穎  
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#### 摘要

以老莊的道家思想為憑鑒，切入對自然之物的生命倫理審視，萬物的發端離不開生命之道，生命的兩重價值在於健康與自由。理解生命之端倪在於合乎自然，它不僅善待自然界中的有機物與無機物，而且有效地遵循自然界的生命規律。對人類生命與自然生命的關係的認識是在交互超越主義的框架下進行，它們之間無所不在、無時不在的互動提供了一種視域融合式的自然辨證法觀念。在一個更寬廣的生命倫理學層面，我們必須把生命主體的範圍由人類推廣至自然界的所有生物，它們的生命不僅與人類一樣擁有內在價值，而且也應該被賦予道德權利。對自然生命的倫理審視，是對人類在生命倫理學的生態系統層面所提出的要求。自然生命保護的倫理原則，基本上可歸類為：健康原則、權利原則、自主原則、公正原則、關懷原則與尊重原則。

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#### 摘要

道家學派產生於中國歷史上的春秋戰國時期，他的代表著作主要包括《老子》、《莊子》、《列子》等。道家豐富的生命倫理學思想主要包括崇尚自然的生命觀、保身盡年的生命價值觀、少私寡欲和崇尚無為的養生觀、尊道積德和崇尚自由的道德觀，以及提倡天人合一的生態觀。在現代社會發展過程中，道家生命倫理學思想對尊重人性、堅持生命至上，維護人的發展；對人類社會整體的健康和諧發展；對適度消費、保持資源有序利用和推動社會可持續發展；對維護人類社會協調發展；對人類修德養生以及對現代生態觀和環境保護都有著重要的借鑒價值。通過對道家生命倫理思想的研究，我們可以看到東方哲學智慧的閃光點，歷史證明東方哲學思想有著和西方一樣光彩奪目的歷史，在現代社會發展過程中，我們面臨著許多新問題，而西方工具主義對此則顯得力不從心，因此借鑒東方智慧，發掘東方先哲思想則顯得尤為重要，歷史的現實已經證明東方智慧，尤其是中國古代哲學，所具有的思想智慧有更為重要的現實意義和參考價值。

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### 摘要

莊子的生命自由觀是一種用自由來定義生命的哲學觀念，其核心內容是追求無待的絕對自由觀，以“吾喪我”來消解人的主體意識、“齊萬物”的平等精神，以及同生死的觀念。無待的自由是指一種絕對的、不依賴於外在條件的自由，它體現為無己、無功和無名。“無待”的主旨就是超越主觀和客觀的對立，超越有限的自我，達到無限而自由的自我。“喪我”便是摒棄偏執的我、固執的我。這個偏執的“我”是封閉的我，是假我；喪失了“我”的“吾”才是開放的我，才是拋棄了偏執的本真之我。莊子的“吾喪我”乃是一種消解主體意識的方式，超越了西方主體哲學的主觀和客觀的二元對立模式。“齊物論”闡發的是平等思想，它包括三個方面：即物物平等、人人平等、人與萬物平等。莊子認為人的生死是自然世界中的一個普通事件，人的身體乃是由外在物質世界元素(氣)假借而成，只是暫時的湊集，終究是要滅亡的。這些哲學觀念對中國生命倫理學的建構具有重要的意義，主要表現在：消解人的主體性和自主性，以區別於西方生命倫理學尊重自主性原則；物物平等、人人平等以及人與萬物平等的思想對生命倫理學提出了更高的要求；以貴生、養生的方法來善待生命，反對對生命的強干涉主義。

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## 自然觀與中國傳統藥物學的倫理性：以《山海經》為例

王小林

### 摘要

傳統中國藥物學與飲食行為密切相關，這就是所謂“醫食同源”的來源。而古代服食藥物行為往往伴隨著濃厚的宗教祈禱和原始咒術色彩，二者相輔相成，難解難分，故又有“巫醫不分”的稱謂。然而，在生態保護愈來愈受重視的今天，因“藥”與“食”界限模糊不清而導致大量捕殺和採集“藥物”，已經成為一個不可迴避的社會問題。中國醫學傳統中的藥物學，究竟以怎麼樣的自然觀念為基礎？其面臨的倫理學課題又是什麼？對此，本文擬以漢代文獻《山海經》為例作一簡略考察和分析。

