目录 Contents

卷首语 Introductory remark

5 大会论文精选 Conference paper selection

Kong Yingda’s Zhouyi Zhengyi in the context of the debates of the three teachings at the arly Tang court: the example of the preface.

初唐宫廷三教论议背景下孔颖达的《周易正义》：以序为例

Friederike Assandri

Four Basic Concepts of Medicine in Kant and the Compound Yi Jing

康德和“复合易经”的四个基本医学概念

Stephen R. Palmquist

The Zhouyi — a Tool for Invention

《周易》，创造的灵感

Will Buckingham

48 Construyendo Puentes de Armonización entre el I Ching y la mente Occidental

建立《易经》与西方思想融合的桥梁

Ana María Cortés

49 日本における易占の大家明治の易聖と呼ばれた高島嘉右衛門（高島嘉象）の功績と生涯

松本 象涌

57 Wschodni Yijing a psychologia ZachoduPrzemiany, synchroniczność i dialog

东方易经与西方心理学——转型、同步和对话

Katarzyna Kubicka

47 I Ching a muzyka współczesna. Tradycje, interpretacje, zasady

易经在西方音乐作品中的应用

Karolina Jacyniak

79 I Ching & The Hero with a Thousand Face Traducción al Español: El I Ching y El viaje del Héroe

易经与千面英雄

Chianella Emanuele

92 I Ching un método predictivo milenario

易经一个流传千年的预测方法

Mohamed Aichaf

98 Ansiedad, Tratamiento alternativo Medicina China en Occidente

焦虑，在西方的中医，可替代医学

Maymoune

Karina Feal Silva

von Mia Marie Kundy

104 Blicke in fließendes Wasser Yi Jing — Das Buch der Wandlungen bei Hermann Hesse

看流水《易经》——赫尔曼•黑塞的“变化之书”

Sarina Zeeman

109 Tracing Qi Gong back to Yi Jing

从气功追溯易经

Sandy Meneses Polo

121 Fundamentos de la filosofia del I Ching aplicado a la Arquitectura Sostenible

《周易》哲学应用于持续建筑

vt Sophia Ader

138 I Ching en nuestras vidas en una fórmula del ADN

易经在我们的生活中就如同 DNA 的公式

Germain Droogenbroodt

146 The Road

道

Chantal Danjou

150 L’ironie du paysage

这是一种具有批判意义的景象

Julia Moya

169 Silencio de Cage

凯奇的沉默

Mike CHAO

183 Yi Jing and Its Applications to Cross Cultural Conflict Management: The Integration of Western and Eastern Values

《易经》与其在跨文化冲突管理中的应用中西价值观的融合

金载亨
Four Basic Concepts of Medicine in Kant and the Compound Yijing

康德和“复合易经”的四个基本概念

Stephen R. Palmquist

This paper begins the last installment of a six-part project correlating the key aspects of Kant's architeconic 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 "quaternity") 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），系统赢得了第一层的首论“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 quaternity 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》中阐述的。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，“理智的推理”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”。

无锡周易 2018年总第21期
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 Antimony 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.

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 section 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.

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们写好几年的一本书。我用《易经》作为阐明图解之间的逻辑关系的各种先验理论辩护康德的批判哲学。

无锡周易 2018 年总第 21 期
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 (兌), 26 (震), 18 (離), and 11 (坎).

He attributes authority to the medical profession by allowing 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.”


This first (or preliminary) step in what might be called Kant’s “moral metaphysics of medicine,” whereby the path to a long life is paved by the firm resolve to prevent disease, corresponds to gua 46 (䷷), “Pushing Upwards” (Shèng, 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.”

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。对这两幅图像的补充讨论（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
personal and life-long decisions. "We wish for the long, happy health of our country, 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 abstine)" (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.

In this context, to the philosophical principle for all medicine is gua 26 (gua 26 (gua 26)), "The Taming Power of the Great" (Ta Ch’u, 大蓄), which occupies the ++ position on the synthetic quadrinity 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”). The overall meaning, therefore, quite appropriately symbolizes a “sage” 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; 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, “όνησιος καὶ οὔτε γίνεθος”, 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.106) 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)，它占据了复杂《易经》阴阳象限合成四位一体的+ +位置。在这种情况之下，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，并以关怀和滋养为主旨。“非常值得指出的是，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者的关键。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。
从而加强他的品格。

关于26卦个别的评论，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，我们读到的似乎写着，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).

In提出了三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。他主张（7:100）：“我的朋友或熟人中，有许多人自称身体健康……但他们却没有注意死亡的种子（疾病），随时准备发展。”虽然从某种意义上说，“感到绝望”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“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打开一个哲学方案，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100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]” ( , ), 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 Yi Jing 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 Yi Jing 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 Yi Jing, 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 卞, “工作是被宠坏的（衰减）” (Ku, 疵),对应于第一个（消极的）康德原则的应用，即告诫我们要追求一种简单的生活。在这个占（第 75 页）中隐含的衰变是由于较低的温和的占 (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。这一论述鼓励我们认识这种停滞是通过 “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失来重新获得好处。” “这正是康德的初始点, 消极反思他的一般原则, 健康养生法: “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, 明确地提供了救赎的方法: “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-tormentor”] 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形中，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不利的影响。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”倾向。他承认，这种“可能发生的病症的沉思”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困扰观念” (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事情可以为他提供有效理由——他继续说，尽管内心有一种感觉，……并注意到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 “食物与饮料” (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意志的过度渴望（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 (卐), “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, / Fording 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.

康德认为的决定 “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，最下面的三行是天象（“创造性的”），包括所有的实线，而上面的三行是地象（“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（实际描述的）有一个强大的影响力，而黑暗所描绘的虚空是”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，这个卦代表的是康德的生态环境，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
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他的观点，他警告说，即使是哲学思考也可能会被过度使用。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。”

（作者：中国香港 浸会大学 教授）
翻译：浦军霞

无锡周易 2018 年总第 21 期