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Four Basic Concepts of Medicine in Kant and the Compound Yijing

康德和“复合易经”的四个基本医学概念

Stephen R. Palmquist

This paper begins the last installment of a six-part project correlating the key aspects of Kant's architectonic conception of philosophy with a special version of the Chinese Book of Changes that I call the "Compound Yijing", which arranges the 64 hexagrams (gua) into both fourfold and threefold sets. I begin by briefly summarizing the foregoing articles: although Kant and the Yijing employ different types of architectonic reasoning, the two systems can both be described in terms of three "levels" of elements. Starting at an unnumbered level devoid of any element (the tao or thing in itself), the system proceeds by elaborating a key fourfold distinction (or "quaternities") on the first level, a twelvefold distinction on the second level, and twelve quaternities (grouped in four quadrants, each with a set of three quaternities) on the third level.

将康德的哲学体系概念与中国的《易经》相结合，称之为“复合易经”。本文从六部分的最后一部分开始，将结合 64 卦深入讨论“四位一体”和三倍的集合。首先简要概括一下前面的文章：康德和《易经》采用了不同类型的体系结构推理，这两个体系都可以从三个层次进行描述。从不计其数的层次开始，不参考任何因素（道或事物本身），系统阐述了第一层的首论“四倍区别”（或“四位一体”），第二层的“十二倍区别”和第三层的 12 个“四位一体”（分为四个象限，每个象限有三个“四位一体”）。

Each set of three quaternities (i.e., each quadrant) on the third level corresponds to one of the four "faculties" of the university, as elaborated in Kant's book, *The Conflict of the Faculties*. Previous papers have examined the correlations between three key quaternities that Kant defends in relation to each of three faculties (philosophy, theology, and law) and the 12 gua that correspond to that faculty in the Compound Yijing. The final step is to explore the fourth quaternities on the third level, the 12 gua corresponding to the medical faculty. The "idea of reason" in Kant's metaphysics that guides this wing of the comparative analysis is freedom, and the ultimate purpose of this faculty of the university is to train doctors to care for people's physical well-being, as free agents imbedded in nature. But this paper will focus only on the four gua that correspond to four basic concepts in Kant's theory of medicine.

第三层的每个象限即三个“四位一体”，对应大学的四个学院，正如康德著作《学院的冲突》所阐述的。之前的论文已经考量了康德对应的三个学院（哲学、神学和法律）和“复合易经”的 12 个“卦”之间的关系。最后一步是探索第三层次的第四个“四位一体”，即与医学相对应的 12 个“卦”。在康德的形而上学论中，“理想的推理”指导着“比较分析”的这一分支是自由，这所大学的目的是训练医生去关心人们的身体健康，就像赋予自由人去大自然一样。本文将关注康德医学理论中四个基本概念对应的 4 个“卦”。

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The two quaternities in the “yin-yang” (medical) quadrant of the Compound Yijing that will be skipped here are as follows. First, Kant’s account of the idea of freedom itself, which gives rise to the area of traditional metaphysics known as rational cosmology, comes in the first Critique’s Dialectic, in the section on the Antinomy of Reason (CPR A405-567/B432- 595). There he examines four irresolvable issues: whether the world has a beginning in time; whether composite substances consist of simple parts; whether a causality of freedom operates in the natural world; and whether an absolutely necessary being exists. Later I will argue that these correspond to the quaternity consisting of gua 15, 22, 36, and 52. The opposite quaternity, consisting of gua 5, 9, 48, and 57, similarly corresponds to four ways of understanding motion, which Kant discusses in *Metaphysical Foundations of Natural Science* (1786): phoronomy, dynamics, mechanics, and phenomenology. A longer version of this paper will first explore these two quaternities; but here I shall go directly to the synthetic quaternity, consisting of gua 11, 18, 26, and 46, and identify medicine as the key discipline that governs and protects human freedom.

“复合易经”阴阳(医学)象限的两个“四位一体”简述如下,首先,康德描述的自由思想,提升了传统形而上学的范畴,即自我宇宙论。第一个批判的辩证法中,在矛盾论中(CPR A405-567/B432- 595),他考量了四个不可解的问题:世界是否有开始;复杂物质是否由简单部分组成;自由是否来自自然;存在是否必然。接下来我将论证相应的“四位一体”15卦、22卦、36卦、52卦。与之相反的“四位一体”5卦、9卦、48卦、57卦,类似于理解运动的四个方式,康德在《自然科学的形而上学基础》(1786)讨论了这四种方法:运动、动力、机械和现象。本文大部分将首次探索这两个“四位一体”;但在这里,我先提一下合成“四位一体”11卦、18卦、26卦、46卦,将医学鉴定为管理和保护人类自由的关键学科。

Two years ago, at the previous conference in

this series, I presented a paper introducing a book project I have been working on for several years, in which I employ the Yijing «易经» as a map for elucidating the logical relationships between the various a priori theories defended in Immanuel Kant’s Critical philosophy.

