

**PHIL5551 Topics in Comparative Philosophy:**  
**The Philosophy of Death —Between East and West**  
**2025-26 Term 1**

Teacher：陶國璋教授

Time：Saturday 14:30-17:30

Location：YIA LT8

**Course overview:**

死亡作為不可知卻不可避免的終極事實，深刻影響人類對存在的理解。虛無的恐懼常使死亡成為禁忌，人類或逃避面對，或訴諸長生術與宗教神秘主義試圖超越。然而，設想未來的能力讓人類意識到死亡的必然性，激發對生命本質與意義的追問：生命是什麼？為何存在？為何終將消逝？這些問題從死亡的陌生感出發，指向存在的根源，驅使我們探尋如何安頓死亡的恐懼與遺憾。

本課程以死亡為核心，結合社會學（集體對死亡的態度）、心理學（恐懼與臨終歷程）、哲學（存在與虛無）、宗教（救贖與來世），跨學科剖析這一人生極限問題。

**Learning outcomes:**

1. 認識死亡的不同情境與各種有關死亡的現象
2. 批判各種有關死亡的迷信
3. 舒緩死亡的恐懼感
4. 了解死亡的苦痛與學習臨終關懷
5. 思考死亡與人生的意義

**1.1 本課進路**

- 探討死亡問題如何引發好奇(形而上學探究：生命與死亡的本質)與焦慮(虛無與孤獨的恐懼)。
- 介紹課程進路：整合社會學、心理學、哲學、宗教與藝術，參考佛教世界的虛幻性與康德的現象與物自身區分，分析死亡的認知局限。

**1.2 好奇與焦慮的發問**

- 區分兩種發問：好奇（知識性）與焦慮（存在的本相）。
- 參考佛教五蘊與無我，探討死亡恐懼如何源於對感官世界的執著。

**1.3 死亡問題的解決與消融**

- 區分“解決”（Solve，如宗教救贖提供答案）與“消融”（Dissolve，如佛教空性超越問題）。
- 介紹佛教般若學如何以空性消融生死二元，與莊子《齊物論》比較。

## 2. 死亡的剖析

### 2.1 臨終關懷的理論：庫布勒-羅斯（Elisabeth Kübler-Ross）

- 臨終五階段：否認（Denial）、憤怒（Anger）、討價還價（Bargaining）、抑鬱（Depression）、接受（Acceptance）。
- 善終方法：探討臨終關懷如何促進心理與靈性平靜。
- 對比日本電影《入殮師》（瀧田洋二郎）或《破地獄》的死亡儀式，分析東方人的死亡忌諱。

### 2.2 死亡恐懼的分析

- 死亡的害怕（Fear）：
  - 醜陋形象：屍體腐敗的恐懼，參考佛教“九想觀”（屍體冥想）如何化解執著。
  - 痛苦：肉體與精神折磨，與佛教苦諦（Dukkha）對話，探討痛苦的無常性。
  - 失去擁有物：財產與地位的喪失，參考五蘊的非我性質。
  - 失去親人朋友：分離的痛苦，與小津安二郎《東京物語》的家庭無常主題呼應。
  - 失去身體控制：無力感，參考康德現象界中的主體性喪失。
- 死亡的怖慄感（Dread）：
  - 獨自上路的孤獨感：與存在主義（卡繆）的荒誕感比較，探討孤獨的心理根源。
  - 失去自我統一性：對比佛教無我（Anatta）與柏拉圖的靈魂不朽觀。
  - 虛無感：參考般若學的空性（Śūnyatā），消融虛無恐懼，與《黑客帝國》的虛擬世界對話。

### 2.3 科學的量化死亡觀

- 生命與死亡現象：探討生物學死亡定義（腦死亡、心跳停止）。
- 熱力學第二定律與熵：分析死亡作為熵增過程，生命趨向無序，參考佛教緣起觀的無常性。
- 對比：斯賓諾莎與愛因斯坦的宇宙必然性

