

中國與西洋 哲學概論

哲學
博士 唐華 著

大中國圖書公司發行

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INTRODUCTION
TO
CHINESE AND WESTERN
PHILOSOPHY

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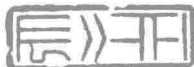
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敬致讀者的話

這本書，是一本好的教材，最適於教學與自修者用

我們偉大的中國哲學思想，是由堯而到孔子，由孔子到孫文博士；而我們的鄰邦西洋哲學思想則啓蒙於希臘，……由蘇格拉底到柏拉圖到亞里斯多德三傑，……直到今天 20 世紀末葉，我們全世界各民族還是承受他們的思想命脈。

西洋有西洋的哲學體系，我們中國有我們中國的哲學體系。我們不能僅愛慕西洋哲學的思想體系，而忘却我們自己國家的寶藏。尤其生在當今的時代中，應該是一個文化大交流大互惠的時代，人類應該彼此相往來，融滙世界各民族的文明精華，貢獻於全人類。我們編撰這本中國與西洋哲學概論 Introduction to Chinese and Western Philosophy，就是有如此的設計，因此我們說這是一本好書，道理也就在此。我們特別為讀者朋友介紹的理由，也希望因此能帶給我們的朋友並祝福我們的朋友共享此愉快，有一個多姿多采的人生！迎接即將來臨的 21 世紀！

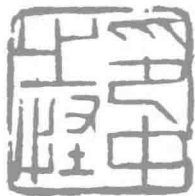


1982年9月敬啓

趙博士雅博夫子序

1981 年的端午節，唐華君談生海岑先生來看我。我曾對他說：“現在我們大學中缺少一本有關中西哲學概論方面的書，要是你能搜集些資料，編一本像這樣的書，那是多麼的好！有了那樣介紹中西哲學方面的書，學生不但能知道些中國哲學的淵源，同時也能明白些西方的哲學發展經過……。”

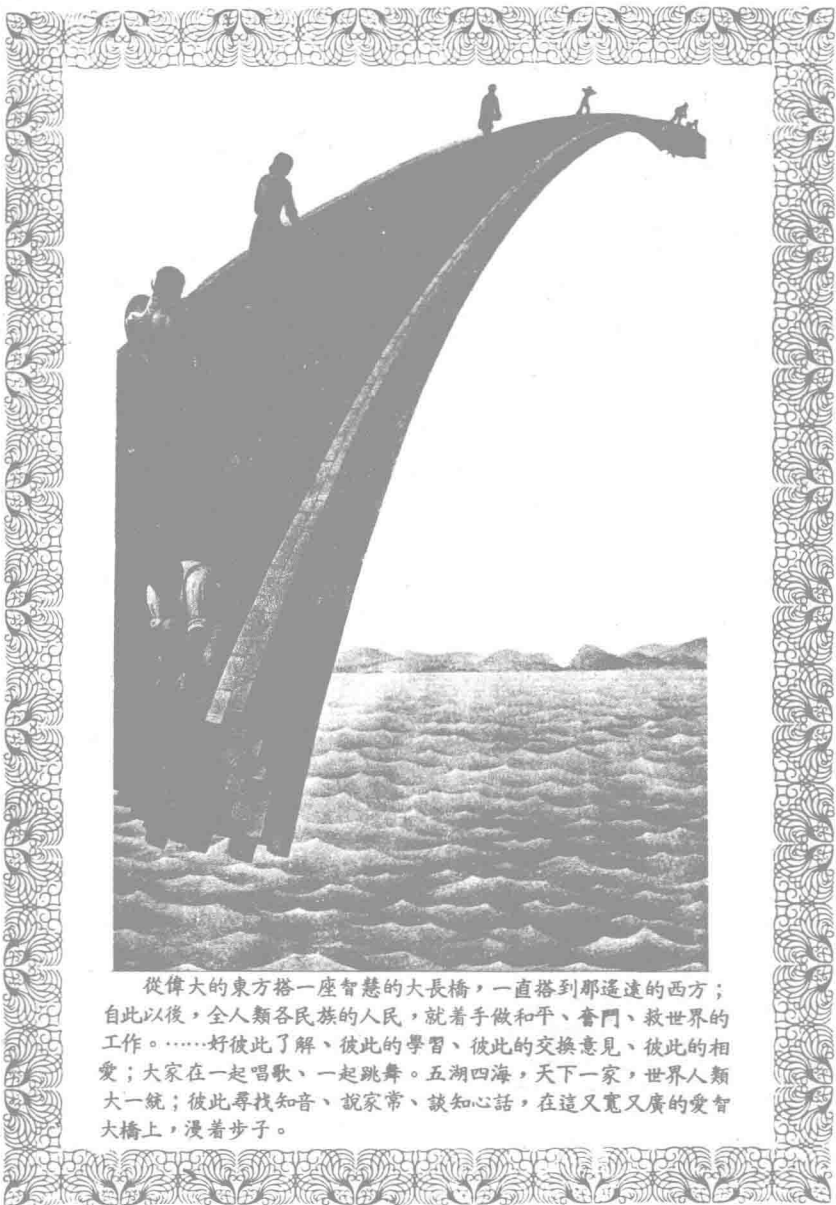
大概他聽了我的話，就根據我告訴他的有關資料，作成這件事。……真使我“驚奇”，他竟在不多的時空裡，完成這本中國與西洋哲學概論 Introduction to Chinese and Western Philosophy 的稿子，並送來給我看！呵，我看這本書，不僅可供教師的用書，學生的用書，以及自修的用書，更可貴的是學校好教本的好書，……這本書是貫通中西古今哲學的橋樑馬。



