

<<中国人的思维>>

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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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书籍目录

PrefaceLi ZehouAcknowledgementsIntroductionSection I Nature and Human Existence1 A Rediscovery of Heaven-and-Human OnenessThe Three-fold SignificanceThe Two-dimensional OrientationA Pragmatic Alternative2 Laozi on the Dao of Human ExistenceFrame of Reference : The Dao of Man , Heaven and the SagePursuiL of Sageliness : Practical and Sagely WisdomPath to Freedom : Attitudes toward Life and Death3 Zhuangzis Way of Thinking through FablesThe Peng and Happy Excursion to the InfiniteThe Butterfly and Self-emancipation4 Poetic Wisdom in Zen EnlightenmentRevelations from Natural ScenesNatural Spontaneity as a Psychical PathA Poetic Way of Zen EnlightenmentThe Realm of SEInyat~ as BeautySection II Harmony , Governance , and Warfare5 Harmonization without Being PatternizedThe Meeting of East and West as a Good-natured HypothesisHarmony and Uniformity in PerspectiveThe Need of a New PhitosopITos Poiesis6 Humane Governance and Pragmatic ReasoriRule of Law as the Fundamental BasisWise Leadership of Crucial NecessityThe Pragmatic Reason in Question7 No More Hiroshimas and Sharp WeaponsA Poetic Reflection after HiroshimaA Philosophical Pondering over Sharp WeaponsSection III Morality , Art , and Aesthetics8 Confucius Expectation of PoetryPoetry as a Social Discourse Sui GenerisPoetry as an Aesthetic Discourse Sui GenerisPoetry as a Moral Discourse Sui Generis9 Aesthetic Criticism of TransculturalityBeyond East and West : A Transcultural TransformationAesthetic Education as a Critical Necessity (Meiyu Shuo) Art as a Refuge from Suffering (Jietuo Shuo) Art as Aesthetic Play for Freedom (Youxi Shuo) The Artist as Creative Genius (Tiancai Shuo) The Refined as the Second Form (Guya Shuo) The Theory of Poetic State par Excellence (Jingjie Shuo) 10 The Theory of Art as SedimentationArt as SedimentationA Critical ConsiderationA Methodological Reflection11 Appreciating Nature in View of Practical AestheticsThree Levels of Aesthetic ExperienceAesthetic Effects of Heaven-and-Human OnenessSelected BibliographyGlossary

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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