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### 摘要

臨終關懷也稱為“安寧療護”、“善終服務”、“寧養服務”，主要指對生命臨終病人及其家屬進行生活護理、醫療護理、心理護理、社會服務等的關懷照顧，是現代社會一種強調身一心一靈的全人、全家、全社會、以及全程的全方位醫療方式。其目的是為臨終者及家屬提供心理及靈性上的支持照顧，使臨終者達到最佳的生活品質，並使家屬順利度過與親人分離的悲傷階段。本文以現代生死學為框架，從道家哲學，特別是《莊子》一書中所體現的生命倫理觀，探討構建道家臨終關懷的可能性與現實性。

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## 從道家的道德視域看人權與生命倫理

陳強立

### 摘要

於2005年9月30日至10月2日期間，在加拿大蒙特利爾(Montréal) 一個討論人權及基本藥物獲取的研討會上，與會者草擬了一份名為〈蒙特利爾獲取基本藥物的人權宣言〉(以下簡稱〈宣言〉)。該〈宣言〉主要是針對貧窮國家的人民無法獲得基本藥物去治療一些普通的疾病，而備受痛苦煎熬的狀況，並指出“我們有責任去達成一種社會的和國際的秩序，在這種秩序中的人權，包括取得基本藥物的權利，是獲得充分實現的。這項責任必須在制度和政制策劃上確認及體現出來。在個別國家及全球層面上，那些政策、規則和制度必須促使‘取得基本藥物’這一權利得以實現。”本文並不反對為貧國人民爭取合理的待遇，本文所要探討的是〈宣言〉把社會及國際秩序奠基在人權(包括取得基本藥物的權利) 是否有充分的理論根據這一問題。本文的基本論旨是：人權倘若被理解為一種自由主義式的自然權利，那麼人權就並非人類的共同道德的核心。本文通過泰勒(Charles Taylor) 稱之為“原子論”(Atomism) 的一種社會哲學觀點來說明自由主義式的自然權利的性質，並由此而證成上述論旨。如此一來，〈宣言〉把社會及國際秩序奠基在人權(包括取得基本藥物的權利) 是否有充分的理論根據就不無疑問。

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## Naturalness and its Bioethical Implications

Zhou Guowen

### Abstract

Daoism is a life philosophy that concerns living in line with the rules and patterns of nature. It is ecocentric instead of anthropocentric. In other words, Daoism sees the universe as an organic whole in which there is an intrinsic interconnectedness between the natural world (including animals) and human beings. The two values emphasized by Daoism are health and freedom, both of which are linked to the Daoist conception of nature and naturalness. The Daoist idea of naturalness (*ziran*) is based on the cosmological view that all things come from the Dao and that all things transform according to its pattern. This essay examines the Daoist ethics of “natural life” and how it is understood within the bigger picture of an ecosystem shared by all living things. The author contends that the principle of health—the physical and spiritual well-being of a person—and the principle of human freedom should be associated with the ecological concerns of today.

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## Contemporary Relevance of Daoism and its Ethical Views

Ji Kezhou

### Abstract

Daoism was one of the major philosophical traditions of ancient China, based on the teachings of Laozi and Zhuangzi. This essay focuses on the Daoist view of human life and its relation to the environment, and argues that the ethical dimension of Daoism is still relevant to life today. Given the many ecological and bioethical crises we are now confronting, it is important that we re-evaluate Daoism, especially its view on the unity between humans and nature.

This essay deals with human health in terms of physical health, mental health and environmental health. These aspects correspond to the three dimensions of the Daoist concept of “harmony”: harmony with oneself, harmony with other people, and harmony with the environment. Uncovering the traditional roots of Daoism will help us to reconstruct a moral philosophy that values life, especially in a world that has become dominated by capitalism and consumerism.

