

● 董欣宾 郑奇 著

# 太·阳·的·魔·语

人 类 文 化 生 态 学 导 论

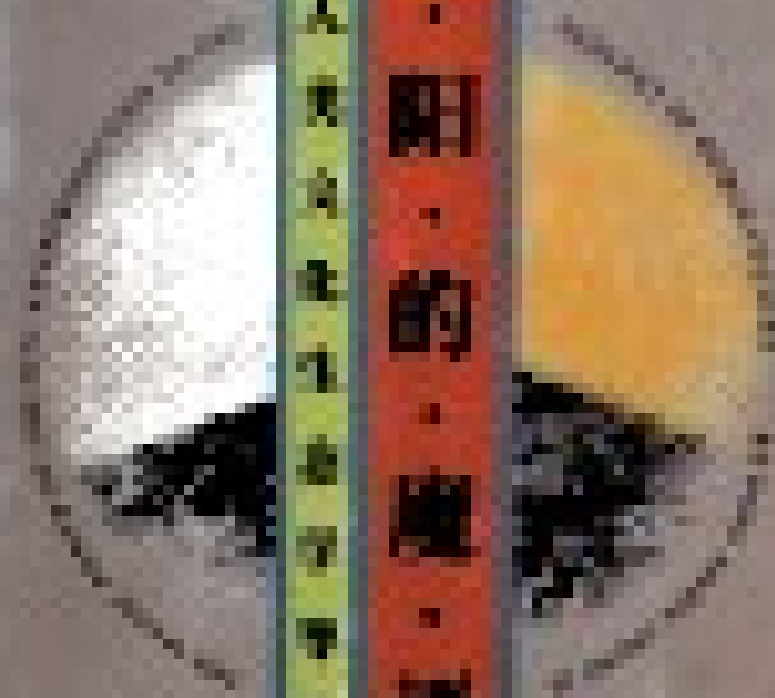
THE MAGIC POWER OF THE SUN AN INTRODUCTION TO THE

ECOLOGY OF HUMAN CULTURE  
BY DONG XINBIN ZHENG QI

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# 太·阳·的·魔·术

人类文明史知识普及



# 为人类平等而雄辩

*AN APOLOGY FOR THE EQUALITY OF MAN.*

# 为人类和平而呼吁

*AN APPEAL FOR THE PEACE IN THE WORLD*

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## 太阳的魔语

——人类文化生态学导论

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# 出版者言

· 黄佳星 ·

出版者言

我们所说的那天，还未到午时三刻，阳气盛极，阴气升腾，天地匆匆突然交配。

无锡市郊的一位村妇站在田埂上，她说她当时好象站在舞台上，大幕忽地落下，灯光熄灭，四周一片漆黑，她看见了天地相爱前那种巨大无比的痛苦和喜悦，她说那天好闷好闷，好热好热，闷热得使人紧张，使人喘不过气来。后来就电闪雷鸣，云雨交加。在这天地相爱时，世界万物匆匆躲进洞里、屋里、遮住洞口、拉上窗帘。我们都无法体验到那种巨大的爱在进行时排山倒海似的颤抖。

这位可爱的村妇现在已成了我们人类发展史的见证人。我们深深地佩服这位平凡而伟大的女人。在雷雨来临



前，她依然站在田埂上，她听到了天地深处的一声巨响，或曰嘶叫，那种撕裂万里长空、划破东西南北的嘶叫。继而是天地在搏斗，又是雨、又是雷、又是电、还有冰雹，分不清天和地。后来渐渐平息了。大地喘着粗气，乌云随即散去，接着就是阳光灿烂，万物容光焕发，一片生机。

我们所说的那位村妇沿着那声巨响，神差鬼使般地来到了无锡通往上海那条宽畅的大道上。她发现了天与地交配后落下一大块晶莹透明的宝贝。宝贝将柏油马路砸了一个十几平方米的大坑。

村妇在这宇宙相爱后而降下的生命面前，惊呆了在那里，不知所措。

与此同时，上海一家生命科学研究所，在人类纷纷躲进屋里拉上窗帘时，他们却在望远镜后面，窥视着天地交配，他们看见了一团黑乎乎的东西摇曳着，穿过星空，掉到无锡市郊。他们立即驱车前往。

十几平方米的大坑周围围了一群看热闹的人，宝贝在阳光下已失去它的晶莹，化成一滩水。人们异口同声地告诉上海来的专家，这是一块冰。

平凡的村妇没有上过大学，她只知道这是天上掉下来的东西，肯定是个神灵之物，她拿了一块，用围襟包着，回家了。谁知她将陨冰往围襟里这么一兜，便向达尔文的进化学说提出了质疑，人本来是人，猿永远是猿，人的祖宗是人，猿的祖宗是猿。

——村妇把陨冰放进了冰箱，后来送给了来他家的上海专家。专家们从这块天外来冰中发现了构成生命的基础蛋白——核苷酸，并及时作了报导。

无锡出生的画家、学者董欣宾看了报导，被震惊了，他夜不能寐：地球上的生命种子是否就象陨冰这样，是从天上落下来的。他思索，长达十七年之久。他把他的想法告诉了扬州人郑旗，他俩切磋研讨，终于产生了一套全新的人类文化理论来。

