

庄子哲学新探

道·言·自由与美

◆ 徐克谦 著

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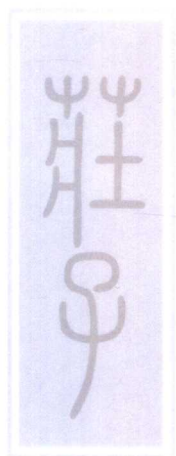
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内容提要

本书借鉴当代语言哲学和阐释学的某些理论和方法,对《庄子》书中的“道”、“言”、“真”、“命”、“游”、“美”等一系列重要哲学概念作了细致的分析,从而对庄子的道论、语言观、自由观、美学观以及它们相互之间的内在联系进行了具体的考察和研究,试图藉此对庄子哲学的特质从新的角度进行阐释。

绪论部分对本书在研究方法和对《庄子》书文本材料运用方面的考虑作了一些说明。认为对《庄子》文本的阅读和阐释应充分考虑到《庄子》书中“言”与“意”的特殊关系以及庄子本人关于言意关系的看法,力求在庄子哲学赖以产生的原初语境中探求其“言外之意”。另一方面,研究者亦不可能不立足于自己所在的当下语境对古代哲学原典进行新的阐释,在与古人的对话中寻求古与今的视域融合。正是在不断的“返本”与“开新”的思想运动中,哲学史的研究才获得了其自身存在的价值与意义。关于《庄子》书中材料的真伪问题,在对前人关于《庄子》书中材料真伪辨析的成就及其所依据的方法论前提提出质

疑的基础上,本书采取将《庄子》书基本上作为一个整体来进行研究的视角。

第一章对庄子哲学的产生背景作了考察,试图说明庄子的思想渊源及其与其他各家学说之间的联系。《庄子·天下》篇对先秦学术发生发展过程的论述对庄子学说的产生提供了重要的背景材料。庄子学说是在否定和批判儒、墨、名辩等其他学说的基础上产生的。同时,在其思想方法和具体内容上,又与古代阴阳学说、孔子等早期儒家、墨家后学、惠施等辩者以及老聃等隐者的学说等等,都有着复杂而微妙的相互联系。将庄子的哲学观念和思想命题放在百家争鸣的大背景之下来加以理解,有助于更清楚地弄清其思想渊源和本来含义。

第二章通过对“道”字的语源学和语义学的分析,对庄子之“道论”的本质含义作了新的探究。本书认为借用西方哲学范畴来解读中国哲学中的“道”固然很有意义,但是“道”的本质只有在其赖以产生的古汉语的原初语境中,才能真正得到准确的理解和说明。通过对“道”字的本义及其在《庄子》文本中与其他词语的相互语义关系的分析可以看出,作为抽象的、形而上的哲学概念的“道”,始终没有脱离其作为道路和方法的原初意象。因此,庄子乃至先秦哲学中的“道论”其实更多的是一种方法论。“道”字既有道路、方法之义,又有“行”与“言”之义。这几项语义之间的相互关系在哲学上有着深刻的意义,表明“道”终究离不开人的“行”与“言”。人类以“行”与“言”来开辟“道”,同时“道”又引导着人们的“行”与“言”。庄子之“道”旨在探寻通往自由与“真”的境域。

第三章对《庄子》书中“真”这个概念作了分析。本书指出

了一个以前不太被人注意的重要现象,即“真”这个字在现存的早于《庄子》的所有古代典籍中,几乎未见使用。早期儒家典籍,如“五经”、《论语》、《孟子》中没有一个“真”字。“真”字是到了《庄子》书中才开始大量使用的。本书分析了“真”字的出现所表达的哲学意义,并与儒家典籍中“诚”字的出现进行了比较,指出“真”作为哲学概念的提出,是庄子的一大贡献,反映了“哲学突破”时代中国哲人对当时人类文明成果的怀疑与反思,表达了他们试图突破自身有限性而指向超越之域的精神诉求。庄子对于“真”的探求和理解,通过“真人”、“真知”、“真性”的意象概念得到了具体的表述。

第四章讨论了庄子的语言观,特别是他的语言怀疑论。对语言本身的怀疑是庄子怀疑论的重要特征。庄子并不怀疑事物的客观存在,他所怀疑的是人们语言中对事物的“是非”、“彼此”、“然否”之“谓”。庄子认为:所谓“是非”等等,并非事物的真实属性,而只是人们语言中的东西。因此,庄子怀疑语言具有表达事物之“真”和准确传达“道”的能力,认为“道不可言”,主张“无言”。庄子的这种语言怀疑论是针对当时儒、墨的“是非”之争和辩者的“坚白”、“同异”之辩而发的,它有助于破除人们对既有话语体系的盲目信从。

第五章分析了“道不可言”与“道”就是“言”的悖论以及《庄子》文章中独特的言说方式。“道”作为本质的“言”就决定了“道”从根本上来说不可能脱离“言”。不可言说的“道”终究还是仅只存在于言说之中,主张“道不可言”的庄子始终在“言”那个“道”。“道”与“言”的悖论使庄子不可能抛开“言”而显示“道”,而只能对通常的言说方式进行曲扭、改造与创新。