两年前,在这系列的讨论会上,我发表一篇论文介绍了我写了好几年的一本书,我用《易经》作为阐明地图之间的逻辑关系的各种先验理论辩护康德的批判哲学。

Rather than repeating all of that introductory information this year, I wish to build on it by illustrating how the mapping system actually works. I have therefore provided a detailed abstract, together with a handout giving the main details necessary to understand the way this project works. This enables me to jump directly into the concluding step of the fourth and final application of this system of mapping Kant onto the Yijing. In a longer version of this paper, I first demonstrate (in two previous sections) how Kant’s four antinomies and his theory of the four ways of understanding motion correlate with the gua in the first and second quaternities of the yin-yang (i.e., the medical) quadrant of what I call the “Compound Yijing”. My presentation today consists merely of the concluding section of that longer paper; I relate the four gua in the third, “synthetic” quaternity of the medical quadrant to a fourfold theory of medical health that Kant introduced in one of his last published works.

今年我希望讲述映射系统是如何工作的,而不再重复所有的介绍信息。因此,我写了一份详细的摘要,连同一份材料,讲述了了解这个项目运作所必需的主要细节。这样我就直接跳到第四部的最后一部,并最终将康德映射到《易经》上。在这篇论文的较长版本中,我首先论证了康德的四个反面理论及四种理解运动的理论是如何与“阴阳”的第一个和第二个“四位一体”相关联的,医学上的“四位一体”,我称之为“复合易经”。今天的演讲仅仅是篇幅较长论文的结论部分;我把

第三层的四个“卦”，即医学象限的“合成四位一体”，与最近出版的康德著作中介绍的四倍医学健康理论联系起来。

Part Three of *The Conflict of the Faculties* (1798) consists of a short essay entitled “On the might of the mind to be master of its morbid feelings through bare resolve [durch den bloßen Vorsatz]”.¹ The essay is an open reply to a medical doctor, Professor Hufeland, who in December of 1796 had sent Kant a copy of his book, *On the Art of Prolonging Human Life*. In his cover letter Hufeland had suggested that Kant might like the book, because it claims “that moral cultivation is essential to the physical completion of human nature” (quoted in 7:97). Kant’s open reply acknowledges Hufeland’s view about the role of moral cultivation but neither affirms nor denies it. Instead, he offers, in a mostly anecdotal fashion, several illustrations of how to maintain good health through the application of a special form of philosophical will power that he calls “bare resolve”.

第三部分《学院的冲突》(1798)包括一篇短文题为“通过赤裸裸的决心改变心灵”。这篇文章是对一位医学博士胡费兰教授的公开回应，他在1796年12月给康德寄了一本关于延长人类寿的书。胡费兰在他的封面信中暗示，康德可能会喜欢这本书，因为它声称“道德修养对于人类的自然本性完成是必不可少的（引用于7:97）。康德公开回应了胡费兰的观点，即道德修养的作用，但既不承认也不否认。相反，他以一种非常有趣的方式提供了一些关于如何通过运用一种特殊的哲学意志力量来保持健康的例证，他称之为“赤裸裸的决心”。

Remaining silent about the moral application of this human capacity, which he develops elsewhere (see note 3), Kant focuses instead on the benefits for physical health that he has found to be effective in his own attempts at adopting a healthy regimen. In what follows,

¹ 7:97, my translation. Unless otherwise noted (as here), all Kant quotations are from the translation of this book by Mary J. Gregor, published in the Cambridge Edition of Kant’s works, in the volume entitled *Practical Philosophy*.

I shall explore the extent to which four of Kant’s central claims about medicine resonate with the components of the synthetic quaternity of the Compound Yijing’s yin-yang quadrant: gua 46 (䷛), 26 (䷌), 18 (䷞), and 11 (䷁).

