亞洲哲學的知識論議題\_\_\_\_\_

實踐哲學的檢證者邏輯

Epistemology in traditional Asian philosophy\_\_\_\_\_

The principle of verification in Practical philosophy

台灣大學哲學系教授杜保瑞

Duh, Bau-Ruei.

Professor

Philosophy department

National Taiwan University

摘要：

　　本文針對東方哲學進行知識論進路的哲學研究，首先說明東方哲學的特質為實踐，理論的提出是為實踐而服務的，若無實踐，理論是空疏的，一定要有實踐，理論才有其意義。

This article aims to do the philosophical study about oriental philosophy through the approach of epistemology. First is the explanation of its characteristic is practice, the proposing of its theory is for the need of practice. Without practice, theory is empty and shallow. Must have practice, will theory get its meaning.

東方哲學的發生，本來就是創教者強烈的個人意願，作為理想，強行實踐而達成，之後語言化這套事業，然後才有理論，理論應以宇宙論、本體論、工夫論、境界論為其系統性架構。

The occurrence of Oriental Philosophy based on the creator’s strongly personal will, which as an ideal career putting forward to action and then achieve the goal, after this, speak it out, then will have their theory. As for the theory, the author suggests it should be illustrated through a systematical structure formed by Cosmology (theory of phenomena), Ontology (theory of value), GongFuLun (theory of practice) and JingJieLun (theory of perfection).

此中，宇宙論部份尚有此在世界及它在世界的區分，也正因此，不同學派之間難以較勁高下。

In this, the Cosmology stands on a distinction between this world and the other world, caused by it, those different schools will not be able to compete with each other.

就知識論問題而言，要反思這套理論的成立，便是要針對其實踐而進行檢證，但實踐活動是有人物角色的差別的，因此應分別討論。這其中，有創造學派的創教者，有研究理論的研究者，有實踐理論的實踐者，有檢證理論的檢證者。

As for the epistemological issue, the reflection of the establishment of practical theory will be focused on the estimation of people’s practice. However, the practical event is played by people, but they have several different roles, thus the estimate should be discussed separated. There will be the creator who found the school, the researcher who study their philosophy, the practitioner who believe and learn from this school, and examiner who evaluate how the practitioner’s doing be good or not.

理論完成於四方架構，就證實而言，創教者已經實證了此事，而研究者則是要理解其說，實踐者便是要真誠實踐，檢證者則是要對實踐者的實踐成果進行檢證。

To check a school’s theory is completed or not should go through an annalistic of the above foursquare structure. But for the need of verification, the creator has verified it, the researcher wants to understand it, the practitioner comes to practice it, and the examiner judges whose doing.

其中，後三者之真誠是最重要的態度，若無真誠，一切皆虛。而後三者的角色亦可時常互換，只是就其角色而為研究之區分而已。

In there, a sincere attitude of the latter three is most important, without it, everything is empty and shallow. By the way, the role of the latter three could be interchanged, only for the need of study in this paper, should we clarify them.

關鍵詞：實踐哲學、檢證、創教者、研究者、實踐者、檢證者

Keyword:

Practical philosophy, verification, creator, researcher, practitioner, examiner,

1. 前言：

　　過去，在東方哲學的研究討論中，知識論的問題意識是較為缺乏的，尤其是針對理論的提出、理解的深度、實踐的效果、以及檢證的可能。本文之作，將針對以上問題進行研討。

1. foreword：

In the past, most of the discussion of Oriental Philosophy is lake of the concern of epistemology, especially aiming to the raise of theory, the depth of understanding, the effect of practice, and the possibility of verification. In this article, the above questions will be discussed.

1. 東方哲學的實踐特質：

2、The practicing character of the Oriental Philosophy

　　東方哲學是實踐哲學，有別於西方的思辨哲學，關鍵在思辨哲學提出假說、進行推演、得到結論，就是理論的完成。但是東方哲學的理論，卻是為實踐而服務的，理論說出實踐的目標，並解釋它的原因，再提出操作的方法，最後說明達成後的主體狀態，總之，根本目的是在追求理想完美的人生，所以必須要去實踐，若無意實踐，理論也不必提出來了。

Eastern philosophy is a practical philosophy, which is different from the Western speculative philosophy. The key point in the speculative philosophy will give the hypothesis, carry on the deduction, get the conclusion, then is the completion of the theory. But the theory of Oriental philosophy services for practicing. Its theory speaks out the target of their practice, and explains their reasons, and then puts forward the method of operation, and finally explains the main state after reaching. In short, the ultimate goal is to pursue the ideal life, so, people must go to practice, if not practice, the theory does not have to put it out.

