

Confucianism, Buddhism,
Daoism, Christianity and
Chinese Culture

汉英对照

儒释道耶
与中国文化

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“博雅双语名家名作”出版说明

1840年鸦片战争以降，在深重的民族危机面前，中华民族精英“放眼看世界”，向世界寻求古老中国走向现代、走向世界的灵丹妙药，涌现出一大批中国主题的经典著述。我们今天阅读这些中文著述的时候，仍然深为字里行间所蕴藏的缜密的考据、深刻的学理、世界的视野和济世的情怀所感动，但往往会忽略：这些著述最初是用英文写就，我们耳熟能详的中文文本是原初英文文本的译本，这些英文作品在海外学术界和文化界同样享有崇高的声誉。

比如，林语堂的 *My Country and My People*（《吾国与吾民》）以幽默风趣的笔调和睿智流畅的语言，将中国人的道德精神、生活情趣和中国社会文化的方方面面娓娓道来，在美国引起巨大反响——林语堂也以其中国主题系列作品赢得世界文坛的尊重，并获得诺贝尔文学奖的提名。再比如，梁思成在抗战的烽火中写就的英文版《图像中国建筑史》文稿（*A Pictorial History of Chinese Architecture*），经其挚友费慰梅女士（Wilma C. Fairbank）等人多年的奔走和努力，于1984年由麻省理工学院出版社（MIT Press）出版，并获得美国出版联合会颁发的“专业暨学术书籍金奖”。又比如，1939年，费孝通在伦敦政治经济学院的博士论文以 *Peasant Life in China—A Field Study of Country Life in the Yangtze Valley* 为名在英国劳特利奇书局（Routledge）出版，后以《江村经济》作为中译本书名——《江村经济》使得靠桑蚕为生的“开弦弓村”获得了世界性的声誉，成为国际社会学界研究中国农村的首选之地。

此外，一些中国主题的经典人文社科作品经海外汉学家和中国学者的如椽译笔，在英语世界也深受读者喜爱。比如，艾恺（Guy S. Alitto）将他1980年用中文访问梁漱溟的《这个世界会好吗——梁漱溟晚年口述》一书译成英文（*Has Man a Future?—Dialogues with the Last Confucian*），备受海内外读者关注；

此类作品还有徐中约英译的梁启超著作《清代学术概论》(*Intellectual Trends in the Ch'ing Period*)、狄百瑞(W. T. de Bary)英译的黄宗羲著作《明夷待访录》(*Waiting for the Dawn: A Plan for the Prince*), 等等。

有鉴于此, 外语教学与研究出版社推出“博雅双语名家名作”系列。

博雅, 乃是该系列的出版立意。博雅教育(Liberal Education)早在古希腊时代就得以提倡, 旨在培养具有广博知识和优雅气质的人, 提高人文素质, 培养健康人格, 中国儒家六艺“礼、乐、射、御、书、数”亦有此功用。

双语, 乃是该系列的出版形式。英汉双语对照的形式, 既同时满足了英语学习者和汉语学习者通过阅读中国主题博雅读物提高英语和汉语能力的需求, 又以中英双语思维、构架和写作的形式予后世学人以启迪——维特根斯坦有云:“语言的边界, 乃是世界的边界”, 诚哉斯言。

名家, 乃是该系列的作者群体。涵盖文学、史学、哲学、政治学、经济学、考古学、人类学、建筑学等领域, 皆海内外名家一时之选。

名作, 乃是该系列的人选标准。系列中的各部作品都是经过时间的积淀、市场的检验和读者的鉴别而呈现的经典, 正如卡尔维诺对“经典”的定义: 经典并非你正在读的书, 而是你正在重读的书。

胡适在《新思潮的意义》(1919年12月1日,《新青年》第7卷第1号)一文中提出了“研究问题、输入学理、整理国故、再造文明”的范式。秉着“记载人类文明、沟通世界文化”的出版理念, 我们推出“博雅双语名家名作”系列, 既希望能够在中国人创作的和以中国为主题的博雅英文文献领域“整理国故”, 亦希望在和平发展、改革开放的新时代为“再造文明”、为“向世界说明中国”略尽绵薄之力。

