

当代中国哲学丛书

深渊与 巅峰

论尼采的
永恒轮回学说

SHENYUAN YU DIANFENG

陈君华 ● 著

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陈君华，1968年生，湖南邵阳人。1991年毕业于同济大学管理学院，获工学学士学位；1995—1998年、1995—2002年先后就读于复旦大学哲学系外国哲学专业，分别获哲学硕士和博士学位。现为同济大学德国哲学与文化研究所、同济大学文法学院哲学与社会学系副教授。出版著作3部，发表论文十余篇。

总 序

中国正处于一个历史巨变的时代。虽仍困难重重,问题重重,但一个蓬勃向上的中国已经出现在历史的地平线上。希望使人激动与兴奋;困难又使人焦虑与迷惘。在这千载难逢的历史时刻,我们这个伟大的民族迫切需要智慧的思想——哲学,这是历史对处于命运转折点的当代中国人提出的时代要求。

的确,社会上存在着一股崇尚实利的思潮,在此情势下,似乎没什么比谈论哲学更不合时宜了。但是,每一个伟大的文明背后,都有伟大的哲学存在。哲学是一切文化的核心,是民族精神生命的体现,是文明成熟的标志。它是文明人类对自身命运和全人类命运的思考,它指引人类理智地选择自己的道路和趋向的目标。人无远虑,必有近忧。没有哲学的民族更是注定不会有远大的前途。王国维讲,哲学是“人类一日存,此学即不能一日亡也”,正是指明了这一点。一个物质文明飞速发展的中国,不能没有,也迫切需要有与之相适应的思想和文化建设;处于历史巨变中的中国,需要有自己的哲学家为之深思和前瞻;崛起的中华民族,应该再次给人类提

供自己的智慧和思想。我们生活的时代,正由“国际化”向“全球化”发展。我们不仅面临自己的特殊问题,而且也面临人类的共同问题。从人类历史发展的宏观角度看,人类文明正处于一个紧要关头。一方面,现代科技和经济制度第一次向人类展示了永久摆脱贫困的现实可能性;另一方面,人类在其精神生活和价值体系上从未像现在这么不定和迷惘。各种社会冲突乃至战乱不断向人类提出这样的问题:我们如何进入下一个一千年?回答这样的问题需要思想,需要智慧,一句话,需要哲学。不错,哲学从未像现在这么衰落,但哲学自我更新的契机也正在这似乎黯淡的现实状况中。“当代中国哲学丛书”的出现,恰恰证明了这一点。

哲学起源于人类的问题意识,起源于人类对自己生存的一般状况、一般条件和前景的困惑和疑问。今天,我们处在一个前所未有的重要历史时刻,面临许多前所未有的重大问题,迫切需要有新的思想去思考、探索、研究和总结。这种历史要求证明中国哲学已经具备自我更新的外部条件。而且,哲学本身的特性也决定了不断创新是哲学的动力与生命。“哲学”一词在古希腊文中的原义是“爱智之学”。哲学追求的并不是平庸空洞的抽象构造或人云亦云的陈词滥调,而是启人魂魄的智慧创造。这也是人们对哲学的最大期待。中国哲学的前途在于有原创性的思想。因此,我们期待,也努力促成为当代中国哲学的研究和发展开拓新路的著作不断问世。

新的历史条件不仅要求哲学有新的思路,也要求它更加直面生活,直面世界及其问题。但这不等于说哲学不应该有自己的问题。历史上哲学的重大问题无不来自哲学家对现实

问题的思考。当哲学家将这些问题上升到理论和哲学层次时,就更突出了它们的基本性和重要性。无论是历史条件还是哲学自身的发展,都要求哲学家,尤其是一流哲学家,将眼光放在那些重要而基本的问题上,放在有远大发展前景的理论与方法上,放在已成为人类宝贵精神资源的伟大思想上。

必须承认,与人文科学的其他学科相比,哲学在中国近代以来的发展是相对落后的。这表现在像政治哲学、法哲学、社会哲学、道德哲学、宗教哲学、艺术哲学、文化哲学和历史哲学等专门哲学门类在中国几乎还是空白。不要说专著,即使是专门的研究论文也不多见。就此而言,当代中国哲学离国际水准和规模还有不小的距离。逐步建立这些哲学分支学科不仅对于建设当代中国哲学,而且,对于将中国哲学研究提高到国际水准都具有极为重要的意义。“当代中国哲学丛书”希望能为此作出自己的贡献。