他对人类能力的道德修养保持沉默（见注释3），他关注的是身体健康的好处，他发现自己的在采取健康养生法的尝试中是有效的。接下来，我将探索康德的医学四项核心主张与如何与“复合易经”阴阳“象限46卦（升）26卦（畜）18卦（蠱）11卦（泰）产生共鸣。

Kant begins his response to Hufeland by agreeing that what a good doctor needs most is, “along with the skill to prescribe what cures, the wisdom to prescribe what is also duty in itself” (7:97-98); through the latter, “morally practical philosophy...provides a panacea which, though it is certainly not the complete answer to every [physical] problem, must still be an ingredient in every prescription.” “This panacea,” he adds, “is only a regimen to be adopted: in other words, it functions only in a negative way, as the art of preventing disease.” Hufeland had contrasted this negative discipline with the positive discipline of “therapeutics or the art of curing [illness]” (7:99). Kant accepts Hufeland’s claim that the negative (and essentially philosophical) regimen consists in “the art of prolonging human life.” The starting point of Kant’s own argument is his claim that “the wish for long life is unconditioned”—to the extent that even a sick person who longs for death, in order to be released from many years of unrelenting suffering, will want to put off death’s final respite for a bit longer (7:99). In supporting Hufeland’s basic claim, Kant points out that “[t]he duty of honoring old age” arises not out of the fact that older people are typically more frail than younger people, but rather because of the bare fact that enduring a long life is “something meritorious” in itself (7:99): “This is the reason why old people should be honored,

as long as no shame has stained their lives— simply because they have preserved their lives so long and set an example.”

康德开始对胡费兰的回应是，他同意一个好医生最需要的是，“除了开药的技巧之外，还能开什么药方”（7:97-98）；通过后者，“道德实践哲学……提供了一种万灵药，尽管它肯定不是完整的答案，但它仍然是每一种处方的一成分。”他补充说，“这是一种可以采用的养生法：换句话说，它只会以一种消极的方式发挥作用，就像预防疾病的艺术一样。”胡费兰将这种消极的纪律与“治疗学或治愈疾病的艺术”（7:99）进行了对比。康德接受了胡费兰的观点，即消极（本质上是哲学）养生法是“延长人类生命的艺术”。康德论证的起点是他声称“长寿的愿望是无条件的”，即使是生病的人渴望死亡，为了释放多年的无情的痛苦，也想要推迟死亡的最后喘息一会儿（7:99）。支持胡费兰的基本主张，康德指出，“有义务尊重年老的人”老年人通常比年轻人更脆弱，因为持久长寿，事实本身就是“有价值的东西”（7:99）：“这就是为什么老年人应该荣幸，自己的生命保存了这么久，已树立了榜样。”

This first (or preliminary) step in what might be called Kant's "moral metaphysics of medicine,"² whereby the path to a long life is paved by the firm resolve to prevent disease, corresponds to gua 46 (䷭), "Pushing Upwards" (Shēng, 升). The two trigrams that make up this hexagram represent wood and earth, respectively. As such, the gua depicts the growth of a healthy plant upwards through the earth's soil. This "vertical ascent", as applied to a successful human being, "is associated with effort of the will."³

第一个（或初步）介入所谓康德“道德形而上学的医学”，即长寿之路是疾病的预防，对应卦46，“向上”（升）。构成这个六星图的两个卦分别代表木头和地球。因此，卦描绘了一个健康的植物通过土壤向上

生长。这种“垂直提升”，适用于一个成功的人，“与意志的努力有关。”

The Judgment emphasizes (p.178) that such "pushing upward is made possible not by violence but by modesty and adaptability." The commentary on the Image adds (p.179): "Adapting itself to obstacles and bending around them, wood in the earth grows upward without haste and without rest." The commentaries on the individual lines add still further insights to this initial symbolic support for Kant's opening claim regarding the philosophical panacea of a "firm resolve" to be good. For example, the third line (proceeding upward from the bottom of the gua) assures us that, once one adopts such firm resolve (p.180), "Things proceed with remarkable ease." The fifth (broken) line suggests (p.180) that "calm, steady progress, overleaping nothing, leads to the goal." And the sixth line concludes (p.181) by urging us "to be constantly mindful that one must be conscientious and consistent and remain so. Only thus does one become free of blind impulse, which is always harmful." Although the text does not refer explicitly to medicine or to a regimen for maintaining health over a long life, it does refer explicitly to several notions that Kant also appeals to in developing his philosophical panacea for medicine: as we shall see in what follows, those who wish to "push upwards" towards the goal of living a long life must train themselves to suffer the consequences of living in the right way, by avoiding the extremes of both overwork and laziness.