### 2.4 神秘經驗的反思

- 靈魂存在與否：分析靈魂概念，參考佛教無我、柏拉圖的靈魂不朽與亞里士多德的形質論。
- 瀕死體驗（Near-Death Experience, NDE）：探討科學與超自然解釋。
- 超自然靈界體驗：反思靈界現象，參考佛教輪迴與康德的物自身不可知論。

### 2.5 宗教的安慰

- 宗教的普遍特質：探討宗教如何以來世與救贖緩解死亡恐懼。
- 道教的長生升仙：分析煉丹與仙化，與佛教無我及輪迴觀對比。
- 基督教的永生觀：探討死後世界與靈魂救贖。
- 佛教的回應：透過無我與空性超越輪迴，參考《心經》的“無老死，亦無老死盡”。

### 2.6 死亡的藝術表現

- 死亡情景的刻畫：分析藝術家如何呈現死亡，如日本浮世繪中的無常意象。
- 繪畫、音樂、電影：探討日本電影中的死亡主題，如小津《東京物語》的家庭無常、宮崎駿《千與千尋》的靈魂旅程、《Run Lola Run》的緣起業力。
- 生命的觀賞態度：參考日本物哀美學，培養接受死亡的審美與哲學態度。

## 2.7 哲學的消融（此部份的比例較多）

- **宗教教義的詭論**：分析永生觀的邏輯矛盾，神跡與心理投射問題。
- **科學方法的限制**：探討量化的死亡觀（如熵理論）的局限，化質歸量的科學方法不能剖析人生的曲折性及幽玄性。
- **柏拉圖與亞里士多德**：靈魂不朽（柏拉圖《斐多篇》）與形質論（亞里士多德），與佛教無我對比。
- **佛教的虛幻性**：五蘊與緣起揭示感官世界與死亡的空性，般若學消融恐懼，參考《金剛經》。
- **康德的現象與物自身**：死亡屬不可知範疇，理性反思其倫理意義。
- **莊子的泯生死**：莊子《齊物論》超越生死二元，泯生死、齊是非的智慧。
- **儒家未知生，焉知死**：對待個體生命與文化生命的態度：

Task nature	Description	Weight
1. 課堂寫作	共分 3 次，每次約 20 分鐘（分析課堂中的專題，例如死亡與人生意義，安樂死正反論據）	30%
2. 期終評核（最後一課） Open book( 可帶 7 頁 A4 資料)	評核形式： 專題發揮，例如：比較科學與宗教對死亡的看法； 如何超越死亡的恐懼感；死亡能消融嗎？哲學能否消融死亡？	70%

## Course schedule

週數	課題	指定閱讀材料	
1	導論一：	趙遠凡：《死亡的藝術表現》，第一章《上古時代—恐懼與神祕》p.1-11 北京，群言出版	
2	死亡的階段	Kubler-Ross Elisabeth, On Death and Dying, London: Taristock Publications, 1970 選段	
3	科學、宗教以外探討死亡的進路	陶國璋：《會通佛教、康德、海德格爾的齊物論》，香港，中華，2023 年 選段	
4	生命存在的意義	V. Frankl: <i>Man's search for Meaning</i> , Boston, Beacon Press, 2017 (選段)	
5	如何舒緩死亡的痛苦	The Diving Bell and The. Butterfly, Jean-Dominique. Bauby, 1952- 選段... 鮑比以(邱瑞鑾譯)：《潛水鐘與蝴蝶》選段，台北，時報，1998	

		年。	
6	死亡的藝術表現	課堂影片	
7	科學的死亡觀	Richard Dawkins: <i>The Selfish Gene</i> (選段) 道金斯：《自私的基因》(選段)，台北，天下文化出版社，2018	
8	宗教的安慰	傅偉勳：《死亡的尊嚴與生命的尊嚴》選：基督宗教、印度教、佛教部份，台北，正中，1993 年	
9	哲學的反思（一）	《西藏生死書》選讀第三篇第十八章，索甲仁波切著，鄭振煌譯，台北市：文化事業股份有限公司，1996 年。	
10	哲學的反思（二）	陶國璋《哲學的陌生感》：第二章《存在的陌生感》，香港，匯智出版社，2003 年	
11	哲學的反思（三）	陶國璋：《會通佛教、康德、海德格爾的齊物論》，香港，中華，2023 年 選段	
12	哲學的反思（四）	陶國璋：《會通佛教、康德、海德格爾的齊物論》，香港，中華，2023 年 選段	
13	最後一課	成績評核	