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I. AN INQUIRY INTO THE POSSIBILITY OF A THIRD-PHASE DEVELOPMENT OF CONFUCIANISM

Is there the possibility for Confucianism to have a third-phase development? In saying this we mean to regard the school of thought advocated by Confucius, Mencius, and Xunzi during the Spring and Autumn Period and the Warring States as the first-phase development of Confucianism. After the Han Dynasty Buddhism spread to China. Under the impact of Buddhist ideas, a Confucian school of idealist philosophy emerged during the Song and Ming dynasties. It greatly pushed forward the Confucian doctrines and constituted the second-phase development of Confucianism. Over the last century, Western civilization has found its way into China. Especially around the time of the May Fourth (1919) Movement, Marxism was also disseminated into our country. That gave an even bigger and more serious impact on China's traditional thought and culture. Under such circumstances, is it possible for Confucianism to have a third-phase development? Can it be brought back to life? Can it still have a role to play in China in particular and the world at large? In my opinion, it is perhaps too early to conduct an all-round discussion of this issue. However, to raise questions and opinions from certain angles in an attempt to push the inquiry forward may prove helpful.

In discussing whether it is possible for Confucianism to have a third-phase development, we must, first of all, acquire a clear understanding about the basic spirit of Confucianism. Regarding this basic spirit, there have been in the past, and may be in the future, a variety of different views. The existence of different views is not necessarily a bad thing; it may help deepen the study of this issue. In clarifying the basic spirit, I think attention should be paid to two parts: the part of thoughts that have been constantly effective in the entire course of development of Confucianism, and the part of thoughts that still have vitality today. To combine the two for consideration, we may perhaps find out whether a third-phase development of Confucianism is possible from a certain aspect.

Running through the entire course of development of Confucianism, I believe, are two basic elements that still bear a major significance to us today: one is idealism, the other humanism; and the two are connected.

Confucianism is a kind of idealism. Starting from Confucius, this school of thought has cherished the ideal of having a society in which “right principles prevail” and has made every effort to materialize the ideal in the real world. Despite its acknowledgment of the unattainability

壹 关于儒家思想第三期发展可能性的探讨*

儒家思想有没有第三期发展的可能性，这是把春秋战国时期孔孟荀等看成儒家发展的第一期；汉朝以后佛教传入中国，在经过佛教思想的冲击之后，到宋明产生了理学，儒家思想有了很大发展，成为儒家思想发展的第二个时期；近百年来，西方文明的传入，五四运动前后马克思主义又传入中国，这一冲击比佛教对中国传统思想文化的冲击更大、更严重，在这样的情况下，儒家思想有没有第三期发展的可能性？它会不会“死而复生”？它还能不能在中国、在世界上起作用？我想，全面地讨论这个问题或者为时过早，但试图从某些方面提出一些问题和看法，也许对于推动这一问题的探讨是有益的。

讨论儒家思想第三期发展的可能性，首先应弄清儒家思想的基本精神。对于儒家思想的基本精神过去有各种各样不同的看法，今后仍然会有各种各样不同的看法。有不同的看法并不一定是坏事，它会推动对儒家思想的基本精神的研究。弄清儒家思想的基本精神，我觉得可以注意两点：一点是要注意贯穿儒家思想整个发展过程中经常起作用的某些思想；另一点是它到目前为止仍然有活力的那一部分。把这两个方面统一起来考虑，也许可以从某一侧面看到儒家思想有没有第三期发展的可能性。