趙雅博



1982 年序於國立政治大學



從偉大的東方搭一座智慧的大長橋，一直搭到那遙遠的西方；自此以後，全人類各民族的人民，就着手做和平、奮鬥、救世界的工作。……好彼此了解、彼此的學習、彼此的交換意見、彼此的相愛；大家在一起唱歌、一起跳舞。五湖四海，天下一家，世界人類大一統；彼此尋找知音、說家常、談知心話，在這又寬又廣的愛智大橋上，漫着步子。

從偉大的東方寫到那遙遠的西方.....



唐華博士像



—寫下我們偉大的思想……傳給我們的
子子孫孫，讓全人類得著幸福與溫暖。



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與

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法國漢學家戴固博士英文序

PREFACE

It is interesting to note that when Westerners needed the help of supernatural powers, they made up instruments like the magic sword, the fiary's magic wand, the Graal, etc. These instruments would enable their owner to do extraordinary acts of valour. In the East, the idea of instruments did not occur but one thought of increasing the resistance of the body, or developping some sixth sense, giving bare hands incredible powers. These different attitudes show exactly what opposes East and West. The first needs outside assistance and does not trust himself, the latter feels anything he needs he will find in his own ressources.

It is thinkable that all the possible ideas about philosophy have occured to men, long ago, whether in the East or in the West. One may always find a Greek who said what a Chinese had also said, or vice-versa. Even who antedates whom in a concept is quite immaterial. But, what is important is that East and West did not react in the same way to the same ideas and this is the reason there seems to be such a gap between Eastern and Western philosophies.

According to C.G. Jung, the West is masculine, active, extrovert while the East is feminine, receptive and introvert. Of course, Jong cautions us against taking these characteristics too dogmatically. He also points out that whereas the West looks at causes and effects, the East has another approach which is the passing of time, synchronicity. This is why the Chinese see the world not as a stable event but as a permanently changing aspect of things.

With these two opposites, Western man thinks of taking immediate physical action where Eastern man adapts human psychology to his environment, trying not to violate its laws.

As a Westerners and a student of Chinese culture, it took me many

years to understand deeply - in myself - this opposition. The difficulty was the greatest because, most of the time, dictionaries do not tell why some words used in ancient texts are not others which would seem to make more sense. Decrypting ancient Chinese texts may be something of a heartbreak to the lonely student. Thankfully, I met Dr. Tang Hwa. We used to stroll in the streets of Taipei or drink coffee, and I would ask his advice on some cryptic sentences. Along the years, we had long conversations. Once, he said: "We stroll in the streets, we sit around a cup of coffee. There are the "changes" of walking in the streets, and the "changes" of drinking coffee. All "changes" put together make a Principle, all the Principles build the Changes which give birth to all forms of life."

