

<<中国人的思维>>

图书基本信息

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前言

When I was a guest speaker in Germany in 1992, I said to the audience that the intercultural communication between East and West is not proportionately at the same level. For a Chinese professor or university student in general can provide a name list of more than a hundred well-known figures in the Western history. Then, how many of the Chinese counterparts from antiquity to the present could a German professor or university student at large possibly know?

No more than a dozen, I guess. There are of course exceptions among the faculty members and students in the departments of Sinology who surely know more. How come it is so?

In my opinion, it is mainly due to the fact that China has been in a passive position or "under attack" since the advent of the modern era, thus bearing a kind of eagerness to look into and learn from the West. In contrast, the West has been in an active position, having far less need to know China because her existence would matter little to the Western mentality in the past century or so. Such a situation corresponds more or less to that in the 18th century when China assumed herself to be the center of the world and felt no need to take any look at the West.

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内容概要

《Chinese Way of Thinking ( 中国人的思维 ) 》讲述了When t was a guest speaker in Germany in 1992 , I said to the audiencethat the intercultural communication between East and West is notproportionately at the same level. For a Chinese professor or universitystudent in general can provide a name list of more than a hundred well-known figures in the Western history. Then , how many of the Chinesecounterparts from antiquity to the present could a German professor oruniversity student at large possibly know ?

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## 章节摘录

With respect to Chinese philosophy and religion , it cannot do without reference to Zen Buddhism. As for its position and function in Chinese ideology , Zen Buddhism straddles two provinces ; it is both a religion and a philosophy. Under certain circumstances , it is a philosophy rather than a religion , owing to its being a study of the wisdom of human existence. Such wisdom is usually contained in poetic imagery or allegorical symbolisms. It is essentially oriented towards spiritual emancipation or liberation. It is exercised through such approaches as self-control , self-concentration and self-enlightenment , thus helping people awaken and transcend the formidable gap between reality and ideality on the one hand , and on the other , leading people to face anxieties and frustrations with ease. It pertains to a psychological balance and joy out of the so-called " bitter sea of boundlessness" ( ku hal wu bian ) . Eventually , it enables people to enter into the kingdom of Zen or dhyana delight , where the human mind is assumed to be intrinsically purified , peacefully settled , and genuinely pleased. It is noteworthy that Zen Buddhism as a special form of wisdom stresses mainly these two factors : apprehension and action. The former is achieved via deep contemplation and high awareness , and the latter is actualized through personal engagement and praxis. All of this is somewhat approximating the Greek conception of sophia as wisdom in the theoretical and practical sense aforementioned. However , it is in striking contrast to any religious cults that favor philo-logos , a love of words rather than philo-praxis , a love of action. This being the case , anyone who is serious about the cultivation of dhyana or Zen enlightenment is not supposed to be a chatter-box , ready to recite doctrines from scriptures or canons. Instead , he devotes himself to insightful understanding and constant praxis so as to stay carefree and transcendent in the mentality of absolute freedom.

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