## I 主要參考書：

1. Kubler-Ross Elisabeth, *On Death and Dying*, London: Taristock Publications, 1970
2. 陶國璋：《會通佛教、康德、海德格爾的齊物論》，香港，中華，2023 年。

## II 中文參考書：

3. 陶國璋：《無聊、空虛、絕望的哲學舒緩配方》，台北，2046 出版社，2024 年。
4. 傅偉勳：《死亡的尊嚴與生命的尊嚴》，台北，正中，1993 年。
5. 段德智《死亡哲學》台北，洪葉文化 1994 年。
6. 郭子華：《死的困撓與生的執著》，北京，人民大學，1992 年。
7. 蘇恩佩：《死亡別狂傲》，香港，突破，81 年初版。
8. 鄭曉江：《中國死亡智慧》，台北，東大圖書，1991 年。
9. 曹聚仁：《浮過了生命海》，香港，三育圖書，1974 年。
10. 威克科克斯、蘇頓（嚴平譯）：《死亡與垂死》，北京，光明日報，1990 年。
11. 米奇·阿爾博姆(吳洪譯)：《相約星期二》或《最後十四堂星期二的課》，上海，上海譯文，1998 年。
12. 鮑比以(邱瑞鑾譯)：《潛水鐘與蝴蝶》，台北，時報，1998 年。
13. 賢：《杏林隨筆》，香港，突破，1991 年。
14. 西西：《哀悼乳房》，台灣，洪範，1996 年
15. 楚冬年：《計劃死亡》，香港，商務，1990 年。
16. 邱仁宗：《生死之間》，香港，中華，1988 年。

17. 巴納德、穆契南（黃塵譯）：《死亡的奧秘》，台北，國家，1977 年。
18. 雷蒙穆迪（孫慶餘譯）：《揭開死亡之迷》，台北，求精，1977 年。
19. E.雲格爾（林克譯）：《死論》，香港，三聯，1996 年。
20. 鶴見濟：《完全自殺手冊》，台北，茉莉，1994 年。
21. 趙遠帆：《死亡的藝術表現》，北京，群言，1993 年。
22. 菲力浦·維岡，史蒂芬妮·維岡，《我還活著，潛水鐘之愛》，水晶，1998 年。
23. 井村和清：《愛的手札 給我的女兒們》，台北：東販，2006 年。
24. 唐·派普 賽思·墨菲，《去過天堂 90 分鐘》，台北，究竟，2007 年。
25. 依品凡：《重新活過來》，台北，遠流，2003 年。
26. 米奇·艾爾邦：《再給我一天》，台北，大塊文化，2007 年。
27. 艾力克·埃馬紐埃爾·史密特，《最後 12 天的生命之旅》，台北，方智叢書，2004 年。
28. 克理希那穆提：《生與死》，台北，方智叢書，1995 年。
29. 一行禪師：《你可以不生氣》，台北，橡樹林，2003 年。
30. 一行禪師：《你可以不怕死》，台北，橡樹林，2003 年。
31. 弗蘭克：《活出意義來》，台北，光啟文化，2008 年。
32. 盧雲，《浪子回頭--一個歸家的故事》，台北，校園書房，1997 年。
33. 盧雲：《受傷的治療者香港》，基道出版社，1998 年。
34. 盧雲：《鏡外：生死之間省思》，香港，基道出版社，1992 年。
35. 盧雲：《始於寧謐處——默想基督徒生命》，香港，基道出版社，1991 年。
36. 戴邁樂：《弦外之音》，台北，光啟文化，2000 年。
37. 戴邁樂：《慧眼禪心》，台北，光啟文化，2003 年。
38. 戴邁樂：《聽蛙》，台北，光啟文化，1998 年。
39. 戴邁樂：《觀蛙：心靈默想極短篇》，台北，光啟文化，2002 年。
40. 尤金歐凱利：《追逐日光》，台北，商周出版，2006 年。
41. 蘇絢慧：《死亡如此靠近》，台北，大塊文化，2001 年。
42. 陸幼青：《生命的留言（死亡日記）》，台北，香海文化，2001 年。
43. 山崎章郎：《一起面對生死》，台北，圓神，1994 年。
44. 龔立人：《眼淚並未抹乾》，香港，基道出版社，2000 年。
45. 何紫：《何紫情懷》，香港，山邊，1996 年。
46. 索甲仁波切：《西藏生死書》，台北，張老師文化，1998 年。
47. Bernies Siegel：《愛、醫藥、奇蹟》，台北，遠流，2001 年。
48. 聖嚴法師：《歡喜看生死》，台北，法鼓，2009 年。
49. 永元輔：《大往來》
50. 楊牧谷：《再生情緣》，卓越出版社，1993 年。
51. 杜拉斯（Marguerite Duras），《廣島之戀》，瀋陽：春風文藝，2000 年。