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## Zhuangzi, Life, and Daoist Bioethics

Li Hongwen

### Abstract

Freedom is a key concept in the philosophy of Zhuangzi. This kind of freedom requires a deconstruction of the “subject...predicate” logic and an attitude that views all things equally. The ethical views of Zhuangzi focus on the notion of “losing oneself” or “forgetting oneself”, the purpose of which is to subvert the position between subject and object and to see things as they are. Unlike the Western idea of individual autonomy, Zhuangzi’s concept of freedom is based on the interconnectedness between individuals. This essay contends that the Daoist position on the meaning of human life and freedom can serve as a source of inspiration when we consider the many bioethical issues we face today—including the issue of life and death—and how to interpret those issues within the Chinese context.

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## Traditional Chinese Medicine: Its Naturalist Viewpoints and Ethical Implications in the Case of the *Shanhaijing*

Wang Xiaolin

### Abstract

Traditional Chinese medical theory holds that medicine and food come from the same source. As means of both preventive remedies and treating disease, medicine and food are categorized according to their “effectiveness,” which in turn connects things with their specific phases in the natural world. The *Shanhaijing* (the *Classic of Mountains and Seas*) is largely a fabled geographical and cultural account of pre-Qin China as well as a collection of myths. Through a textual analysis of this ancient text with an emphasis on its account of medicine and food, this essay argues that the practice of medicine in ancient times was often associated with belief systems and religious ritual practices. The author attempts to show that the Chinese view of medicine, including that of Daoism, is largely based on a conception of natural life and the environment that is atheistic and a form of naturalism that is essentially theistic.

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**Abstract**

In the past, the term “hospice” was rooted in the centuries-old idea of offering a place of shelter and rest, or “hospitality,” to weary and sick travelers on long journeys. In 1967, Dame Cicely Saunders first applied the term “hospice” to the specialized care of dying patients at St. Christopher's Hospice in London. In the contemporary world, hospice care now refers to care that is targeted specifically at terminally ill patients. Sometimes called “end-of-life” care, hospices aim to provide humane and compassionate care for people in the last phases of an incurable disease, so that they may live as fully and comfortably as possible.

This essay discusses issues relating to hospice care in China, from the framework of the philosophy of death and dying and the Daoist viewpoint on life and death, as outlined in the *Zhuangzi*. According to Zhuangzi, the world of experience is constantly transforming and death is part of that transformation. Hence, it is possible for the adaptive qualities of the perfectly well-adjusted person to remain balanced in the midst of this maelstrom of change and transformation. This realization of the impermanence of life and the transient nature of worldly fame and wealth leads to the Daoist ethical positions of “non-attachment” (*wuzhi*) and “non-self” (*wuwo*), which can help the individual to ultimately transcend the dichotomy between life and death, or life-affirmation and life-negation. This essay argues that a positive view towards life and death, as represented in Daoism, can help the patient and their family to deal with the pain of terminal illness. The essay also points out that good hospice care, which includes the physical, emotional, and spiritual needs of the patient, is an ethical and social issue that requires attention from both academia and society. The ideal model for hospice care should involve H (Hospitality), O (Organized Care), S (Symptom Control), P (Psychological Support); (Individual Care), (Communication), and E (Education).



**Abstract**

An international workshop entitled *Human Rights and Access to Essential Medicines: The Way Forward* was held from September 30 to October 2, 2005 in Montréal, Canada. At the conclusion of the workshop, the participants drafted the *Montréal Statement on the Human Right to Essential Medicines*, which was reprinted in a paper written by Thomas Pogge. Article 3 of the statement claims that we have a responsibility to achieve a social and international order in which human rights—including the right to essential medicines—are fully realized and that this obligation must be recognized and reflected in the design of institutions and policies. I examine that claim in this essay, and argue that if the concept of rights is understood as liberal rights, then the claim is dubious. Liberal rights imply an individualistic moral perspective that not all moral traditions endorse, including Daoism. This will be shown by analyzing the nature of liberal rights in terms of atomism, the philosophical doctrine that Charles Taylor uses to characterize liberal thought.