哲学探讨的是关于人类存在最一般和最基本的问题,因此,哲学的概念、范畴、问题与方法有相当高的普遍性,哲学思想的任何成果都具有普遍的意义。哲学首先是哲学,然后才有传统、立场、学说、倾向和内容等等区别。无论是中西哲学还是马克思主义哲学,只要是哲学,就应有共同关心的基本问题,区别只在于这些问题的提出、理解和回答上。因此,沟通各种不同的哲学传统对于发展当代中国哲学来说就尤其显得重要。成熟的中国哲学只能在融会贯通了各种不同哲学传统精华的基础上产生。正如王国维早就指出的:“异日发明光大我国学术者,必在兼通世界学术之人,而不在一孔之陋儒,固可决也。”当代中国哲学只有在与世界哲学积极对话交流

中才能形成自己的特色。这就要求中国哲学家同样能研究国际哲学界关心的一般和前沿的哲学问题,并提出自己的独特见解。当代中国哲学应该在未来的世界哲学中占有它应有的地位。这就要求当代中国哲学著作具有国际公认的专业性和学术规范性。这也是本丛书给自己提出的基本要求。

我们深信,中华民族将充满着智慧进入下一世纪。生机勃勃的当代中国哲学将向世人证明我们是一个睿智的民族,一个成熟的民族,一个真正优秀的民族。

谨序。

“当代中国哲学丛书”编委会

Abstract

According to Nietzsche's own explanation, the doctrine of eternal recurrence is his real thought. The mission of Zarathustra is to preach this doctrine as being the Eternal Recurrence Instructor. However, just like what Nietzsche himself knows, due to the uniqueness of this doctrine, the public will misunderstand and oppose it. In fact, after Nietzsche passed away, his doctrines such as the will to power, overman and anti-Christianity have been widely accepted. However, the eternal recurrence has not caught real attention or only got some attention, which might mainly be the misunderstandings. The reason to cause this misunderstanding of the eternal recurrence is that ever since the founding of Christianity people have become the firm believers of teleology and linear progress while Nietzsche's eternal recurrence is strongly against this belief in Christianity (Chapter One).

The other reason leading to the misunderstanding of the eternal recurrence is that people ignore the internal relationship between the eternal recurrence and the history of western philoso-

phy. There are two aspects that can well demonstrate this relationship: on one hand, long before Nietzsche brought up the doctrine of eternal recurrence, either in ancient Greece or Christian traditions the thought of eternal recurrence has been existing. No matter this thought existed openly or secretly, it has always been existing and never disappeared as time goes by. On the other hand, either the eternal recurrence in the western traditions or Nietzsche's has close relationship with the Becoming that is the fundamental problem in the western Mechanism. The starting point for Nietzsche's eternal recurrence is to re-gain the innocence of becoming then provide the mankind with the extreme freedom and courage to live. In this chapter, we will carefully examine how Nietzsche defended the innocence of becoming (at the same time the existence of mankind as well) to further study his doctrine of eternal recurrence (Chapter two).

In order to fully understand the problems that Nietzsche's eternal recurrence faced or the real meaning of his doctrine, we need to briefly go through the history of relevant philosophy. So we do the research on the thought of becoming in some famous philosophers. These philosophers are Anaximander and Plato from ancient Greece and Nietzsche's mentor in philosophy, Schopenhauer, the contemporary philosopher from Germany. From Nietzsche's point of view, Anaximander is the founder of the pessimism in ancient Greece because he was the first person to look at the world of becoming and believed that the original of

the universe is the indefinite of chaos and non-necessity. Since in this chaotic universe none is for certain, there is no opposition and conflicts in it. Therefore the becoming of any thing with defined necessity is the shameful betray to the original universe. So all of becoming are sinned and must be punished. The severest punishment to becoming is that none of them can escape from the death and being destroyed. In Anaximander's thought, becoming has lost its innocence and become sinned and punishable. After Anaximander, Plato thought that becoming is declination in which becoming only means changing from good to bad while the becoming in Schopenhauer is the contemporary version of that from Anaximander. Due to this pessimistic thought of becoming, western mechanism always try hard to overcome and get rid of becoming and hold this as their critical mission. In short, the philosophy becomes the criticism against becoming. Since the existence of mankind is the seamless becoming, the criticism against becoming has become the killer of human life. At the beginning Nietzsche was deeply influenced by this pessimistic thought of becoming and treated becoming as the meaningless stupid games. Although he thought the doctrine of authoritative becoming is genuine, he believed this doctrine was fatal. So Nietzsche was working hard to find the way to overcome becoming as well (Chapter Three).