这种庄子独创的言说方式以“言而无待”、“不谴是非”、“正言若反”、“两行以明”为其思想特征,并且往往以直观感性的、形象化的寓言为其表现形态。也许这种言说方式可以使事物得到先于人为的“是非”、“然否”判断的、更接近于其本然之“真”的呈现。同时,也正是这种言说方式,使庄子的哲学得以通往艺术与美学之域。

第六章讨论了庄子关于人的存在的观点以及他的人生哲学、自由理想以及实现个性自由的理论方案。庄子看到了人在现实社会中所面临的种种矛盾冲突,即个人自由与社会政治礼法之间的冲突,人的自然本性与道德理性之间的冲突,生命意义与世俗功利目标之间的冲突;并揭示了人在生存论意义上的困境,即“生”的渺小短暂,“死”的不可避免,“我”的虚幻不实,“命”的无可奈何。庄子哲学就是试图探寻一条摆脱人生困境、通往“自由”境域的“道”路。庄子以“游”、“化”、“解”、“放”、“至乐”等词语表达了他的自由理想,并试图以独特的养生游世之道在现实社会中“安其性命之情”,通过“心斋”、“坐忘”的精神修炼之道进入“忘己”、“忘生死”的境界,从而实现其个性自由的理想。然而,如果从理论上、逻辑上来推论,则庄子为实现其自由理想所提出的方案并不能导致对个性和自由的实质性的承诺与肯定,“无我”、“忘己”、顺物自然、泯灭是非、消极无为等等思想,从逻辑上来说都是与个性自由精神相背离的。

第七章对“命”这个词在中国古代哲学文本中的含义作了语源和语义的分析,并重点讨论了庄子对待“命”的态度。古汉语中“命”这个字有命名、生命、命运三重含义,而中国古代哲学中的“命”的深刻含义也就隐藏在这三重含义及其相互关系之

中。“命”是对个人生命存在的限定或规定,是个人与社会环境和生活世界的联合体。关注“命”的问题是庄子思想的重要方面,他主张“安其性命之情”,可以称之为“安命”哲学,其内容包括对语言之“命”的悬置,对生命之“命”的保养,对命运之“命”的安顺。这一章还讨论了庄子对于“死亡”这一哲学难题提出的解决方案。

第八章讨论了庄子式的“个人主义”,并且与西方文化传统中的个人主义进行了比较。庄子强调个人精神自由和个体人格独立,对后代有深远影响。这种庄子式的个人主义有其赖以产生的社会基础,也是建立在庄子对于人作为个体生存于社会中所面临的一些基本矛盾与困境的深刻洞察思考之上的。但它与西方意义上的个人主义相比有一些不同之处。它强调个人精神自由而忽视个人实际利益,主张逃避社会责任而不积极参与公共事务,并且有脱离大众的高蹈主义倾向,总的来说是一种消极的、逃避的、退缩的、自我保护性的个人主义,而非积极进取的个人主义。

第九章论述了庄子关于“美”的观念以及庄子哲学在美学意义上的价值。庄子对“美”有其独特的看法,他关于“美”的思想对后来中国艺术精神的发展有着深远的影响。另一方面,庄子哲学本身从一定意义上可以说也是美学,他是以审美的态度和方式来对待并化解他所面临的那些深刻的哲学问题的,具体表现为物我两忘的审美观照,非功利非实用的审美价值取向,以及“游”的审美趣味。他的深刻而玄奥的哲理思考也往往是以感性化、艺术化的寓言、小说为其表达方式的。庄子关于自由的理论从逻辑上来说虽然是不完善的、充满矛盾的,但《庄子》的

文章本身却是个性自由精神的直观而生动的演示,因此,从某种意义上可以说,庄子的“自由”理想是在美学的意义上、在语言和艺术之“道”中得到了实现。

Tao, Language, Freedom and Aesthetics: A New Research On Zhuang Zi's Philosophy

(Abstract)

Enlightened by some theories and methods of linguistic philosophy and hermeneutics, this book gives new interpretations to the concepts of "*Tao*", "*Yan*", "*Zhen*", "*Ming*", etc. , and the ideas such as freedom, individual, aesthetics, etc. , in the book of *Zhuang Zi*, thus to reveal the unique feature of Zhuang Zi's philosophy from a new approach.

The introduction part consists of some notions about methodological consideration and the issue of textual authenticity. The subtle relation between the speech and its real meaning in *Zhuang Zi*'s text, and Zhuang Zi's own opinion on this relation must be fully considered in our reading and hermeneutics. It is important to find out "the meaning beyond the language" from the original context that initiated Zhuang Zi's philosophy. Nevertheless, the researcher also has to give a new interpretation to the original texts from the

standpoint of his own contemporary context, and try to accomplish the so called “fusion of horizons” between ancient and modern through dialogue with classic authors. It is just in this speculation movement between “going back to the origin” and “opening to the new”, that the research of the history of philosophy acquires its own value and meaning. As for the issue of textual authenticity, after questioning some of the presumptions of the conclusions made by previous scholars about the authenticity of the texts in *Zhuang Zi*, this book considers *Zhuang Zi* basically as an integral whole in the history of Chinese philosophy.