该观点强调（第178页）这种“向上推”的方式不是暴力，而是谦虚和适应能力。对这幅图像的评论补充道（第179页）：“让自己适应障碍，在它们周围弯曲，地球上的树木不会匆忙而不停止地向上生长。”对于康德关于“坚定决心”的哲学灵丹妙药的最初的象征性支持，对个别行的评论进一步加深了人们的理解。例如，第三行（从卦的底部开始）向我们保证，一旦一

2 See Stephen R. Palmquist and Adriano Palomo, "Kant, Buddhism, and the Moral Metaphysics of Medicine", *Journal of Indian Philosophy and Religion* 7 (October 2002), pp. 79-97.

3 *Yijing*, p.178. All quotations from the *Yijing* are taken from the translation by Richard Wilhelm and Cary F. Baynes, entitled *I Ching or Book of Changes*, third edition (London: Routledge & Kegan Paul, 1968). Page numbers refer to this translation.

个人采取了这样坚定的决心（第 180 页），“事情就会变得异常轻松。”第五（断）线表明“平静，稳定的进步，超越一切，通向目标”。第六行总结（第 181 页），敦促我们“要时刻注意一个人必须是认真负责，始终如一。只有这样，一个人才能摆脱有害的盲目冲动”。尽管文本并不显式是引用医学还是方案保持健康长寿，它引用康德明确几个概念，也吸引发展了医学哲学这一灵丹妙药：接下来我们将看到，那些希望“向上”作为长期的生活目标，必须训练自己以正确的方式遭受后果，以避免极端的过度工作和懒惰。

On the basis of this fundamental desire for a long life, and in order to make sense of why we wish for such a fate, Kant proposes a philosophical “principle” that leads him to make two concrete suggestions—one negative and the other positive—for the type of regimen that will enable people to fulfill not only the wish for a long life but also the equally important wish “to enjoy good health during it” (7:99). He calls his principle “Stoicism (sustine et abstinence⁴)” (7:100) and says that it “belongs, as the principle for a regimen, to practical philosophy not only as the doctrine of virtue but also as the science of medicine.” The philosophical principle that undergirds all medical science (7:101) is that “the sheer [or bare, bloßen] power of man’s reason to master his sensuous feelings by a self-imposed principle determines his manner of living.” Kant is quick to add that often doctors must also use other, “merely empirical and mechanical” means (such as “drugs or surgery”) to rid their patients of certain negative sensations. But this philosophical principle, which essentially comes down to having the firm resolve to respond well to the various difficulties we inevitably encounter, due to the exigencies of our physical life, is the panacea that philosophy can add to all

merely medical cures.

在这个根本的基础上追求长寿，为了理解为什么我们希望这样的命运，康德提出了哲学的“原则”，他的两个具体建议，一个消极和一个正义，不仅将实现人们长寿的愿望，而且实现同样重要的愿望”享受健康过程” (7:99)。他称这个原则为“斯多葛主义” (7:100)，并说它“属于，一种养生法的原则，不仅是作为美德的教义，而且是医学科学。”哲学原则，加强医学科学 (7:101) 是“纯粹的（或裸露的）人权的原因，感官感受决定了他的生活方式”。康德很快补充说，通常医生也必须使用其他的“仅仅是经验和机械”的方法（例如“药物或手术”）来摆脱病人的某些负面感觉。但这一哲学原理，本质上归结为有坚定的决心，对我们不可避免地各种困难作出反应，因为我们的物质生活的迫切需要，哲学所增加的是医学治疗的灵丹妙药。

Corresponding to this philosophical principle for all medicine is gua 26 (䷌), “The Taming Power of the Great” (Ta Ch’ u, 大畜), which occupies the ++ position on the synthetic quaternary of the Compound Yijing’s yin-yang quadrant. In this case the lower trigram represents heaven (i.e., the creative force) while the upper trigram represents a mountain (or “keeping still”).⁵ The overall meaning, therefore, quite appropriately symbolizes a “sage”⁶ who is “holding firm” (and thus taming) his great intellect (as represented by the three solid lines) in three specific ways (p.104): “holding together” the ideas that are needed to think such great thoughts; “holding back” from vigorously pursuing every desire and whim;⁷ and “holding firm in the sense of caring for and nourishing.” It is quite remarkable that the gua corresponding to Kant’s principle that we must establish a firm resolve to be good as the key to a philosophical regimen for health should be the very gua for which the Yijing commentary repeatedly affirms the need for firm

4 This Latin phrase means (roughly) “bear and forbear” and is a translation of the Greek, “ἀνέχου καὶ ἀπέχου”, a statement traditionally attributed to the Greek philosopher, Epictetus. It encapsulates the Stoic virtues of enduring the suffering caused when one abstains from fulfilling one’s (inordinate) desires.

