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ermany.

The profound power of this intellectual apartheid is evident in the fact that perhaps the greatest 20th Century Western authority on Chinese science and civilization, Joseph Needham, could write in the 1970s in *The Shorter Science and Civilization in China*:1(7)in the following terms: Much has already been said of the Chinese belief that things resonate with one another - the world view of what we should now call 'action at a distance'. And we have said that the Five Element and Yin-Yang theories were a help rather than hindrance in the development of scientific ideas in Chinese civilization. But there was a third component of Chinese natural philosophy - the system of the Yi Jing, the Book of Changes-and of this it will not be possible to form so favorable a judgment. Needham outlines the character of the Yi Jing in some detail but his inability to identify the value in this classic is profoundly revealing. It highlights the many aspects of Chinese spiritual and scientific wisdom that continue to escape comprehension by minds nurtured and educated in the certainties of Western clarity and deductive rigor' and the related virtues of rationality and universality as well as inhibited by two centuries of intellectual apartheid. This can be true even after committing a lifetime to working to comprehend and catalogue the riches of Chinese science and civilization, as was the case with Needham.

The difficulty encountered by the Western mind in disciplining itself to seek out correspondences, resonances and inter-relationships has profound implications. Arguably, these are much more serious than the inaccessibility of logos' to the Chinese mind that so concerned Max Weber. Today, it seems much easier to incorporate clarity and deductive rigor into the workings of the Eastern mind than to expand the Western mind to absorb the full implications of searching for correspondences, resonances and inter-relationships. Indeed, it seems that many in the West have been educated to avoid totally reflection about the side-effects whether degenerative disease, ecological disaster or environmental degradation produced by agriculture, foods, medicines, technologies and industries where a strong rational and immediate commercial justification can be demonstrated with clarity and deductive rigor. Some might suggest that this quality was an essential element of the British imperial civilizing mission, which utilized innovations that proved both more effective and more destructive than those of previous aspirants to empire.

The fact that the nature of the Yi Jing, or Book of Changes, is so unfamiliar and alien to a mind educated in Western certainties has a variety of consequences. One worthy of particular note is the practice of bestowing legitimacy on the Yi Jing by describing it in a seemingly well-meaning manner as having two qualities, that of a work of philosophy and that of a work of divination. In effect, this often works to marginalize it at extreme opposites of human concern, devaluing both in the process.

It can take many years, much pondering and a variety of influences for a Western mind to realize that the practice of divination serves to assist the dissemination of the habits of thought encouraged by the Yi Jing to all levels of society, including those that are without any serious formal education.

This has ensured that the habits of thought nurtured by the Yi Jing are shared by people at all educational levels of society in China and elsewhere in East Asia. In this way these habits of thought become the essential currency of human exchange, reflection and understanding.

When one reflects on the fact that it is hard to disassociate the influence of the Yi Jing from the outstanding achievements of Chinese science and medicine over a number of millennia it becomes clear how wrong headed the West' s rational preference for clarity and deductive rigor' can be. As the consequences of the West' s science and medicine whether in degenerative di

[\[第 1 页\]](#) [\[第 1 页\]](#) [\[第 2 页\]](#) [\[第 3 页\]](#) [\[第 4 页\]](#) [\[第 5 页\]](#) [\[第 6 页\]](#) [\[第 7 页\]](#) [\[第 8 页\]](#) [\[第 9 页\]](#) [\[第 10 页\]](#) [\[第 11 页\]](#) [\[第 12 页\]](#) [\[第 13 页\]](#) [\[第 14 页\]](#) [\[第 15 页\]](#)

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