Chapter one investigates the academic background of Zhuang Zi's philosophy, showing the original links between Zhuang Zi's thought and the scholarship of other pre - Qin schools. The last article in the book of *Zhuang Zi*, entitled “*The World*”, gives a description of the process of the development of pre - Qin academic history, which provides important data for the background of the creation of Zhuang Zi's thought. Zhuang Zi's thought came into being by negating and criticizing the ideas and propositions of Confucianism, Mohism and the Debaters, yet there are complex and subtle relations between the method and content of Zhuang Zi's scholarship, and those of the ancient “Ying and Yang” theory, the early Confucianism, the later Mohism, Hui Shi and other Debaters, Lao Zi and other recluses. We may have a clearer understanding of

the original meaning of Zhuang Zi's philosophic ideas and propositions if we analyze it under the great background of pre - Qin "One Hundred Schools' Debating".

Chapter 2 is a new exploration of the essential meaning of Zhuang Zi's theory of Tao by means of etymological and semantic analysis of the word "Tao". Although it is of great significance to use the category of western philosophy to interpret the concept of "Tao" in Chinese philosophy, the essence of "Tao" can only be exactly understood and explained in its original context of classic Chinese. Through analysis of the original meaning of "Tao" and its semantic relations with other words in the text of *Zhuang Zi*, we can find that though being used as an abstract and metaphysical concept, "Tao" has never separated itself from its original image as "road", "way" or "method". Therefore, the theory of "Tao" in Zhuang Zi and even the whole Pre - Qin Chinese Philosophy is methodological rather than ontological. "Tao" has the meanings of "way", "method", as well as the meanings of "action (walk)" and "speech". These meanings and their relations have deep philosophic significance, showing that the "Tao" can never be apart from people's "action" and "speech". People always use their own "action" and "speech" to explore the "Tao", yet at the same time, they use the "Tao" to lead their further "action" and "speech". The purpose of Zhuang Zi's "Tao" is to find a way

leading towards a realm of “*Zhen*” (real or true) and freedom.

Chapter 3 gives an analysis on the concept of “*Zhen*”. This chapter points out an important phenomenon that hitherto has not been paid much attention to, that is, the character “*Zhen*” had seldom been used in almost any ancient documents before *Zhuang Zi*. In the earlier Confucian documents, such as the so called “*Five Classics*”, the *Analects* of Confucius and *Mencius*, there is no the Character “*Zhen*” at all. It began in *Zhuang Zi* that the Character “*Zhen*” was used frequently. This chapter analysis the philosophic significance of the emergence of “*Zhen*”, and also compares it with the emergence of the character “*Cheng*” in early Confucian documents. It is a major contribution of *Zhuang Zi* to Chinese philosophy: to produce “*Zhen*” as a philosophic concept, which expressed *Zhuang Zi*’s suspicion and speculation on human civilization as it had been achieved at his time. It also expressed a spiritual pursuit by the Chinese philosophers of this era of “philosophic breakthrough”, to go beyond their limitation and towards a transcendent realm. *Zhuang Zi*’s probing and understanding of “*Zhen*” were explicated with the imaginal concepts of “*Zhen Ren* (real man)”, “*Zhen Zhi* (real knowledge)”, “*Zhen Xing* (real nature)”, etc.

Chapter 4 is on *Zhuang Zi*’s opinion of language, especially his skeptical attitude towards language. The important feature of *Zhuang Zi*’s skepticism is its attitude towards language. *Zhuang Zi*

doesn't doubt the objective existence of things. What he has doubts about is people's speaking of "right or wrong", "this or that", "yes or no" in their language. "Right or wrong" etc., are not real properties of things, but distinctions that only happened in human language. Therefore, Zhuang Zi doubts the ability of language to present the reality of things and to express exactly the "Tao", asserting that "Tao can never be spoken", and advocating "no speech". Zhuang Zi's language skepticism was a response to Confucian and Mohist debate about "right or wrong", and the Debaters debates about "hardness and whiteness", "similarity and difference", and his skepticism helped thinkers break with the conventional blind faith in the current system of speech.

Chapter 5 analyzes the paradox of "Tao can never be spoken" and "Tao means speech", and the way of speech in the text of *Zhuang Zi*. "Tao" as the essential "speech" means that it can never be apart from language. Actually, the unspeakable "Tao" at last can exist in nowhere but language. Zhuang Zi who asserts that "Tao can never be spoken" has always been speaking about that "Tao" in his book. The paradox of "Tao" and "speech" determines that Zhuang Zi can only twist and reform the conventional way of speech but can not abandon speech at all. The unique way of speech created by Zhuang Zi was featured with speaking without evidence and reference, enantiosis, saying opposite opinions simulta-