5 Yijing, p.103.

6 In particular (Yijing, p.104), the “strong line at the top...represents the sage.”

7 Thus the commentary on the first line (Yijing, p.105) says: “A man wishes to make vigorous advance, but circumstances present an obstacle. He sees himself held back firmly.”

resolve! The mountain trigram, above, “indicates firmness and truth” (p.104), while both trigrams, taken together, suggest the need for “the daily renewal of character” that can lead a person to a long life: “Only through such daily self-renewal can a man continue at the height of his powers.” It is interesting that Kant quotes a saying of Epictetus in defending this principle, for the commentary on the Image of this gua states (p.105):

Thus the superior man acquaints himself with many sayings of antiquity

And many deeds of the past,

In order to strengthen his character thereby.

The commentary on the individual lines of gua 26 emphasizes in different ways that the principle of firm resolve must be applied cautiously and with wisdom. Thus, on line 4, we read (p.106): “A good way to restrain wild force is to forestall it.” The commentary on line 5 adds: “wild force should not be combated directly; instead, its roots should be eradicated.” And regarding line 6, we read what seems to imply that a person who lives by such a Stoic principle of restraint will store up the energy needed to extend one’s life (p.107): “The energy long dammed up by inhibition forces its way out and achieves great success.”

对应于医学哲学 26 卦，“有力的训练”（畜），它占据了复合《易经》阴阳象限合成四位一体的++位置。在这种情况下，较低的三行代表了天堂。而上三行代表一座山（或“保持静止”）。因此，整体的意义非常恰当地象征着一个“圣人”，即“控股公司”（以三实线为代表），以三种具体的方式 (p. 104): “团结在一起”，这是需要考虑的；“拦阻”个体欲望和心血来潮，并“以关怀和滋养为宗旨”。“非常值得注意的是，与康德的原则相对应的是，我们必须确立一个坚定的决心，作为一个健康的哲学养生法的关键，这应该是《易经》一再申明的：需要坚定的决心！”上面的山岳三字母“表明坚定和真理”（第 104 页），而这两种卦都认为需要“每日更新的性格”，可以使人长寿：“只有通过这样的日常自我更新，一个人才能在他的权力巅峰

时持续下去。”“很有趣的是，康德引用爱比克泰德的一句话来捍卫这一原则，以评论这一卦的形象（第 105 页）：

因此，这位优秀的人

以许多古代谚语了解自己，

以许多过去的事迹，

从而加强他的人格。

关于 26 卦个别行的评论，以不同的方式强调了必须谨慎而有智慧地运用坚定决心的原则。因此，在第 4 行，我们读到（第 106 页）：“抑制野生力量的一个好方法是阻止它。第 5 行的评论补充道：“禁止直接打击野生动物。关于第 6 行，我们读到的似乎暗示着，一个人以这种坚忍的克制原则生活，将储存延长生命所需的能量（第 107 页）：“长期受到抑制的能量迫使其取得成功”

Before proposing two general rules for applying his principle, Kant points out that the most important feature of a regimen is not that it merely causes a person to feel healthy, but that it actually enables a person to live a long life. He testifies (7:100): “I have outlived a good many of my friends or acquaintances who boasted of perfect health ... , while the seed of death (illness) lay in them unnoticed, ready to develop.” Although in a sense “[f]eeling...is infallible,” it tells us only whether a person is enjoying life and “that he is apparently in good health.” But “the cause of natural death is always illness, [and] causality cannot be felt. It requires understanding” (7:100). That is why every doctor should prescribe a philosophical regimen as well as specific medicines to address each individual’s particular illnesses. The first way in which Kant suggests that people should apply his philosophical principle to a personal regimen is to rid oneself of the “bad habits of a life of ease” —most notably, those relating to “[w]armth, sleep, and pampering ourselves when we are not ill” (7:101). Kant devotes a paragraph to explaining each of these bad habits. In a nutshell: (1) parts of the