我认为贯穿整个儒家思想发展过程中有两个基本精神对我们今天仍有很大意义，一是理想主义，二是人本主义，而这两者又是结合在一起。

在中国传统思想中有一种理想主义，从孔子起就向往着“天下有道”的社会，并且极力想把它实现于现实社会之中，甚至并不

of such a goal, it still insists that one should foster the ideal and dedicate oneself to realize it in the spirit of “doing the impossible.” Therefore when Zigong asked Confucius: “What if one can generously give to the people and provide relief to them? Can that be called benevolence?” Confucius answered: “One who behaves with benevolence must be a saint! Even Yao and Shun fell short of that.” Evidently Confucius did not regard the society of Yao and Shun’s time as a society of man’s highest ideal. Thus it involves the problem of what we should see as an ideal society. According to the Confucians, an ideal society is an ideal, which has the possibility, and not the necessity, of being realized. Despite the fact that an ideal society has never been realized before, it is a matter of fundamental importance, a problem of one’s attitude toward life, whether or not one should seek to realize it. It is the Confucians’ belief that one should ceaselessly seek after it. This is why, as I see it, people at that time criticized Confucians as “being ignorant of world affairs.” Though it is not necessary that an ideal society be realized in the real world, it can be, as far as the Confucian philosophers are concerned, realized in their minds. Why is it that *West Inscription* by Zhang Zai was so highly respected by later Confucians? It was that, as I see it, *West Inscription* embodied the Confucian spirit of seeking to realize an ideal society, plus that Zhang Zai had already built in his mind the ideal society. True, whether the ideal society in which “the people are my brothers and I share my things with them,” as Zhang Zai conceived, could be realized in the real world was important to him, but more important was whether one could have a world outlook of pursuing an ideal society. Therefore the last sentence of *West Inscription* says: “I carry on my pursuit when alive, and rest at ease when I die.” While one lives, one has a duty to fulfill. The duty is to exert oneself for the realization of the ideal “world of commonweal.” It can be said that this is an attitude of “concerning oneself only about the cultivation instead of the gains.” Whoever holds such an attitude toward life has a clear conscience. Don’t we today need to have an attitude

like this more than ever?

Confucianism is a kind of idealism that has humanism as its prerequisite. Why is it that man must have an ideal and seek to build an ideal society? According to the Confucians, man is the most important factor in the world, because he can “formulate ethics for the universe, provide sustenance for the people, carry forward consummate learnings into posterity, and win peace for thousands of generations to come.” Confucius said: “Man can enhance the Way and not the reverse.”

认为它完全能够实现，但却认为人们应有这种理想，应有“知不可而为之”的精神而致力于此。所以当子贡问孔子“如有博施于民而能济众，何如？可谓仁乎？”的时候，孔子回答说：“何事于仁，必也圣乎！尧舜其犹病诸。”可见孔子并没有认为尧舜时期的社会就是人类最高的理想社会。因此，就有一个对于理想社会应如何看的问题。照儒家看，理想社会就是一种理想，它只有实现的可能性，但并不一定能把这种可能性变成现实性。尽管理想社会从来没有实现过，但要不要追求它却是一个根本性问题，是一个人生态度问题。孔孟认为，对于它应去不断地追求，所以当时人批评儒家“迂阔”。我看问题就在于此。理想社会虽然不一定能在现实中实现，但对于古代的哲人来说，却可以在他们的心中实现。为什么张载的《西铭》那么受后来宋明理学的重视？我想就在于《西铭》体现了古代思想家追求理想社会的精神，而且在他的心中已经建立了这个理想社会。张载理想中的“民，吾同胞；物，吾与也”的社会是否能实现，这对他来说固然很重要；但更重要的是人能不能有一种追求理想社会的人生态度，所以《西铭》的最后一句是“存，吾顺事；没，吾宁也。”人生在世必须去尽自己的责任，这个责任就是如何为实现理想的“大同世界”而奋斗，为这个理想可以说是“只问耕耘，不问收获”，这样的人生态度是问心无愧的。今天难道我们不是更加需要这种人生态度吗？

儒家思想是一种理想主义，这种理想主义又是以它的人本主义为前提的。人为什么要有一个理想，要追求建立一理想社会？照儒家看，人在天地中是最重要的，他能“为天地立心，为生民立命，为往圣继绝学，为万世开太平”，所以孔子说：“人能弘道，非道弘人。”

The “Way” or the “Way of Nature” is an objective existence. But it needs to be enhanced and carried forward by man; it has to be effected by man through practice. How can man embody the “Way of Nature”? If, as the Confucians envisaged, man can understand how “Heaven is integrated with man,” “knowledge is integrated with practice,” and “feeling is integrated with scenery,” man can then attain the loftiest realm of being a man. In other words, man can congeal in his heart the ideal of the true, the good, and the beautiful.