But later Nietzsche has changed his thought dramatically. After getting rid of the influence of Schopenhauer and going on

his own way of philosophy, Nietzsche was no long criticizing and depreciating becoming. He would not treat becoming as an objective he needs to overcome any more. On the contrary, he made up his mind to defend becoming since “ only the innocence of becoming can bring us the biggest courage and freedom. ” Therefore, Nietzsche believe we must defend the innocence of becoming—the existence of mankind as well. If becoming itself is sinned, the existence of human being is meaningless and sinned as well. Moreover, if our existence is sinned and only sinned we can survive, all of our effort in life is sinned and we would act like maledicted Oedipus; the more we do against sin, the sinner we become. Just like what is preached by Buddhism, all of our effort in surviving is useless. The more effort we put the more faults we will commit and sinner we will be. Based on this understanding, how to blow away the heavy cloud of Sin and Punishment over human heads and re-gain the innocence sky for living has become the most important mission for Nietzsche in Philosophy. In fact, Nietzsche claimed that “ I am always working around the clock to prove the innocence of becoming. ” He emphasized again and again that “ Becoming needs to be clarified ... Becoming must be assured at every moment. ” In order to re-gain the innocence of becoming, Nietzsche started to re-evaluate all the values existing in the west. This revaluation mainly includes eliminating the belief of Sin and Punishment and overthrowing the illusion of the linear progress and the belief of teleology in Christianity. After

these revaluations, the external factors that made becoming lose its innocence have been moved. (Chapter Four)

However, to regain the innocence of becoming one critical task is to overthrow the concept of being which is always on top of becoming. Since the true world is the extreme format of the traditional and retroactive concept of being, to truly win back the innocence of becoming we must first overthrow the true world. After the world resume its true nature of eternal becoming, the problems with death and disappearance in becoming come to the surface. Therefore, based on his will to power Nietzsche further re-valued the death and disappearance. Nietzsche believed that the disappearance of one thing does not mean that it is meaningless. Because of the great creativity of will to power, other things also have great value and want to stand on the stage of will to power. Therefore, the existing actors on that stage will have to leave and the things will disappear accordingly. After completing these defensive revaluations, Nietzsche thought that we have truly won back the innocence of becoming. The regain of the innocence of becoming is a huge breakthrough in philosophy since for the first time in the history the existence of human beings was put into the realm of infinite possibility. Mankind was not treated as dead locked and predetermined survivor any more. Mankind now is the un-definitive animal (Chapter Five).

After regain the innocence of becoming, the world turns to its original appearance: The only true world is the world of be-

coming; no world of being or true world exists to oppose this world of becoming. At the same time, this pure becoming world has no final goal at all. This type of world is the world of eternal recurrence. However, Nietzsche clearly understood that eternal recurrence is also the theoretic foundation for Christian nihilism that denies all the possibilities for the life. To make sure that his eternal recurrence becomes the highest affirming for human being itself and will not be overthrown, Nietzsche needs to provide the real objections against eternal recurrence in nihilism. How to get rid of the nihilism factor in the doctrine of eternal recurrence? What are the fundamental differences between his affirming doctrine of eternal recurrence and the old and passive Christian doctrine of eternal recurrence? These tough questions made Zarathustra ill badly. —So how did Zarathustra recover from this illness? In fact, these questions all related to the concept of the Same which is an important but not an eye catching concept in the doctrine of eternal recurrence. Later on, Nietzsche realized that once people treated the Eternal Recurrence of the Same as “all things will repeat itself in the exactly same format infinitely” or in other words once people treated the Same as the same thing, the Eternal Recurrence of the Same could only lead to the nihilism. Since the same thing will repeat its past and present with the completely same format infinitely, there is no need to putting any efforts in the life. To overcome this nihilism thinking, we need to first treat the Eternal Recurrence of the Same as the doc-

trine of Selection. Since the pessimistic and negative power—such as pain—is self destructive, this power will not look for the self return and only seek the way to destroy itself as quickly as possible. On the contrary, the active and affirming power—such as happiness—will always hope its current status will happen again and again. Therefore, eternal recurrence indeed has the function of selection; the pessimistic power will be selected and eliminated gradually while only the active and affirming power will be retained. Based on the analysis, we then can further treat the Eternal Recurrence of the Same as the final “stage” of the highest will to power; in this highest stage, since all powers are active and affirming, they are the Same. In other words, these powers long for the dual affirming of itself and look for the return of current status again and again until eternity! —Only from this point, the Eternal Recurrence of the Same has been thoroughly separated from the old and nihilism thinking and become the highest affirming format that human being itself can achieve (Chapter Six).

Key words: Nietzsche, the Eternal Recurrence of the Same, innocence of becoming, selection, the highest affirming