

冯契文集

第六卷

中国古代哲学的逻辑发展

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《中国古代哲学的逻辑发展·下》初版书影

提

本书论述宋至清代(鸦片战争前)的中国哲学发展过程。

宋代以降,儒学主要以理学的形式重新取得了独尊的地位。在这总趋势下,存在着不同学派的争论。既有理学内部不同的派别之争,又有与理学相对立的学派——从王安石的“荆公新学”到陈亮、叶适的“事功之学”,直至明清之际王夫之、黄宗羲、顾炎武等批判宋明理学的思潮。这些不同学派的争论,是围绕着这一时期哲学论争的中心“理气(道器)”之辩和“心物(知行)”之辩而展开的,对于哲学论争中心的不同回答,形成了三个主要哲学派别:以张载、王夫之为代表的气一元论,以程颐、朱熹为代表的理一元论,以陆九渊、王守仁为代表的心一元论。

张载在气一论的基础上总结了魏晋以来的“有无(动静)”之辩,同时开启了“理气(道器)”之辩。佛

要

学在讨论“空有”关系时，总是涉及到“心”和“物”（法）的关系。到宋代，“心物”关系越来越同“知行”关系结合在一起。程朱理学讲“理在气先”、“知先于行”，是先验论；陈亮、叶适讲“事功之学”，提出“理在事中”，强调“行”，有经验论倾向。陆王心学讲“心即理”，“知行合一”，也是先验论，但不同于程朱，特别夸张了主观能动性。王学向左发展，产生了李贽的异端思想，他用相对主义反对独断论。最后，王夫之对“理气（道器）”之辩和“心物（知行）”之辩作了批判的总结，达到了朴素唯物主义和朴素辩证法的统一。而同时的黄宗羲和顾炎武对宋明理学的总结则分别具有唯心辩证法和直观唯物论的色彩；之后的戴震对理学的批判则有更多的直观唯物论和形而上学的倾向，这预示着类似西方机械唯物主义阶段的近代哲学即将到来。

Summary

This volume is about the development of Chinese philosophy from the Song to Qing Dynasties (before the Opium War).

From the Song Dynasty on Confucianism regained its hegemony primarily in the form of the Doctrines of Li (Principle), or the so-called Neo-Confucianism. Against this general background there were disputes among different schools of thought, not only disputes within the Neo-Confucian Movement, but also disputes between the New-Confucian Schools and those schools which opposed them — from Wang Anshi's New Learning to chen Liang's and Ye Shi's utilitarianism, as well as those at the turn of the Ming and Qing Dynasties, such as Wang Fuzhi, Huang Zongxi and Gu Yanwu. All these debates mainly focused on the problem of the relation between

Summary

“*li*” (principle) and “*qi*” (the material force) or the relation between “*Dao*” (the Way) and “*qi*” (the concrete things), and the problem of the relation between “*xin*” (mind/heart) and “*wu*” (matter) or the relation between “*zhi*” (knowledge) and “*xing*” (action). Different answers to these questions led to the shaping of three philosophical schools: the monism of material force represented by Zhang Zai and Wang Fuzhi, the monism of principle represented by Cheng Yi and Zhu Xi, and the monism of mind represented by Lu Jiuyuan and Wang Shouren. Zhang Zai, on the basis of the monism of material force, summed up the debate on “being v. non-being (movement v. tranquility)” beginning in the Wei and Jin Dynasties, and opened meanwhile the debate on “principle v. material force (Dao v. concrete things)”. Buddhist schools

were always concerned with the relationship between “mind” and “matter” (*dharma*) when discussing the relation between “emptiness” and “existence”. During the Song Dynasty the problem of the relation between “mind” and “matter” was more closely associated with the problem of the relation between “knowledge” and “action”. The Cheng-Zhu Neo-Confucianism showed their apriorist tendency by maintaining that “principles are prior to things”. Chen Liang and Ye Shi took a utilitarian and empiricist position by arguing for the immanence of principles in facts and the importance of action. The Lu-Wang doctrine of mind maintained that “mind is nothing but principle” and that knowledge is identical with action. This is also a sort of apriorism, which is nevertheless different from Cheng-Zhu’s doctrine in its overstating the active role of

the subject. Development of Wang Shouren's doctrine towards the Left resulted in Li Zhi's heretical thought which opposed relativism to dogmatism. Finally, Wang Fuzhi arrived at a unity of naive materialism and naive dialectics by his critical summing-up of the debate on "principle v. material force (Dao v. concrete things)" and on "mind v. matter (knowledge v. action)". Wang's contemporaries, Huang Zongxi's and Gu Yanwu, made summing-up of the Song-Ming Neo-Confucianism with their ideas which smacked of idealistic dialectics and perceptual materialism respectively. Later, Dai Zhen criticized Neo-Confucianism in a way which is more tended to be perceptual materialism and metaphysics. This, in a way, forebodes the coming of a trend in modern Chinese philosophy which is similar to mechanical materialism in the West.

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THE LOGICAL DEVELOPMENT OF ANCIENT CHINESE PHILOSOPHY

(Volume 3)

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