The integration of Heaven with man, knowledge with practice, and feeling with scenery are the three basic propositions the Chinese traditional philosophy made about the true, the good, and the beautiful; they are the ideal realms the Confucian school has been trying to attain. Why is it that Confucianism is in pursuit of the three integrations? In my opinion, Confucianism is nothing more than a teaching that teaches one how to behave oneself; namely, one should set a demand on oneself and hold oneself responsible to the world and the nation. This is a very common question, but involves a task extremely difficult to fulfill. Whoever has attained such an ideal realm of the true, the good, and the beautiful is a saint.

Although the proposition of integrating Heaven with man is designed to illustrate the relations between man and the entire universe, it begins with man as the center of the universe. *Zhongyong (The Golden Mean)* stated: “Being honest is the Way of Heaven. Striving to be honest is the Way of man. An honest man hits the right Way without difficulty and understands it without deliberation. One who conforms oneself to the Way of Heaven without qualm is a saint.” Therefore a saint not only behaves himself in conformity with the requirements of the Way of Heaven but also assumes as his responsibility the fulfillment of such requirements. In living a life in this world, one should not behave oneself with a passive attitude; rather, one should “make unremitting efforts to improve oneself” in order to embody the ceaseless flow and evolution

of nature. In this way, man will set a demand on himself; he will find a reason for his existence and foster a lofty ideal. Since one has set a demand on oneself and found a reason for one's existence, the most important thing is for one to "integrate one's understanding with one's behavior" so that one can have a unified viewpoint on understanding and behavior in terms of morality and self-cultivation. The three programs and eight articles outlined in *Daxue (The Great Learning)* tell us exactly what this is about. It is said in *Daxue*:

The Way of the great learning lies in shedding light on the bright principles, being close to the people, and stopping at nothing but the

“道”（或“天道”）是客观存在的，但“道”要人来发扬光大它，要人在实践中体现它。人怎样体现“天道”？儒家认为，如果能了解“天人合一”“知行合一”“情景合一”，那么人就有了一种做人的最高境界，也就可以把其美好的理想凝聚于心中。

“天人合一”“知行合一”“情景合一”是中国传统哲学关于真、善、美的三个基本命题，也是儒家所要追求的理想境界。儒家思想为什么要追求这三个“合一”呢？我认为，儒家思想无非是教人如何做人，对自己应有一个要求，对天下国家应有一个责任感，这是一个很普通的问题，但也是一个极难做到的问题。达到了这个“天人合一”“知行合一”“情景合一”的真、善、美的理想境界的人是圣人。

“天人合一”的问题虽然是说明人和整个宇宙的关系，但它是把人作为宇宙中心来考虑的，《中庸》中说：“诚者，天之道也；诚之者，人之道也。诚者，不勉而中，不思而得，从容中道，圣人也。”因此，圣人的行为不仅应符合“天道”的要求，而且是以实现“天道”的要求为己任。人生活在天地之中，不应取消极态度，而应“自强不息”，体现宇宙大化的流行，这样的人就会对自己有个要求，有个做人的道理，有个高尚的境界。既对自己有个要求，要有个做人的道理，最重要的是要做到“知行合一”，有个道德修养上的知行统一观。《大学》的三纲领八条目就是告诉我们这个道理，它说：“大学之道，在明明德，在亲民，在止于至善”；“古之欲明明德于

utmost good. Those in ancient times who wanted to shed light on the bright principles for the world had to first bring order to their own kingdoms. To bring order to their kingdoms they had to first bring their own houses to order. To bring their houses to order they had to first cultivate their own moral character. To cultivate their own moral character they had to first set their minds straight. To set their minds straight they had to first foster a sincere desire. To foster a sincere desire they had to first carry knowledge to the utmost degree. To carry knowledge to the utmost degree they had to first inquire into the properties of things. Having inquired into the properties of things, they were able to carry knowledge to the utmost degree. Having carried knowledge to the utmost degree, they were able to foster a sincere desire. Having fostered a sincere desire, they were able to set their minds straight. Having set their minds straight, they were able to cultivate their own moral character. Having cultivated their own moral character, they were able to bring their houses to order. Having brought their houses to order, they were able to bring order to their kingdoms. Having brought order to their kingdoms, the whole world would be at peace.