### III 英文參考書目：

52. Kubler-Ross Elisabeth, *Questions and Answers on Death and Dying*, NY: Macmillan 1976.
53. Kubler-Ross Elisabeth, *Death: The Final Stage of Growth*, New Jersey: Prentice Hall, 1975.
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57. Maquire Daniel, *Death by Choice*, NY: Image Book, 1984.
58. Grof Stanislaw, *Books of the Dead: Manuals for Living and Dying*, London: Thames and Hudson, 1994.
59. Wein Robert F, *Ethical issues in Death and Dying*, NY: Columbia U.Press, 1986.

60. Davidson Glen; *Living With Dying: A Guide For Relatives and Friends*, Angsburg: Fortress, 1990.
61. Peachy Mark, *Facing Terminal Illness*, Pennsylvania: Herald Press, 1981.
62. Bluebond-Lagner Myra, *The Private Worlds of Dying Children*, Princeton: Princeton Un. Press, 1978.
63. Ariès, Philippe, *Western Attitudes Towards Death*, Baltimore: Johns Hopkins UP, 1974
64. Badham, Paul and Linda Badham (eds), *Death and Immortality in the Religions of the World*, New York : Paragon House, 1987
65. Bowker, John, *The Meanings of Death*, Cambridge: Cambridge UP, 1993
66. Malpas, Jeff and Robert C. Solomon (eds), *Death and Philosophy*, London: Routledge, 1998\*
67. Mother Teresa, *In My Own Words*, New York : Gramercy Books, 1997
68. Peck, Scott, *Denial of the Soul: spiritual and medical perspectives on euthanasia and mortality*, New York : Harmony Books, 1997.
69. Kushner, Harold, *When bad things happen to good people*, New York : Schocken Books, 1981.
70. Thich Nhat Hanh, *Living Buddha, Living Christ*, New York : Riverhead Books, 1995.
71. Thich Nhat Hanh, *Peace is every step : the path of mindfulness in everyday life*, edited by Arnold Kotler, New York, N.Y. : Bantam Books, 1991
72. Thich Nhat Hanh, *Creating true peace : ending violence in yourself, your family, your community, and the world*, New York : Free Press, 2004,
73. de Mello, Anthony, *Taking flight : a book of story meditations*, New York : Doubleday, 1990
74. Nouwen, Henri, *The wounded healer : ministry in contemporary society*, Garden City,N.Y. : Image Books, 1979
75. Nouwen, Henri, *The return of the prodigal son : a story of homecoming*, London : Darton, Longman and Todd, 1994
76. Frankl, Viktor, *Man's search for meaning*, Boston : Beacon Press, 2006
77. Pausch, Randy, *The last lecture*, New York : Hyperion, 2008.
78. Kubler-Ross, Elisabeth, *On death and dying*, London: Tavistock, 1970
79. Albom, Mitch, *Tuesdays with Morrie*, New York : Anchor Books, 1997
80. Albom, Mitch, *For one more day*, London: Sphere, 2007
81. Walsch, Neale Donald, *Conversations with God*, New York : G.P. Putnam's Sons, 1996
82. Eugene O'Kelly, *Chasing Daylight: how my forthcoming death transformed my life : a final account*, New

