

信廣來教授講座（哲學系邀請）

第 1 場演講

講題：From Philology to Philosophy - Purity and Equanimity in Confucian Thought：Methodological Reflections

時間：98 年 6 月 5 日（五）19:00-21:00

地點：哲學系館一樓會議室

【演講摘要】

Studying Confucian and Comparative Ethics: Some Methodological Reflections

In my paper, I sketch some methodological reflections that have evolved in the course of my own study of Confucian and comparative ethics. To provide a context for these reflections, I will start by referring back to three methodological observations in my Mencius and Early Chinese Thought. First, I drew a distinction between two goals in the study of early Chinese thought – that between understanding the perspective of an early Chinese thinker and drawing out its implications for contemporary practical and philosophical concerns. To keep these goals separate, I embarked on a three volume project in my own study of Confucian thought, the first two being directed to textual studies and the third to a philosophical discussion. Second, while acknowledging that Confucian thinkers are guided primarily by practical concerns, I proposed that textual studies can still contribute to our understanding of their perspectives, though they might need to be supplemented by relevant ethical experiences, imagination, and sympathy for the Confucian ideal. And third, in relation to the use of western philosophical terms, I proposed to avoid their use in a study directed to understanding the perspectives of early Chinese thinkers, while leaving it open that the use of such terms might have a place in other kinds of study with different goals.

第 2 場演講

講題：From Philology to Philosophy - Purity and Equanimity in Confucian Thought : Purity and Equanimity

時間：98 年 6 月 8 日（一）19:00-21:00

地點：哲學系館一樓會議室

【演講摘要】

‘Purity’ in Confucian Thought

Zhu Xi on Xu, Jing and Wu

In the history of Chinese thought, a number of key terms are used to describe an ideal state of existence involving the absence of certain deviant elements that can adversely affect one’s response to the world. For convenience, we may refer to such a state of existence as a state of ‘purity’. The phenomenon of ‘purity’ is captured by certain terms that describe what the heart/mind (*xin*), the site of both cognitive and affective activities, should ideally be like. These include *xu* (vacuous, empty), *jing* (still, inactive), and *wu* (not have, nothing), a term that is used to refer to the absence of something, whether it is human activity (*wei*), self (*wo*), emotions (*qing*), desires (*yu*), or thoughts and deliberation.

第 3 場演講

講題：From Philology to Philosophy - Purity and Equanimity in Confucian Thought : Moral Trials

時間：98 年 6 月 10 日（三）19:00-21:00

地點：哲學系館一樓會議室

【演講摘要】

Purity in Confucian Thought

In this paper, I will discuss a phenomenon highlighted in Confucian thought, drawing on both earlier sources and later developments, with particular focus on the views of Zhu Xi (1130-1200). The primary goal is not to provide the kind of textual analysis that will help us approximate the ideas recorded in the relevant texts, a task that I have undertaken in other publications. Instead, the goal is to further explore the content and implication of the

Confucian perspective on this phenomenon, relating it to other phenomena also highlighted in Confucian thought. In doing so, I might sometimes develop ideas in a way that goes beyond what has been recorded in the relevant texts; the methodological issues involved in this kind of exercise I have also discussed in other publications.

第 4 場演講

講題：From Philology to Philosophy - Purity and Equanimity in Confucian Thought：On Anger

時間：98 年 6 月 12 日（五）19:00-21:00

地點：哲學系館一樓會議室

【演講摘要】

On Anger：An Experimental Essay in Confucian Moral Psychology

In this paper, I will take as my starting point three observations that Zhu Xi (1130-1200) made about anger, and explore the Confucian view on the subject and how this view relates to a number of other Confucian ideas. Although I will use Zhu Xi as a starting point and also relate the discussion to his thinking at different points, my interest is in developing an account that is inspired by his ideas as well as by ideas in other Confucian texts and that is intelligible and of relevance to us nowadays. The goal is not to approximate Zhu Xi's thinking, but to construct a philosophical account of the subject that is grounded in certain distinctive Confucian ideas.