但是實踐不能沒有理念，否則就是妄行了，實踐而要有理念，就必須建構理論，以說明理念的合理性。實踐都是為了追求理想，所以，首須講出人生的理想，這就是本體論的建構，內涵是價值意識。

However, in any practice, there should not without an idea, otherwise it is folly. When Practice needs idea, then it must construct its theory in order to explain the rationality of the idea. Since practice is to pursue an ideal life, so, the first important thing is to speak out the ideal life, and this is what the Ontology’s construction doing, which means to the concern of the consciousness of value.

然而，理想為何是如此呢？它當然應該是有道理的，這個道理就在對現象的觀察中，這就是宇宙論的提出，目的是為了說明價值的依據。

However, why is the ideal being so? It should, of course, be justified. The reason is in the observation of the phenomenon. And this is Cosmology proposing to, in order to illustrate the basis of value consciousness.

宇宙論及本體論明白之後，實踐就有了依據，接下來就是要說明如何實踐了，這就是工夫論。

After the understanding of Cosmology and Ontology, the practice has its theoretical basis, the next is to illustrate way of practice, and this is the job of GongFuLun (theory of practice).

做了工夫會提升能力，達到最高的能力就是實踐哲學的目標，說明最高能力的狀態就是境界論。

To do the practice will enhance one’s ability, and to achieve the highest ability is the goal of practical philosophy. The state of the highest ability is JingJieLun (theory of perfection).

可以說，實踐哲學特質的東方哲學，他的實踐的理論就完成在這四方架構之中，宇宙論、本體論、工夫論、境界論。

It can be said, Oriental philosophy with the characteristics of practical philosophy, its practical theory is complete by this foursquare structure: Cosmology, Ontology, Gongfulun, Jingjielun.

1. 東方哲學的發生邏輯：

　　東方哲學是實踐哲學，它的發生是怎樣的過程呢？筆者以為，它是源自於創教者對於理想的追求而建構完成的。

3、The occurrence of Oriental philosophy

Oriental philosophy is a practical philosophy, what is the process of its happening? The author thinks that: it is derived from the creator’s pursuit of the ideal and then is completed by the construction of the theory.

創教者自身擁有熊熊無盡的熱情，有他自身強烈的理想，理想是針對他所觀察到的現象世界，提出改進的方向，從而找出作法，經他自身的實踐而完成，同時，當他言說這套價值觀的內涵時，理論就建立了，

The creator himself has a passion like a raging fire, and his own strong ideal. The ideal is to put forward the direction of improvement for what he has observed, and to find ways to do it, and finally, end with his own practice. At the same time, when he speaks about the meaning of this set of values, the theory is established.

後來，又經過後繼者不斷補充而完備，最終形成了在宇宙論、本體論、工夫論、境界論皆有言說的完整系統。總之，東方實踐哲學，是先有理想的意願，再經過實踐、實現、而語言化的過程。

Later on, after successor constantly supply new theory and make it more detailed, eventually, there will form a completed philosophical theory saying in its Cosmology, Ontology, Gongfulun, and JingJieLun. In short, the constructing process of Oriental philosophy of practice, is at first having the ideal will, and then through the practice, to achieve, then coming to language it.

1. 東方哲學的認識論課題：

　　東方哲學雖然已經被理論化地建構出來了，但是卻一直是在東方文化的傳統中作表達，而表達的重點還是只是深化其理論而已，甚至在不同學派之間進行辯論，卻鮮少有針對自身理論成立與否的反思，縱或有涉及認識的問題，也只是在談論如何認識這套哲學理論的方法，而不是對這套哲學理論如何為真的討論。

4、On the Epistemology of Oriental philosophy

Although Oriental philosophy has been constructed with theory, but it is always expressed in tradition of Eastern culture and the point of its expression is just to deepen its theory. Even they have some debate between different schools, but rarely have the reflection on the establishment of their own theory. Even if there are issues related to the theory of knowledge, it is only about how to understand this philosophical theory, rather than the possibility of the establishment of this philosophical theory.

