

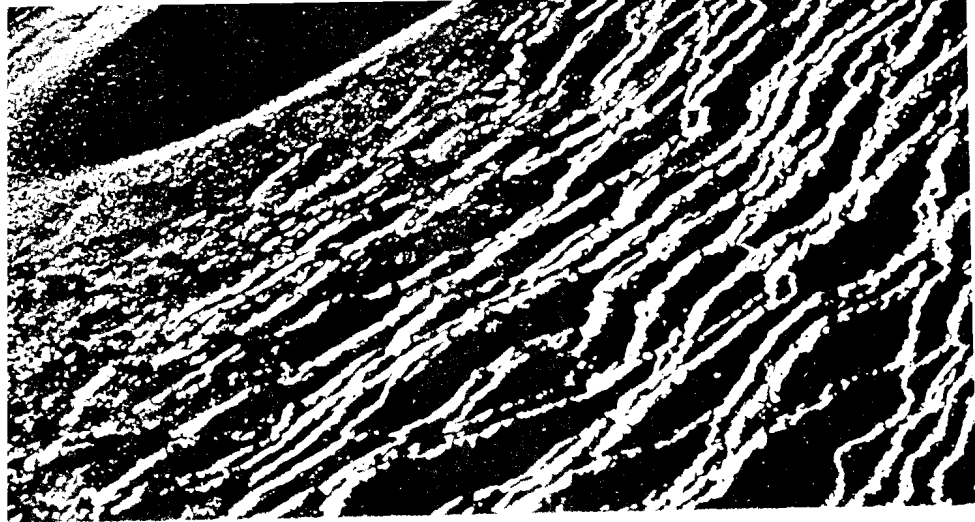
当代中国哲学丛书

历史与实践

SHANGHAI RENMIN CHUBANSHE

张汝伦 ● 著

Zhang Rulun Zhu



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SHANGHAI RENMIN CHUBANSHE

上海人民出版社



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历史与实践

张汝伦 著

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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建设和文化建设；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。然而,哲学本身的特性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,而是启人心魂的智慧创造。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汇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

总 序

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

SUMMARY

History is a phenomenon characteristic of the Human. When it becomes object of philosophical reflection, philosophy of history appears. Though it is Voltaire who invents the term "*Philosophie de l'histoire*", Christianity provides the first systematic view of history in West. The Enlightenment makes Reason the subject of history and history rational process of progress. Modern western philosophy of history culminates in Hegel's philosophy. For Hegel, history is "a theodicy, a justification of God". He defines the world history as "the unfolding of the Spirit in time".

Wilhelm Dilthey inaugurates the period of a critical philosophy of history. It is he who propagates the concept and the expression of a "critique of historical reason". For Dilthey, history is the concrete history of the Human. By refuting meaning and value as entities in themselves and affirming the relativity of the ideas of value, meaning and progress to definite Weltanschauungen, Dilthey cuts through the metaphysical roots of speculative philosophy of

history and reminds us of historicity and the finite of our being.

From the concept of historicity to of history of being, history always occupies an important position in Heidegger's philosophy. Though, for Heidegger, history is not of man essentially, but of being, it is necessarily relevant to man. The essence of Dasein lies in the essential relation. For this reason, man could not be without history, and man is essentially historical. Heidegger's reflection on history provides a new orientation for Western philosophy of history.

The historicity of Dasein constitutes the theoretical fundament of philosophical hermeneutics. However, philosophical hermeneutics lays emphasis on practical significances of history. If history is constituted by human practical actions in the last analysis, philosophy of history will bring about practical philosophy.

Practical philosophy deals with all problems about praxis. Praxis means human existent action, which is basis of all other human activities and forms all values and meanings of human society. Being a theory of praxis as precondition of all human thinking and activities, practical philosophy has the precedence of all theoretical philosophies.

As the father of practical philosophy, Aristotle does not expound his practical philosophy from abstract ideas, but from human ethical being. For this reason, Aristotle's

practical philosophy is not metaphysics or ontology of praxis, but a real theory of praxis. Aristotle analyses the structure and elements of human praxis and lays a foundation for practical philosophy.

In contrast with Aristotle's practical philosophy, Kant's transcendental ethics does not analyse human action, but its principle, an idea of unconditional good, in order to justify the transcendental characteristic of moral actions. In fact, Kant's practical philosophy always stays in the kingdom of reason, never makes praxis as its theme.

For Heidegger, ethics as a discipline is a consequence of traditional metaphysics. If the essence of man must be thought through the problem of truth of being, the ethical problems are ontological in the last analysis. Though Heidegger hardly discusses praxis and the ethical problems, we can still find some clear clues of practical philosophy in his philosophy. Rather, his thought directly accelerates and leads to the revival of practical philosophy in the century.

Philosophical hermeneutics flatly refuses to understand itself only as a method or technique. Since understanding and interpretation belong to human experience of the world, it is necessary that hermeneutics as philosophy is practical philosophy.

As the key concept of practical philosophy, praxis has rich connotations. That it is human purposeful action

distinguishes it from any other human activity. The social character of human actions makes maxim and norm its two essential elements. Because human actions always happen in history, praxis is essentially historical.

For Greeks, theory and practice don't mean abstract doctrine and its application, but different aspects of their life. Therefore, there is no rift between theory and practice either for Plato or for Aristotle. Since modern time the concepts of theory and practice have been transformed on the model of empirical sciences. It results in the break between theory and practice. Contemporary practical philosophy tries to overcome the break by recovering the significance of praxis and the knowledge of practice.

For Greek philosophers, reason, which comes from two Greek concepts of logos and nous, means more than human intellect. Christian philosophy attributes reason to the creature. But reason still has relevance with being and essence. However, in modern philosophy, reason is identified with reflective consciousness of subject. It brings about the crisis of reason—split between subjective and objective reason and between theoretical and practical reason. The united reason can only be of being. It is not something mysterious, but reason in history. The ground of the unity of reason lies in language, exactly, in language as dialog which reflects the unity of reason and praxis.

Since ancient time language has been thought philosophically. Though ancient and mediaeval philosophers see the ontological character of language, most of them understand the relation between word and thing , language and being as spiritual or ideal one. For many modern thinkers, language is only an instrument of mind or a pure system of signs. But Vico, Herder and W. v. Humboldt ponder upon the essence of language from human existence and the ontological relation between man and being, though they still understand language as subjective function of man mainly.

One of important contributions of Wittgenstein's philosophy of language is justification of homogeneity of language and the world. Meanwhile, he also justifies that language is not subjective. More important, with the concepts such as "language game" and "form of life" Wittgenstein emphasizes not only the practical character of language, but also its roots in the world, i. e. , its ontological ground.

Heidegger reflects on language from human existence and destination. Hence, at first appearance, Heidegger's thought about language seems a metaphysics of language, in fact, however, it reveals the essence of language beyond traditional metaphysics. As a basic dimension of being, language is also a basic dimension of human existence and practice. By insisting on that language only exists as dialog, Gadamer fixes language of being in the lifeworld, not in

subject or mind. Whereby he transforms Heidegger's ontology of language into a practical philosophy of language. History, praxis and reason unite in their basic element—language. Language enters into practical philosophy and becomes its basic problem. The universality of hermeneutics is due to of language, but also due to of praxis in the last analysis.

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