This is a process of cognizance, still more a process of moral practice. Man must have an ideal, and the highest ideal is to “achieve peace” so that human society can attain a realm of “Great Harmony.” And the world of “Great Harmony” requires that everyone should set for himself a demand for being a man, a reason for being a man, and “not do to others what one does not wish done to oneself.” Noted Confucius: “To implement my principle is nothing more than being honest and just.” Whether the ideal society of “Great Harmony” can be attained or not remains a question, of course. But a Confucian must have such a goal and find pleasure in pursuing it. To lead an existence in the world and be a man, one must find pleasure in doing it and appreciate the creation of the universe. And to have a true appreciation of Nature one must be able to display creativity and man’s spiritual realm in reproducing the “creation

of the universe." One must be able to show why man should be a man, to create poetry and prose "masterpieces," paintings of "superb work," and music like "sounds of nature." This is why art requires that "feeling be integrated with scenery." Wang Fuzhi observed: "In name feeling and scenery are two things, but in reality they are inseparable. Those gifted in writing poetry are capable of unlimited wit. A witty line naturally has feeling in the midst of scenery and scenery in the midst of feeling." "Once feeling is integrated with scenery, a witty remark is ready at hand." When one enters the realm of creation, it will be a realm in which the true, the good, and the beautiful are integrated with one another. This is precisely where the meaning of life and the highest ideal of mankind lie. Confucius described himself as "doing things at will without violating rules at the age of seventy." Probably it was the ideal realm as mentioned

天下者，先治其国。欲治其国者，先齐其家。欲齐其家者，先修其身，欲修其身者，先正其心。欲正其心者，先诚其意。欲诚其意者，先致其知。致知在格物。物格而后知至，知至而后意诚，意诚而后心正，心正而后身修，身修而后家齐，家齐而后国治，国治而后天下平。”这是一个认识过程，更是一个道德实践的过程。人应该有理想，最高的理想是“致太平”，使人类社会达到一个“大同”的境地。而“大同”世界的基本要求就是每个人对自己有个做人的要求，要有个做人的道理，要能“己所不欲，勿施于人”，孔子说：“吾道一以贯之”，“忠恕而已矣。”理想的“大同”世界能否达到自然是个问题，但儒者应有这个要求，并从中得到做人的乐趣。盖人生活在天地之中，要做人，也要有做人的乐趣，要能领略天地造化之功；而真正能领略天地造化之功的，就必须能于再现“天地造化之功”中表现人的创造力，表现人的精神境界，表现人之所以为人者，使诗文成为“至文”，使绘画成为“神品”，使音乐成为“天籁”。所以艺术的要求是“情景合一”的，王夫之说：“情景名为二，而实不可离。神于诗者，妙合无垠。巧者则有情中景，景中情”；“情景一合，自得妙语。”当人进入这一创造的境界，这将是真、善、美合一的境界；人生的意义、人类的最高理想正在于此。孔子说他“七十而从心所欲不逾矩”，大概就是这样一种境界，

above. Indeed, it must be the realm of a saint when whatever one says and does is in harmony with the entire universe, society, and one's own frame of mind.

That Confucianism still has a value for its continued existence is perhaps due to the sole fact that it provides us a reason for being a man. It is most difficult for one to be a man, still more to maintain a harmony between oneself and nature, society and others, or between one's inside and outside in body and soul. Is such a requirement unnecessary in today's world? As Confucianism only tells us the reason for being a man, we should not set demands on it in other aspects. And it should come as no surprise that it suffers from some inadequacies.

自己的一切言行和整个宇宙、社会、自己的身心都和谐了，这种境界是真、善、美合一的境界，自然也就是圣人的境界了。

儒家思想之所以仍有存在的价值，也许就仅仅在于它告诉我们一个做人的道理。做人是最不容易的，做到和自然、社会、他人以及自己的身心内外的和谐更是不容易的，难道今天的世界不应有这样的要求吗？正因为儒家思想只是告诉我们一个做人的道理，就不应从其他方面要求它。它有不足的方面，也不应该奇怪。