#### course website

哲人絮語 （部分問題自行參考：安樂死、自殺類型、安撫痛苦、不朽的幻象等）

[https://www.youtube.com/watch?v=ErnuDqyLYic&list=PL9qAt67yGYw5V3zmmWwIGdmvnPNQ\\_F-uF&index=140&ab\\_channel=Gavinchiu%E8%B6%99%E6%B0%8F%E8%AE%80%E6%9B%B8%E7%94%9F%E6%B4%B](https://www.youtube.com/watch?v=ErnuDqyLYic&list=PL9qAt67yGYw5V3zmmWwIGdmvnPNQ_F-uF&index=140&ab_channel=Gavinchiu%E8%B6%99%E6%B0%8F%E8%AE%80%E6%9B%B8%E7%94%9F%E6%B4%B)

#### Feedback for evaluation

##### Feedback for evaluation:

1. Students are welcome to give feedback on the course at any time. They can do so by communication to teacher or tutor in class, by email, posting comments and questions to the eLearning platform, or during tutorials.
2. As with all courses in General education, students evaluate the course through a survey and written comments

at the end of the term.

### Academic honesty and plagiarism

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>.

With each assignment, students will be required to submit a signed [declaration](#) that they are aware of these policies, regulations, guidelines and procedures. For group projects, all students of the same group should be asked to sign the declaration.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.

### Grade Descriptors for Essays

#### Argument Theory Analysis Writing Style

[Excellent] A (85 – 92) or

[Very Good] A- (80 – 84)

- You provide a detailed and specific thesis statement that clearly describes the main claim(s) you will be arguing for and indicates how what you plan to say adds something to the discussion, rather than mostly repeating the material we have read.
- You defend your claims in a well-developed way by giving and explaining your reasons for your position.
- You identify likely objections, present them charitably and respond to them effectively.
- You carefully explain the theoretical and/or practical implications of your argument.
- You provide an accurate account of the relevant parts of the theory.
- You illuminate the relationship between the theory's conclusion(s) and its arguments.
- You quote relevant key passages with proper citations.
- You define key terms, and explain their role and how they relate to each other.
- You discuss what the thinker would probably have said about an issue by drawing on what he/she did say about other related matters.
- You choose your words carefully. The language is precise rather than vague, natural rather than awkward, straightforward rather than ostentatious.
- Each piece of the essay is presented in a way that makes it clear to the reader how it is relevant to your thesis.
- Where appropriate, you use real or hypothetical examples to help illustrate abstract points.

[Good]

B+ (76 – 79), B (72 – 75) or B- (68 – 71)

- Thesis statement is clear, but general and unambitious.
- The reasons given to support claims are occasionally weak or too brief. Some claims in need of defence are merely asserted.
- Some key objections are not considered, or the response is weak or too brief.

- Theoretical and/or practical implications are not explained, or the explanation is vague and imprecise.
- There are minor inaccuracies in the account of the theory. Some small points are overlooked.
- The theory's arguments for its conclusion(s) are described, but the relationship between them is not explained, or the explanation is vague and imprecise.
- Use of quotations is sometimes missing or erratic or without proper citations.
- Some key concepts are not defined, or are defined carelessly.
- The language is generally clear, but occasionally lacks precision or naturalness or desirable simplicity.
- The relevance of small parts of the essay is not made clear.
- Illustrative examples are used rarely or not at all.

[Fair]

C+ (64 – 67), C (60 – 63) or C- (56 – 59)

- Thesis statement is absent or insignificant or confused.

