

环境伦理学研究丛书

环境伦理的 文化阐释

——中国古代生态智慧探考

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序

曾记得，20世纪80年代后期，我们刚刚涉足生态伦理学的时候，图书馆可以查找到的相关研究论文寥寥无几。不过短短的十多年，生态伦理学在我国已成为一门显学。生态伦理学在我国的繁荣兴盛，又一次证明了辩证唯物主义的一个基本原理：实践的需要是推动理论进步的最强大的动力。“理论是月亮的光辉，实践是太阳的光辉”，只有根植于实践的沃土，理论之树才会常青。

学者们指出，心态与生态是人类文明始终存在的两大问题，心态关乎共容，生态关乎共生。新的世纪，新的时代，我们同处一个地球村，共容之心态的营造、共生之生态的创造尤为重要。共容方能共存，共存方能共生。我们不仅应当学会与他人共容，更应当学会与自然共容，为此，第一，必须对自然始终保持感激之心，真正懂得是自然为我们提供了栖身之所，是自然为我们的成长提供了丰富的乳汁；第二，必须对自然始终保持忏悔之心，真正懂得是我们对自然索取得太多，由于我们的无知与狂妄，使自然伤痕累累、满目疮痍；第三，必须对自然始终保持敬畏之心，真正懂得自然意志不可违背，自然规律只能遵循，我们对自然做了什么也

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就是对自己做了什么，对自然规律和意志的蔑视必定会招致自然的报复；第四，必须对自然始终保持谦卑之心，真正懂得我们不过是自然进化在很晚的时候方才出现的一个物种，与自然古老而深邃的智慧相比，人类的智慧是何等稚嫩。我们不但要做自然的好子孙，而且要做自然的好学生。

培育共容精神，守护共生理念，尊重与促进文化与自然的多样性统一，乃生态伦理学的主旨和任务。

湖南师范大学伦理学研究所在全国是最早开展生态伦理学研究的单位之一，现已形成自己的研究团队。两年前，这个研究团队便酝酿和策划一套丛书，试图对中西哲学史上的生态伦理思想作一番系统的梳理，并结合国内外研究成果对自己的生态伦理学研究心得作一回顾与总结。经过努力，今天终有所成，斗胆将它呈现给大家，以期能对我国生态伦理学的学科建设有所贡献，能对我国环境保护基本国策的贯彻有所作为。

是为序。

刘湘溶

2003.11

Preface

I still remember that when we began to set foot in the field of environmental ethics in the late 1980s, few related articles could be found in the library. Yet, in the recent decade, much progress has been made on researches in environmental ethics in China. The rapid development of it gives eloquent proof of one basic principle of dialectical materialism—the need of practice is the greatest motive force of the development of theory. The theory tree can be ever green only when it is rooted in the fertile field of practice.

Some scholars have pointed out that there are two important aspects in human civilization: the state of human beings' mind and the state of the natural environment. Of which, the former concerns man's acceptance of all species in the world and the latter concerns the coexistence of human beings and all other species.

Only when human beings accept all other species can we multiply and coexist with them on this planet. Now, in this new century, when five billion people live together in the world, it becomes even more important for us to learn how to coexist with others and with the whole nature. First, we should always be grateful to the nature for the shelter and food it serves us. Second, we should feel penitent for our ignorance and arrogance which nearly brings the nature to the edge of devastation. Third, we must hold nature in great reverence and follow the natural law. It's of vital importance for us to remember that despising the natural law will surely result in the nature's taking revenge on us. Finally, we must understand that compared with the long history of the nature, the history of human being is really too short a period; compared with the profound wisdom of nature, the wisdom of human being is really too superficial. So, keep modest while we are facing the nature, learn to be clever pupils and good descendants of the nature as well.

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Thus, the gist and the main task of environmental ethics is to respect and improve diversity of culture and nature as well as to cultivate the idea of accepting all species and to advance the theory of coexistence.