body that are “far removed from the heart”, such as “the head and feet”, should not be kept artificially warm, merely to enhance a person’s comfort, for these parts need to be cold for the maximally efficient functioning of the blood vessels; (2) sleeping for longer than the body requires to rejuvenate itself (which Kant takes to be at most one-third of a day) might spare a person “much of the inconvenience that waking life inevitably brings with it”, but as a comfortable “means to a long life”, it “contradicts its own purpose” (7:101), for “it is rather odd to want a long life in order to sleep most of it away”; and (3) it is illusory for people to think they “can prolong their lives if they conserve their energy by avoiding discomfort” (7:101-102), because any such unnecessary coddling (whether by oneself or by another person) actually “brings about the direct opposite: premature old age and a shorter life.” The health danger inherent in all these bad habits can be summed up in a single word describing the unhealthy condition they promote: “boredom” (7:103).

在提出两项适用他原则的一般规则之前，康德指出，养生法最重要的特点不是它只会使人感到健康，而是使人能够长寿。他作证 (7:100): “我的朋友或熟人中，有许多人自称身体健康……但他们却没有注意到死亡的种子 (疾病)，随时准备发展。“虽然从某种意义上说，” 感官是绝对正确的，但它只告诉我们一个人是否在享受生活，并且“他显然身体健康”。但“自然死亡的原因总是疾病，无法感受因果关系。” 它需要理解” (7:100)。这就是为什么每位医生都应该开一个哲学方案，以及特定的药物来治疗每个人的特殊疾病。康德建议人们将其哲学原则应用于个人生活方式的第一种方式是，摆脱“安逸生活的坏习惯”——最明显的是，那些与“我们没有生病时的身体、睡眠和纵容自己”有关的“坏习惯” (7:101)。康德用一段话来解释这些坏习惯。简而言之：(1) “远离心脏”的身体部位，如“头和脚”，不应该人为地保持温暖，仅仅是为了增强一个人的舒适，因为这些部位需要冷以达到血管的最大有效功能；(2) 睡眠时间超过身体需要恢复活力 (康德认为这一天最多为三分之一)，可能会让一个人“在清

醒的生活中不可避免地带来诸多不便”，但这是一种舒适的感觉。“意味着长寿”，它“违背了它自己的目的” (7:101)，因为“想要长寿是很奇怪的，因为大部分时间都是为了睡觉”；(7:101-102)，因为任何不必要的溺爱 (无论是由自己还是由另一个人) 实际上“带来了直接的相反：过早衰老和更短的生活”。所有这些坏习惯所固有的健康危险可以用一个词来概括，描述他们所提倡的不健康状况：“无聊” (7:103)。

Gua 18 (䷗), “Work on What Has Been Spoiled [Decay]” (Ku, 蠱), corresponds to this first (negative) application of Kant’s principle, whereby he admonishes us to beware of seeking after an easy life. The decay implicit in this gua (p.75) “has come about because the gentle indifference of the lower trigram [representing “wind”] has come together with the rigid inertia of the upper [representing “mountain”], and the result is stagnation.” Although nowhere in the commentary does the Yijing relate these symbolic meanings explicitly to health, the correlations with Kant’s theory are nevertheless quite evident. The Judgment encourages us to recognize that this stagnation has occurred through “an abuse of human freedom” (p.75): “What has been spoiled through man’s fault can be made good again through man’s work.” This is precisely the point of Kant’s initial, negative reflections on his general principle for a healthy regimen: “We must first know the causes of corruption before we can do away with them” (p.76), and when it comes to illness, those causes, all too often, are an aversion to hard work or a reluctance to endure suffering. The Yijing offers the remedy as explicitly as if Kant had written it himself: “Decisiveness and energy must take the place of the inertia and indifference that have led to decay, in order that the ending [i.e., in this case, illness] may be followed by a new beginning [i.e., restored health].” As is so often the case with the Yijing, the commentary on the individual

lines focuses mainly on political applications of its wise advice, so much of it seems irrelevant to the theme of medical health. But there are a few notable exceptions. A comment on the first line states (p.77): “Only if one is conscious of the danger connected with every reform will everything go well in the end.” And on the third line (p.77): “too much energy is better than too little.” And as we shall now see, when Kant makes a positive application of his principle, he too suggests that it is better for one’s health to work too hard than too little, but also warns that either approach, taken to an extreme, can be medically dangerous.