- The reasons given to

support claims are usually weak or too brief. Many claims in need of defence are merely asserted.

- Objections are not considered, or they are
- There are significant inaccuracies in the account of the theory. Some major points are overlooked.
- The theory's conclusion(s) are

described without reference to its arguments.

- The language is often unclear, due to being vague or awkward or ostentatious.
- The relevance of significant parts of the essay is not made clear.
- Illustrative examples are used incorrectly or not at

all.

- only a straw-man version, or the response is ineffective.
- Implications are not identified, or they are asserted without explanation.
- The argument is likely to contain contradictions.
  - Use of quotations is missing or erratic or without proper citations.
- Key concepts are not defined, or are defined incorrectly.

[Pass]

D+ (53 – 55) or

D (50 – 52)

- You demonstrate an awareness of what an argument is, and try to make one.
- You grasp at least the main features of some of the theory's most important points.
- The language is intelligible more often than not.

[Fail]

F (0-49)

- You show little awareness of what an argument is, fails to make an argument, and shows almost no effort to make one.

• You fail to grasp any of the major features of the theory. You have a fundamentally flawed and distorted understanding of the major points of the theory. On the whole, you demonstrate almost no effort in representing the theory accurately.

- The language is more unintelligible than not and the meaning of the language is very hard to discern. The essay is thoroughly unorganized.

Grade Descriptors for Essay Examinations

[Excellent]

A (85 – 92) or

[Very Good]

A- (80 – 84)



#### Argument

- You faithfully reconstruct the author's positions, and prove this knowledge by knowing the argument(s) supporting the theses in the text.
- You evidence independent and self-initiated thinking and understanding of the arguments and philosophical problems through your ability to present your own counter-arguments and possible replies to counter-arguments.

#### Theory Analysis

- You exhibit thorough understanding of the relations of the themes presented in the various texts.
- You demonstrate a comprehensive understanding of the relations between the various subjects and authors discussed in the course.
- You demonstrate an above-average facility in judgment by applying the various theories to cases and situations presented in the course of the exam.

[Good]

B+ (76 – 79),

B (72 – 75), or

B- (68 – 71)

#### Argument

- You can faithfully reconstruct the author's positions, and demonstrate a basic comprehension of the arguments supporting those positions.
- You show some independence in thinking, but have difficulty developing your own criticisms and rebuttals to criticism.

#### Theory Analysis

- You exhibit relatively complete understanding of the relations between the authors and the themes presented in the various texts.
- You show some basic, though average, facility in judgment by applying the various theories to cases and situations presented in the course of the exam.

[Fair]

C+ (64 – 67),

C (60 – 63), or

C- (56 – 59)

#### Argument

- You demonstrate an ability to properly relay information about the various texts and the positions contained therein, but have difficulty re-constructing the arguments, presenting counter-arguments, and criticism.
- You can faithfully relay information, but you show no independence in philosophical thinking, fail to show basic competence in philosophical argumentation and have a difficulty understanding arguments.

#### Theory Analysis

- You show an incomplete understanding of the relations between the authors discussed in the course as well as the themes presented in the various texts.
- You demonstrate competence to memorize information, but you have some difficulty applying various theories to cases and situations presented in the course of the exam.

[Pass]

D+ (53 – 55), or

D (50 – 52)

#### Argument

- You demonstrate some understanding of the course content, but have difficulty relaying accurate information about the positions and the arguments for such positions in the text.

#### Theory Analysis

- Although the answers are readable, you exhibit seriously incomplete understanding of the content as well as the relationships between authors and themes covered in the readings and discussed in class.
- You fail to demonstrate facility in the application of various theories to cases and situations presented in the course of the exam.

[Fail]

F (0-49)

Argument

- You demonstrate no understanding of the course content. You relay inaccurate information about the positions and arguments for those positions in the text.

Theory Analysis

- The answers are unreadable, and your answers exhibit a complete lack of understanding of the relationships between authors and themes covered in the readings and discussed in class.