The Research Institute of Ethics of Hunan Normal University is one of the institutes which began to study environmental ethics at a very early time. In 2001, it planned to publish a series of books on environmental ethics. We have carefully studied it in western and Chinese philosophy and we have also tried to make use of as much of the fruits as possible in our books so that the readers will have a comprehensive study of this subject. To our great joy, we have finished the job within two years. We feel honored to undertake such a task and hope it will make contribution to the construction of the science of environmental ethics and be helpful to carry out the national policy of environment protection.

Liu Xiangrong

Nov., 2003

前言

党的十六大报告提出：“生态环境、自然资源和经济社会发展的矛盾日益突出”，我们必须高度重视，加强生态道德教育。在开展生态道德教育中，充分挖掘作为中国传统伦理道德文明成果重要组成部分的中国古代生态伦理文明思想，无疑是摆在伦理学工作者面前的一项义不容辞的任务。

众所周知，尽管生态伦理学问世于20世纪中期的西方，但在以儒、道、佛为主干的东方文化传统特别是中国古代农业文明中存在大量的生态伦理文明思想。这些思想不仅是中华五千年文明史得以延续发展的道德基础，更是现代生态伦理学健康生长的历史养分和开展生态道德教育的无穷宝藏。鉴于此，国外一些哲学家、伦理学家和宗教学家纷纷将自己的目光投向与西方文化异质的东方，对中国古代生态伦理思想进行了一些挖掘工作，突出的有法国现代生态伦理学家施韦策（Albert Schweitzer）、美国当代环境哲学家罗尔斯顿（Holmes Rolston）、日本当代著名宗教学家阿部正雄、池田

大作。施韦策在其所著《敬畏生命》一书中肯定了儒家同情动物和道家善待动物的生态伦理智慧，但又认为它们“不能够教导民众真正对动物行善”，“它僵化在经学中”。罗尔斯顿在其提交给1989年京都禅学专题讨论会的论文《尊重生命：禅宗能帮助我们建立一门环境伦理学吗？》中认为中国禅宗对生命的尊重是帮助我们建立环境伦理学的理论基石，“有助于人们理解生物共同体概念的完整性”。阿部正雄评价佛教建立在无我基础上的解脱说是反狭隘的人类中心主义的，是宇宙主义的。他说：“佛教关于人与自然关系的见解可以提供一个精神基础，在此基础上当今人们所面临的紧迫问题之一——环境的毁坏——可以有一个解决方法。作为佛教涅槃之基础的宇宙主义观点并不把自己视为人的附属，更准确地说，是从‘宇宙’的立场将人视为自己的一个部分。因此，宇宙主义的观点不仅让人克服与自然的疏离，而且让人与自然和谐相处又不失却其个性。”^①池田大作则充分肯定了佛教“依正不二”的生态伦理文明对世界环境保护的重要意义。他说，“依正不二”实际上就是把生命主体同生命环境看做一个不可分割的有机整体。“‘依正不二’原理即立足于这种自然观，明确主张人和自然不是相互对立的关系，而是相互依存的。《经藏略义》中‘风依天空水依风，大地依

^① [日]阿部正雄. 禅与西方思想. 王雷泉等译. 上海: 上海译文出版社, 1989

水人依地’对生命与环境相互依存的关系作了最好的诠释。如果把主体与环境的关系分开对立起来考察,就不可能掌握双方的真谛。”^①美籍华人、哈佛大学哲学教授杜维明也对儒家生态伦理文明给予了高度重视和充分肯定。但是从总体上来看,国外对中国古代儒、道、佛生态伦理文明的研究尚缺乏系统性和全面性,还没有进行深入挖掘。