董欣宾、郑旗从黄、白、黑三大人种的色彩学的独到视角，以深厚的东方文化的博学，审视人类发展轨迹，讲述着一则涵天盖地的故事，开劈了天地与人类起源、演进的文化学科，展开了人类自由平等、和睦友好、发展进步的基础科学论题。

屈子很实事求是，对宇宙人类起源不懂，就惊呼：遂古之初，谁传道之？上下未形，何由考之？明明暗暗，惟时何为？阴阳之合，何本何化？这有点象西方的哥德巴赫猜想一样，有了东方的这种惊呼和西方的那种猜想，便有了有识之士去论证去阐述。就象有了天锡市郊那农妇将陨冰往围襟里一兜，便有了《太阳的魔语》此书的起因。

世界万物之源大体是如此，出版者言。



# 全书梗概

太阳的魔语

**本**书是关于人类文化发展规律的全新的学术体系，对文化的起源、发展与未来，对各民族文化的特质及成因，对中国文化在人类文化中的地位等问题提出了新的认识。主要观点可概括为“二论”、“三大板块文化”、

“七大中间文化”、“两大世界观”和“四大定律”。

“二论”即“横向多元进化论”和“文化日心论”。

“横向多元进化论”批判了达尔文以来的“纵向单元进化论”的缺陷，从现代生物化学与中国古代《易学》的贯通中揭示了人类起源与文化进化的横向多元性，否定了人猿同祖的假说，提出了每一生命体都可能有其独特“种子”的新假说，从而认为人是最佳生命种子在最佳环境中进化而成的高等生物体。

“文化日心论”是地球文化的发生论。地球文化之所以有南北东西之差异，首先在于宇宙的特殊运行方式影响了地球的水陆分布，形成了寒、热、温、凉等不同气候区，进而形成为不同的文化区。最典型的是寒带白色人种文化区、热带黑色人种文化区和温带黄色人种文化区，即“三大板块文化”。界于三大板块文化之间者为“七大中间文化区”。

黑色人种文化以热带非洲为代表。这里生物生育繁茂，早期生产方式是以采摘、追逐为主的自然经济，生命繁衍频率高，文化传承积淀性差，民族性格为感性应激适应型，文化形态为体育舞蹈型。

白色人种文化以欧洲为代表。这里生存艰难，生命淘汰率高，繁衍缓慢，文化传承积淀性强。早期生产方式以渔猎为主，长于小集团合作，形成了后世繁华的集团经济。且由于风浪中信号联系之重要，信号发展成符号，形成了发达的辨声拼音文字系统，以此为始而有发达的音乐型理性文化。又因渔猎饮食长于解剖切割，最终形成了数理逻辑分析性思维模式，并由此才形成现代科学，其文化

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风格为进攻型、开拓型。

黄色人种文化以亚洲中国为代表。中国地大物博而居寒热之中，以农业为主要生产方式，因农业对天的依赖而形成了“天人合一”的观念；因农业对种子、土壤、禾苗、天象等的耐心观察，造就了发达的视觉形色辨析能力和丰富的情感性格，形成为美性、绘画型文化。小农经济与中央集权的有机统一，又形成了后世稳定持久的集权经济模式。文化风格长于吸收、融合，而不善进攻、开拓。有特强的传承积淀性。

黄、白两大文化体系的传承积淀性加之欧亚大陆交流的便利，使文化发展处于优势地位，形成了一动一静，具有对等资格的东、西方“两种世界观”。东方以元气论哲学为代表；西方以原子论为代表。东方强调宇宙的整体性、联系性；西方强调其可分性、独立性。

界于三大板块文化之间的七大中间文化呈现黑、白、黄之间的过渡或混合性格。

无论何种文化，其发展都遵循“四大定律”。

一、本体自律。即文化本体一经产生，便含有某种始终不变的因子。它决定文化的个性、差异性，是文化发展的主要定律。

二、异体互律。即文化异体一经产生，便具有相互关系。或传播、或吸收、或冲撞、或交流、或融合，从而互相影响，产生异变。它决定文化发展的速度。

三、互律之特殊形式为“双妄律”。即文化在互律运动中由于对异体缺乏了解，因而缺乏将自体与异体进行比较的参照系，从而对自体的特质及其在互律中的地位也并

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不真正了解，因此造成互律的盲目状况。互律方式多种多样，可分为“对抗性”与“非对抗性”两类。对抗性互律往往对人类文化带来损失，但从反面仍然推动了互律的深入。鸦片战争是双妄运动的高峰，代表了中、西两种不同世界观在人类文化最高层上的妄性冲突，同时也是将人类文化异体互律运动导向全球一体化的转折点。

四、整协律。互律的结果必然走向异体间的深入了解和认识，相互吸收和重组，最终走向多元性大同文化。文化整协运动中，由于各异体特质、力变、发展速度的悬殊，整协过程表现为“旋流”状况，在旋流中沉淀的为历史文化；冲出旋区继续前进的为“旋流上文化”，被旋流上文化带动前进的文化因子为“悬浊文化”。下一个世纪的旋流上文化将是中国文化。

