

孔子死亡觀中的「終極關懷」——以《論語》為討論中心

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摘要

本研究以《論語》為主要範圍，透過孔子與死亡相迎的情感、行為表現，以及對喪祭、鬼神的認知分析指出，他主張仁與禮內外相協兼盡的方式，教導人們當超越有限以追求無限，讓生命的斷裂成為另一種延續，成為一有意義與價值的真實存在。在結合宗教哲學家保羅·田立克（Paul Tillich, 1886-1965）「終極關懷」（ultimate concern）的概念下，就此而言，孔子的死亡觀實指向一種對仁與禮的終極關懷。即面對生命的終止，仁與禮的具體實踐才是孔子的終極關懷。本文從死亡的觀點切入，在哲學脈絡的整合下，詮解孔子對個體生命存在的積極看法。對孔子的死亡觀提出不同的觀察點，除確保孔子生死智慧之立足於現世外，也將提供相關學門研究的參考。

關鍵字：死亡觀、終極關懷、保羅·田立克

Confucius's 'Ultimate Concern' in the sight of death—Discussions Centered on the Analects

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Abstract

This research will be based mainly on the Analects. An analysis is completed including Confucius's feelings and behaviors while facing death, and his recognition of a funeral, worship, ghosts and gods. The analysis demonstrates that Confucius asserted benevolence and rites have to be coordinated internally and externally. He taught people to surpass limit and to pursue after limitless. He also taught people to see the breakup of life as another continuation. He thought that would be of significance and a real existence of merit. According to an ultimate concern from a religion philosopher, Paul Tillich, (1886-1965) Confucius's sight of death is oriented to the ultimate concern from benevolence and rites. In other words, Confucius's ultimate concern is equal to a concrete practice of benevolence and rites. As a beginning from the view of death, this article also integrates with the thread of philosophy to interpret Confucius's positive viewpoint of the existence of individual life. This article provides with different observation points to assure Confucius's intelligence about life and death of being independent to current times, and to be consulted by related learning spheres.

Keywords : sight of death 、 ultimate concern 、 Paul Tillich