18卦，“工作是被宠坏的（衰减）”（Ku，蠱），对应于第一个（消极的）康德原则的应用，即他告诫我们要追求一种简单的生活。在这个卦（第75页）中隐含的衰变是由于较低的温和的卦（代表“风”），与上（代表“山”）的刚性一起出现，结果是停滞。在评论中没有任何一处可以明确地将这些象征意义与健康联系起来。尽管如此，康德的理论还是很明显的。这一论断鼓励我们认识到，这种停滞是通过“滥用人类自由”（第75页）来实现的：“人类的工作，可以通过纠正人类的过错来重新获得好处。”“这正是康德的初始点，消极反思他的一般原则，健康养生法：“之前我们必须先知道腐败的原因我们可以废除他们”（第76页），当谈到疾病，这些原因，常常是厌恶努力工作或不愿忍受痛苦。《易经》就像康德自己写的那样，明确地提供了补救的方法：“果断和能量必须取代导致衰退的惰性和冷漠，以使结局（即：在这种情况下，疾病可能会伴随一个新的开始，恢复健康）。正如《易经》中经常出现的情况一样，对单行的评论主要集中在其政治应用上的明智建议，所以它的大部分似乎与医疗卫生的主题无关。但也有一些明显的例外。对第一行的评论（第77页）：“只有意识到与每一项改革有关的危险，一切才会顺利进行。”在第三行（第77页）：“太多的精力总比太少好。”正如我们现在所看到的，当康德积极地运用他的原则时，他也认为，对一个人的健康来说，努力工作比过少更好，但同时也警告说，任何一种极端的方法，都可能是医学上的危险。

Kant’s positive rule for applying his principle amounts to “philosophizing,

in a sense that does not involve being a philosopher”, as this “is a means of warding off many disagreeable feelings” (7:102). More specifically, one can avoid boredom in each of the three situations Kant warned against by keeping actively interested in whatever one may be doing; in the case of each of the three bad habits mentioned above, one can overcome the potentially detrimental effect on one’s health by applying firm resolve to withstand what seems at first to be a form of suffering. To illustrate how to correct the bad habit of unduly seeking the comfort of warmth, Kant discusses his own tendency towards “hypochondria”; such “fainthearted brooding about the ills that could befall one,” he admits, is the very “opposite of the mind’s self-mastery” (103). Consulting a doctor in such situations is pointless: the supposed disease is “fictitious”, so “only [“the self-tormenter”] himself, by disciplining the play of his thoughts, can put an end to these harassing notions that arise involuntarily” (103). “A reasonable human being…asks himself whether his anxiety has an object [Object]. If he finds nothing that could furnish a valid reason for his anxiety… he goes on, despite this claim of his inner feeling, …and turns his attention to the business at hand.” Kant testifies that he overcame his own tendency toward hypochondria in precisely this way, and in so doing discovered that “one’s life becomes cheerful more through what we freely do with life than through what we enjoy as a gift from it” (104). In separately numbered sections, he similarly discusses sleep (104-107) and (via the topic of “food and drink”) self-pampering (107-108). In both cases, he argues, one can master one’s undue desire for laziness (i.e., too much sleep) or overeating through a firm resolve to moderate one’s desires.

康德运用其个人的积极原则，相当于“哲学化，从某种意义上说，这并不是成为哲学家”，因为这“是

一种避开许多不愉快感觉的手段”(7:102)。更具体地说,在康德所警告的三种情况中,一个人可以避免无聊,只要他对自己可能正在做的事情保持积极的兴趣;在上面提到的三个坏习惯中,一个人可以通过坚定的决心来克服可能对健康造成的不利影响。为了说明如何纠正过度寻求温暖舒适的坏习惯,康德讨论了他自己“忧郁症”的倾向;他承认,这种“对可能发生的问题的沉思”是“心灵自我掌控的反面”(103)。在这种情况下咨询医生是毫无意义的:所谓的疾病是“虚构的”,所以“只有”(自我折磨)自己,通过训练他的思想,可以结束那些不由自主产生的骚扰观念”(103)。“一个理性的人……要问自己,他的焦虑是否有原因。”如果他没有发现任何东西可以为他的焦虑提供有效理由……他继续说,尽管内心有这种感觉,……并将注意力转移到手头的事情上。康德证明,他正是通过这种方式克服了自己忧郁症的倾向,因此,他发现,“一个人的生活更快乐,更多的是通过我们自由的生活,而不是我们接受礼物所享受的东西”(104)。在单独编号的章节中,他同样讨论了睡眠(104-107)和(通过“食物和饮料”的主题)自我放纵(第107-108页)。他认为,在这两种情况下,人们都可以控制自己对懒惰的过度渴望(比如睡得太多),或者通过坚定的决心来节制自己吃过多的欲望。