中国文化的美性特征不仅使整个民族文化呈现绘画性，而且其绘画文化的早熟和发达更居世界之首。但由于过分的超前，为世界其他民族所难以理解。随着互律的深入，双妄必将消除而达无妄境界，多元性大同文化终将到来，中国绘画必将成为世界绘画的皇冠而得到殊遇。中国文化亦将因其整体性、美性的特优质而在整协文化中占据重要地位。

本书对中国历史的特质及其分期、鸦片战争及近代中国史、中国式社会主义的历史渊源，世界历史的多元模式以及文化大革命和改革开放的有关敏感问题，也都提出了令人深省的独特见解。

# INTRODUCTION

The authors in this book are trying to build up a completely new structure showing the law or laws by which the whole human culture has developed. They put forward the new ideas with insight about the origin, the transformation and the future of the Culture, explore in depth the particular characters and the originators of different cultures,

and about the proper status of Chinese culture in the development of human Culture. The main ideas can be summed up as "Two Theories" , "Three Major Plates in Culture" ,and "Four Cardinal Rules" .

"The Two Theories" include 1, "The crosswise pluralistic concept of evolution" and 2, "The heliocentric theory in culture" .

"The crosswise pluralistic concept of evolution" is taken to criticise the defective "lineal monist concept of evolution" which has been widely accepted ever since Darwin's time. In the light of modern biochemistry and the ancient Chinese philosophy, Yijing (the book of Changes), it revealed that both the origin of man and the evolution of human culture happened in the manner of crosswise pluralism, thus it repudiated the hypothesis that man and apes share the same ancestor by putting forward a new hypothesis that each single species of life might have its particular seed, and among these species of life man is the best breed that has evolved into higher biological entity in the best possible circumstances.

"The heliocentric theory in culture" is in fact the genesis of culture on the earth, and the theory explains the vast difference between cultures on the earth chiefly lie in the particular modes of movement of the universe which in a way affected the distribu-

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tion of land and water over the surface of the earth. As a result, the different climatic zones such as the frigid, the torrid, the temperate, and the cool zones were formed accordingly. And finally, in different climatic zones each developed a different culture. The most typical ones include the White Culture in the frigid zone, the Black Culture in the torrid zone, and the Yellow Culture in the temperate zone, called "the three major plates in culture". Between the three plates there exist "seven intermediate cultural areas".

The Black Culture is represented by the African continent in the torrid zone, where lives of all forms grow and reproduce luxuriantly. The early mode of economy was virtually in the state of nature, and picking up fruits, chasing animals were the main modes of production. The rate of reproduction was comparatively high, and the transmission and accumulation of culture was poor, the typical national traits were of sensational adaptation to contingency, and the cultural configurations took the form of athletics and dances.

The White Culture is represented by the Europe, where the living condition was tough with higher rate of elimination of life and slow reproduction but better in the transmission and accumulation of the culture. The early mode of production was mainly fishing and



hunting, which lays emphasis on cooperation in small groups at the beginning, and that may account for the later prosperous corporate economy in the White Culture. Because in wind and storm it is important to communicate with each other with certain kind of signs, people here developed symbol system which later formed complicated language systems that are highly distinguishable in the shades of meanings by different sound and spelling form. These are the basis of their advanced culture of rationalism with strong musicality. And also because they lived on fishing and hunting they became keen on cutting and dissecting, which has contributed to the formation of the mathematical analysis and analytical mind of thinking. These are the basis of the modern sciences. The style of their culture can be described as full of aggressive and frontier spirits.

The Yellow Culture is represented by China in Asia. As it is located just between the frigid and torrid zones with vast territory and rich natural resources the main mode of production was agriculture which was highly dependent on weather, the Chinese gradually formed the concept of "the unity of heaven and man" in their philosophy. Their patient and careful observation upon the seeds, soil, crops and celestial phenomena helped cultivate their sophisticated visual

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capacity, their sensitiveness on colour and shape, and their passionate character. All these may contribute to the formation of the picturesque style of their culture and philosophic concept on beauty. Besides, the dynamic unification between the economy of small-scale farming and the feudalist central power made it possible for them to establish a stable central economy with the development of the culture. The Yellow Culture is adept in assimilating and conforming with other cultures but weaker in being aggressive and opening up. However, it has been very strong in the transmission and accumulation of the culture.

Both the Yellow and White Culture systems are adept in the transmission and accumulation of the culture, together with the convenient communication between the Asian and European continents, these two major cultures thus gained great advantages in the development of their own cultures in so-called antithetic pattern. The active White Culture and the stative Yellow Culture originated two different kinds of "world outlook" known as the Oriental versus the Occidental. The former can be represented by the philosophy based on *qi* or *aira*; the latter is represented by the philosophy based on atom. The Oriental philosophy emphasises the integration and connection of the universe whereas the Occidental philosophy stresses the separate and independent