国内学术界对中国古代生态伦理文明研究方兴未艾。老一辈的著名国学大师张岱年、季羨林曾撰文呼吁加强这方面的研究。中青年学者张云飞、余正荣等先后出版了研究中国古代生态伦理思想的专著。哲学、伦理学界(排列不分先后)刘湘溶、刘文英、蒙培元、方克立、许启贤、葛荣晋、焦国成、牟钟鉴、余谋昌、徐少锦、叶文虎、万俊人、何怀宏、张世英、白奚、蔡永海、王泽应、王正平、王国聘、李培超、李树人、魏德东、金天辅、鄢爱红、吴宁等学者也发表过这方面的见解,这些都是很可贵的探讨。

本书在他们研究的基础上,系统地将中国古代生态伦理文明作深入研究,既注重个体思想的把握,又有整体上的思想贯通,力求准确地考察中国古代的生态伦理思想,以便为当代生态伦理学的建构提供丰富的理论资源,为更好地开展生态道德教育,推

^① [英] 汤因比, [日] 池田大作著, 展望 21 世纪, 荀春生等译, 北京: 国际文化出版公司, 1984

进当代道德文明和生态文明建设，保护生态环境提供强有力的历史文化支持。

世界文明古国创造的伟大文明，惟独华夏文明独存，其他的文明都衰落、消失了。这里的原因很复杂，但华夏农业文明中由于有生态伦理文明的光辉，得以使这一农业文明延续下来，确是毋庸置疑的。本书将中国古代生态伦理文明看做是中华五千年文明史得以延续发展的道德力量，是华夏农业文明的奇葩。研究中国文明史一直忽视中国古代生态伦理文明，是极其不应该的。既然西方人都承认了我们古代的生态伦理文明，为什么我们自己还要忽视，不站出来进行全面研究，以弥补这一疏忽呢？

本书通过对中国古代生态伦理文明作深入的探讨，从而寻找其与现代生态伦理文明的转化机制，对其当代价值进行客观的分析和考察。在研究方法上，坚持唯物史观作指导，既要多方面揭示，又要重点突出；既要纵向考察，又要横向比较。做到古今有机联系，将研究对象始终置于当今社会主义先进文化建设的大背景之中，以便古为今用，有助于社会主义道德文明和生态文明建设。

Foreword

Just as the report of the Sixteenth Plenary Session of the central committee of the CPC has pointed out, there is a growing conflict between the development of our society and the increasingly serious environmental pollution and lack of natural resources. In order to solve this problem, we must pay great attention to and strengthen the education of ecological morality. Undoubtedly, making full use of traditional Chinese ecological ethics in its education becomes an important and urgent task to researchers of ethics.

It's known to all that ecological ethics originated in the west in mid-20th century, yet, there are great thoughts of it in traditional eastern culture especially in ancient Chinese agricultural civilization which is centered on Confucianism, Taoism and Buddhism. These thoughts not only provide sound ethical basis for the development of Chinese civilization, but offer treasurable stuff to modern education of ecological morality.

In view of this, some foreign philosophers, ethicists, religious researchers did a lot of research on eastern culture. Among them, the most important researchers are Albert Schweitzer, a French ecological ethicist, Holmes Rolston, an American environmental philosopher, and Aber Zeson, Chte Dazon, the famous Japanese religious researchers. In his book, Schweitzer approves of the wisdom of ecological ethics in Confucianist and Taoist theories to show sympathy to animals and to treat them kindly, at the same time, he points out that these theories are rigid which in fact can not educate people. Rolston puts forward in his thesis, *Respect Life, Can Dhyana Help to Form Environmental Ethics?* that the respect of life in Chinese Dhyana is the theoretical foundation to form environmental ethics, he says, "It will help people to understand the concept of the world being a community of all living beings". He regards the Buddhist theory of extrication as a kind of universological theory which is against the parochial anthropocentrism, "The ideas about relationship between human and nature in the Confucianism provide a spiritual foundation," he writes, "on which we can find a solution to the most

urgent problem Aber Zeson destruction of the environment. It helps human beings get on with the nature in harmony without losing individuality." On the other hand, —attaches great importance to ecological ethics of Confucian culture in the protection of our environment. In his opinion, the theory which takes life and the nature as one unit can at no time be seperated advocates that man and the nature are interdependent. And Du Weiming, professor of philosophy at Harvard University, also thinks highly of ecological ethics in Confucianism. But on the whole, there is still no systematic or comprehensive research on the ecological ethics in traditional Chinese culture.