This is a typical approach as everything in the world is made up of unceasing transformations, everything returning to its roots, never forgetting the roots when reaching toward the leaves. This dates back 10.000 years in China, in common with the integrating process by which "the greatest has no outside, and the smallest has no inside".

In his book, Dr. Tang Hwa justly avoids comparative philosophy for it would only compare ideas which are similar or dissimilar according to the starting premises.

We see how comparing led to wrong assumptions when the first Jesuits to enter China though everything was fine as the "Heaven's Emperor" of Confucius could very well be assimilated to "God". By this semantic trick, the Chinese could easily be converted to Christianity.

Dr. Tang's approach is a synthesis, a bridging of differences in thinking. As we all belong to a world which gets smaller everyday owing to the increased speed of communications, the next century must see ethnological and cultural differences not as opposites but as complementaries, whereby East and West cooperates toward a peaceful Earth. Dr. Tang may bring about this better understanding on compatibilities in the world. Therefore, I wish his book a merited success as it may well be accessory to a formation of the "Great Community" for our children of the next millenium.

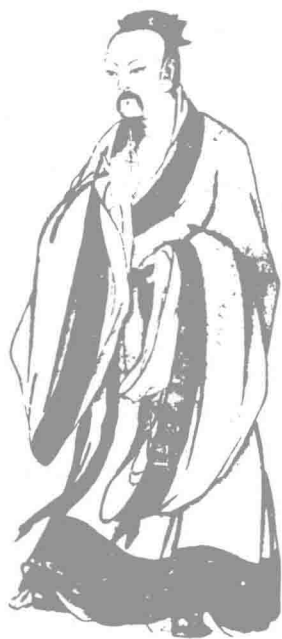
Jacques DECAUX

Sept. 1982 Japan

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堯

大哉帝堯 威德無疆
垂水而治 允授舜禹
聖神文武 四岳是咨
揖遜之天 萬世仰之



孔子行教像
551-479 B.C.



孫文博士像

1866-1925





伏羲氏（太昊），上古帝王，姓風氏，有聖德，象日月之明，故稱太昊。教民佃漁畜牧，養犧牲以充庖廚，故又曰庖犧。始畫八卦，造書契，都陳，在位一百十五年。

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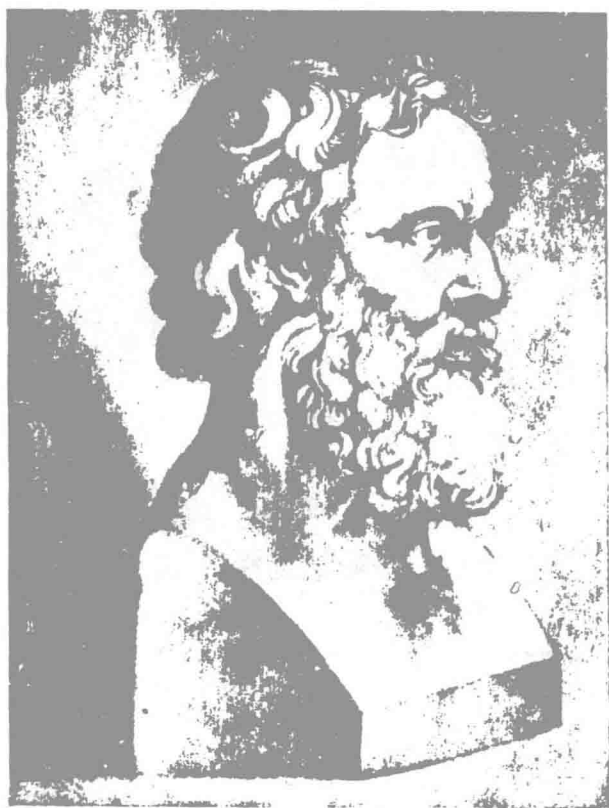
(上古)相傳爲天地初開首出御世者。路史注謂渾敦氏謂盤古。

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SOCRATES

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PLATO

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