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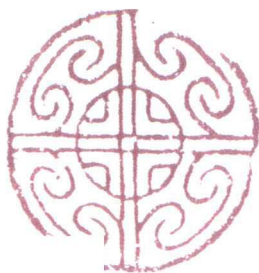
第五卷

中国古代哲学的逻辑发展

中

冯契著





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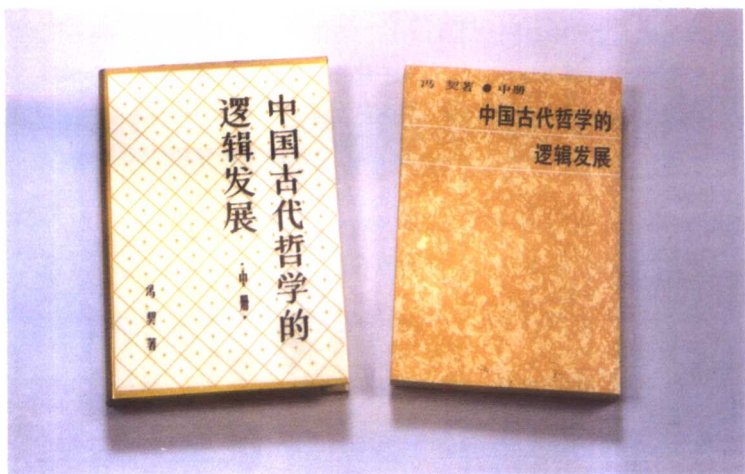
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在“中国哲学范畴讨论会”(西安,1983.11)上。
从左至右依次为:汤一介、王明、杜维明、冯契、张
岱年、肖蓬父、庞朴



《中国古代哲学的逻辑发展·中》初版书影

提

本书论述秦汉至隋唐的中国哲学发展过程。

在汉代,哲学论争的中心是宇宙论上的“或使”、“莫为”之争和“形神”之辩。董仲舒提出了神学目的论的“或使”说;《淮南子》以机械论的“或使”说反对目的论的“或使”说;杨雄虽然提出了“莫为”说,但他以形式因为第一因,未跳出“或使”说的藩篱;王充在批判天人感应论中反对了各种“或使”说,发展了“莫为”说,以“气自变”的观点,肯定质料因是第一因,天地万物都是自己运动的。

到了魏晋时期,围绕着“有无(动静)”之辩而展开本体论的探讨。王弼的“贵无”说和裴頠的“崇有”论各自强调一面,有独断论倾向。《庄子注》的“有而无之”用相对主义反对形而上学的本体论。僧肇由此发展出“非有非无”的学说,是更极端的相对主义;范

要

镇则由此以体用不二的原理提出了“形质神用”的观点,对“形神”之辩作了较好的总结。

魏晋南北朝以后,“心物”之辩成了论争的中心。隋唐佛教各宗派都主张“心外无物”,所不同的是它们各自夸大“心”的某个侧面:天台宗强调内省;法相宗注重感觉经验;华严宗以为理性思维是唯一实在;禅宗则用自我意识吞没一切。同时,自嵇康向宿命论挑战以来,“力命”之争作为“天人”之辩的一个侧面而受到考察。到唐代,在禅宗和李筌极端夸大主观意志力量之后,柳宗元、刘禹锡在气一元论基础上考察天人的辩证关系,对“力命”之争作了批判总结,在更高阶段上向荀子“明于天人之分”的观点复归。韩愈、李翱则在以儒排佛的旗号下,援佛入儒,成为理学的先驱。

Summary

This volume concentrates on the development of Chinese Philosophy from the Qin and Han Dynasties to the Sui and Tang Dynasties, which is the first half of Part Two of the whole book, or the Part on the Chinese philosophy during period from the Qin-Han Dynasties down to the beginning of the Opium War in Qing Dynasty.

During the Han Dynasty the Chinese philosophers were mainly involved in the debate on "*huo shi* v. *mo wei*" and the debate on "*xing* v. *shen*" ("body v. soul"). Dong Zhongshu developed a doctrine of "*huo shi*", which is characterized by theological teleology, and the book of *Huai Nan Zi* combated the theological version with a mechanic version of the doctrine of "*huo shi*". In opposition to both, Yang Xiong advanced a version of "*mo wei*", which, however, fails to go beyond the doctrine of "*huo shi*" because of its taking the formal instead of the material cause as the primary cause. Wang Chong,

Summary

who opposed all forms of the doctrine of "*huo shi*" while attacking on the theory of interactivation between Heaven and Man, developed a version of "*mo wei*", which affirms the material cause to be the primary cause, and advocated an idea of "self-transformation of the material force", according to which everything in the world is self-motive.

Down to the period of the Wei and Jin Dynasties Chinese ontology developed mainly through the debates on "*you* v. *wu*" ("being v. nonbeing") and "*dong* v. *jing*" ("movement v. tranquillity"). Both Wang Bi's doctrine of "*gui wu*" ("valuing non-being") and Pei Wei's doctrine of "*chong you*" ("esteeming being") had a tendency of dogmatism in their overwhelming emphasis on one side of the pair of "*you*" (being) and "*wu*" (non-being). Against this *The Commentary on the Zhuang Zi* developed a sort of relativism according to which "when there is being, there is also non-being". From

this Seng Zhao developed a more radically relativist thesis of "neither being nor non-being". On the basis of the principle of inseparability of *ti* (substance) and *yong* (functioning), Fan Zhen put forth his view that "the body is the material substance of the soul and the soul is the functioning of the body", and made a better summing-up of the debate on "*shen* (soul) v. *xing* (body)".

After the period of the Wei, Jin, Southern and Northern Dynasties the debate on "*xin* v. *wu*" ("mind v. matter") became a focus of attention. All Buddhist sects in the Sui and Tang Dynasties maintained that "there is nothing outside the mind". Their difference lied only in the fact that each of them overstated one of the aspects of the mind; The *Tian Tai* School stressed the method of reflection; the *Dharma-Character* School was much concerned with perceptual experience; the *Hua Yan* School recognized conceptual thinking as the sole

reality; and the *Zen* School regarded self-consciousness as the all-absorbing principle. Following Ji Kang's challenge to fatalism, meanwhile, was discussed the relationship between *li* (human efforts) and *ming* (fate), as an aspect of the debate on "*tian* v. *ren*" ("Heaven v. Man"). In the Tang Dynasty, *Zen* School and Li Quan radically argued for the importance of the subjective will-power. After that Liu Zongyuan and Liu Yuxi, on the basis of the monism of *qi* (the material force), examined the dialectical relationship between Heaven and Man and made a critical summing-up of the debate on "*li* v. *ming*" (human efforts v. fate). This, actually, is a returning to Xun Zi's view of "understanding the distinctive functions of Heaven and Man" on a higher stage. Han Yu and Li Ao, lastly, made a struggle against Buddhism while accepted some of its elements into Confucianism, and thus became forerunners of Neo-Confucianism in the Song and Ming Dynasties.

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THE LOGICAL DEVELOPMENT OF ANCIENT CHINESE PHILOSOPHY

(Volume 2)

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