In China, study of ecological ethics in ancient culture never stops. The famous scholars, Zhang Dainian and Ji Xianlin, have called for further research on it. And the young researchers, Zhang Yunfei. She Zhengrong have also published their books on it. Still, other scholars such as LiuXiangrong, Yu Mouchang, Xu Shaojing, Wan Junren, He Huaihong, Wang Zeying, Wang Zhengping, Wang Guopin, Li Peichao, Li Shuren, Wei Dedong, Jin Tianfu, Shan Aihong, Wu Ning, all put forward valuable opinions on the subject.

Based on these researches, this book makes a thorough study of ancient Chinese ecological ethics so as to provide theoretical support for the construction of modern ecological ethics and to afford strong historical and cultural backing to education of the subject and environment protection.

Though there are complex reasons why only ancient Chinese culture still exists while the other great ancient cultures had all declined and disappeared, one thing can not be neglected, that is the glory of ecological ethics which helps the agricultural civilization to last.

It is totally wrong to ignore the ancient Chinese ecological ethics in the study of Chinese history and it is highly necessary for us to have a thorough study of it. This book takes it as the moral power which brings the continuous development of the Chinese culture. On the one hand, it focuses on the delineation of individual thoughts, on the other hand, it tries to view the culture as a whole. By exploring into ancient Chinese ecological ethics, not only can we find out how it can be transformed into modern ecological ethics, but we can make an objective analysis of its value in modern society as well. So we can make full use of the valuable ancient culture in the construction of socialist ecological ethics.

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第一章 中国古代生态伦理文明的起源

恩格斯说：“全部哲学的最高问题，像一切宗教一样，其根源存在于蒙昧时代的狭隘而愚昧的观念。”^①就一般历史而言，迄今为止所知的、作为人类最早的文化现象的图腾崇拜既是对自然物的崇拜，也是人类最早的思想与实践，因而图腾可以说是人类最早的生态伦理思想的起源之所在。图腾之后是神话。远古神话是尚处于童贞的人类对世界作出的质朴而又虚幻的描绘，是人性与自然最初的交情，它孕育了后世的宗教、艺术、哲学的伟大胚胎，成为现代人类文明的一个灿烂辉煌的起点。在中国文化中，也不乏图腾与神话。从远古时代起，我们的先民就以自然作为其文化、思想的描述对象和表达内容。自然包括日月星辰、风雨雷电、山石泥土、江河湖海、春夏秋冬、寒暑冷暖，当然，还有森林草原、飞禽走兽，即众多的动物和植物。人们把许多种动物作为图腾，禁打、禁杀、禁食，尊奉为本族的祖先或是崇拜的神明。同时，人们也把天、地、日、月、星、雷、雨、风、云、水、火、山、石等自然物尊奉为各种各样的自然神，对其顶礼膜拜，经历了从多神论到一神论的全部过程。在这些图腾和神话中，蕴藏着具有中华民族特色的生态伦理智慧。

一、图腾之谜新解

人类文明的起源以农业为先导。华夏农业文明起源甚早，其发端从现有的考古发掘资料看，已经可推算到距今一万年。1995年湖南道县玉蟾岩遗址考古发现了栽培稻。据专家科学鉴定，它将人类栽培水稻的农业文明史提前到一万多年前。^②文明风格与特色的形成，是文明与其所存在于其中的自然环境不断挑战、应

① 叶舒宪：《中国神话哲学》，北京：中国社会科学出版社，1992，3页

② 任俊华：《魁隗氏、大庭氏、连山氏——炎帝、炎族发源新考》，《湖北大学学报（哲学社会科学版）》，2003（4），89页