This positive application of Kant's panacea of firm resolve, which is needed to protect oneself in advance from anything in one's physical and mental constitution that might offer a foothold to an impending disease, corresponds to gua 11 (☰), "Peace" (T' ai, 泰). Here the bottom trigram is heaven ("the creative"), consisting of all solid lines, while the top trigram is earth ("the receptive"), consisting of all broken lines. The former symbolically points upwards while the latter points downwards, so that the overall hexagram illustrates a situation of perfect balance, where "heaven seems to be on earth" (p.48). The Judgment is auspicious ("Good fortune. Success."), inasmuch as (p.48-49): "the light [as depicted by the solid lines] has a powerful influence, while the dark [as depicted by the broken lines] is submissive... When the spirit of heaven rules in man, his animal nature

also comes under its influence and takes its appropriate place." In other words, this gua represents precisely the sort of life situation that Kant is imagining when he describes the positive application of his personal regimen for health: the body, even for those who (like Kant) seem to suffer from numerous ailments, will submit to those who think deeply enough about their physical situation to allow their intellect, through sheer force of will, to instill healthy habits in their daily routine; these habits will effectively ward off the boredom that is likely to inflict those who regularly give in to the temptations of their animal nature. Indeed, the commentary on the second line hints at Kant's Stoic maxim quite directly, though referring to social relations rather than physical health per se (p.50): "Bearing with the uncultured in gentleness, / Forging the river with resolution, / ...: / Thus one may manage to walk in the middle." Kant's point is that this principle of social relationships also applies to maintaining good health: walk the middle path, bearing with the physical troubles that come one's way, but continuing to work in moderation, despite one's limitations.

康德“坚定的决心”“灵丹妙药的积极应用,是保护身体和精神状态所必需的,对应卦11(“和平”(泰)。在这里,最下面的三行是天堂(“创造性的”),包括所有的实线,而上面的三行是地球(“接受的”),由所有的断线组成。前者象征性地指向上方,后者指向下方,因此,整体的六边形说明了完美平衡的情况,即“天堂似乎在地球上”(临48)。这种判断是吉利的(“好运”。成功。”),因为(第49-40页):“光(实线描述的)有一个强大的影响力,而黑暗所描绘的虚线是顺从...当上帝的精神在人身上体现时,他的动物本性也会受到它的影响,并占有适当的位置。“换句话说,这个卦代表的正是康德的生活环境,想象是他在描述个人健康方案的积极应用:身体,即使是对于那些(如康德)似乎患有许多疾病,需深入思考自己的身体情况,允许他们的智力,通过纯粹的意志力,养成健康的日常

习惯；这些习惯将有效地避免那些经常屈服于动物本性诱惑的人常有的厌烦情绪。事实上，第二行的评论很直接地暗示了康德的斯多葛主义格言，尽管它指的是社会关系，而不是身体健康（第50页）：“与没有教养的人温柔相处，/用决心来解决河流，/……这样一个人就可以走在中间。”“康德的观点是，这种社会关系原则同样适用于保持健康：走中间道路，忍受身体上的困难，坚持适度的工作，克服个人的局限性。”

Kant concludes his short essay on medical health by warning that even philosophizing can be taken too far. Indeed, he jokes at one point that he has kept his own essay short, lest the result be inadvertently counterproductive by causing the reader to be bored (7:103)! Even the philosopher must come to a point where we stop thinking, and lay down to rest. Likewise, the commentary on line 3 of gua 11 offers an insightful admonition (pp.50-51) that could well have served as the closing statement of Kant's own essay on medicine: "Evil [cf. illness] can indeed be held in check but not permanently abolished. It always returns... As long as a man's inner nature remains stronger and richer than anything offered by external fortune, as long as he remains inwardly superior to fate, fortune will not desert him."

康德在他的关于医学健康的短文中总结了观点，他警告说，即使是哲学思考也可能被过度使用。事实上，他一度开玩笑说，他自己的文章写得很短，以免让读者感到无聊（7:103）。即使是哲学家也必须让我们停止思考，躺下来休息。同样，11卦的第3行的评论提供了一个有见地的告诫（第50-51页），这就是康德关于医学文章的结束语：“邪恶（疾病）确实可以控制，但不能永久废除。它总是返回.... 只要一个人的内在本性比外在的财富更强大、更富有，只要他的内在高于命运，好运就不会抛弃他。”

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翻译：浦军霞