在西方思辨哲學的傳統中，自中世紀笛卡兒以後，要想建構理論，就必須經過認識能力的反省，之後才能提出來，這就是知識論哲學的特點。

In Western speculative philosophical tradition, since the medieval Descartes, to build theory, must go through the reflection of cognitive ability this is the characteristic of what epistemology is.

從知識論的進路談東方哲學時，東方哲學的理論建構，是先有理想，成為人生追求的目標，再藉由對現象實況以及環境狀態的說明，從而提供理由，然後找出方法去實踐，最後再指出理想人格的狀態。

Approach to the theory of knowledge on the Eastern philosophy, the theoretical construction of it is first to the ideal, become the pursuit of life goals, by a description of the state of the environment, thus providing a reason, then find way to practice, finally to state the ideal personality.

因此，對於這樣的一套哲學，若要反思它的成立問題，重點就不是在人類的認識能力，而是去理解這一套知識是如何形成的，以及檢查那些實踐者是否能達到目標。

Therefore, regarding such a philosophy, if need to rethink its founding, the focus is not on the cognitive ability of human, but to understand how this knowledge is formed, and check whether the practitioner can reach the goal.

這是因為，這一套哲學根本就是用來提升人類的能力的，因此檢證的關鍵在於人類的能力是否提升，而非人類有何種能力，以致於能理解及實踐何種信念？

This is because, this set of philosophy is basically used to enhance human ability, so the key to the examination of the human ability is to enhance, rather than just to know what human capacity is , so as to understand and practice what kind of faith.

1. 東方哲學的檢證課題中的人的因素：

5、The human factors in the subject of the verification of Oriental philosophy

實踐哲學是人的活動的哲學，理論由人提出，理想由人實踐。理論之是否完成以及理想之是否達致，皆賴人為。因此，東方哲學的知識論檢證問題的重點，應該在於對人的活動的檢證上。

Practical philosophy is a philosophy of human activity, and the theory is put forward by the people, and the ideal is to be practiced by the people. Whether the theory is completed and whether the ideal is achieved, all depends on the human action. Therefore, the studying focus of the theory of knowledge on the subject of Eastern philosophy should be in the examination of human activities.

然而，參與在這套哲學的人物角色有多種形態，因此討論檢證時必須要分辨出活動者的角色。首先，是理論提出的創造者。其次，是研究理論的學者。第三，是相信理論的實踐者。其四，是對實踐者進行檢證評價的檢證者。若不能區分是針對上述哪一家的活動進行檢證，則對於檢證的討論將會是十分混亂的。

However, people who are involved in this philosophy always have different missions, so it is necessary to identify the role of the active person while in the examination. First of all, is the creator of theory. Secondly, the scholars who research the theory. The third is practitioners who believe that theory and put forwards to practice. The forth is examiner who evaluate the practitioner. If one can't distinguish which of the above four kinds of people's activity is to be checked, the discussion will be very confusing.

1. 東方哲學的檢證課題中的世界觀因素：

6、The world view factor in the subject of examination of Oriental philosophy

　　實踐哲學的理論創造，是為了要實現想而提出的，而理想則是在現實世界中實踐的，但是，現實世界的範圍是如何呢？

The creation of the theory of practical philosophy is put forward in order to pursue the ideal. However, the ideal must be practiced in the real world. But, what is the scope of the real world?

對這個問題而言，是各家觀點不同的，因此談實踐哲學的檢證問題，將會涉及到世界觀的認識問題。

In terms of this problem, the perspective is different from Schools. Therefore, on the examination of practical philosophy, it will relate to the understanding of the view of the world.

世界觀會決定理想被實施的範域，而理想被提出來的時候就已經預設了世界觀的範圍。

The world view will determine the scope of the implementation of the ideal, and the ideal is put forward when the world view has been set.

儒家的理想在家國天下，它的宇宙論只及經驗現實世界的發生。

The Confucian ideal is in the family, nation, and between nations. Therefore its Cosmology tells only about the things in this real world.

道教的理想在溝通它在世界存有者與此在世界存有者的互動關係，因此道教世界觀理論的範圍就進入了它在世界。

The ideal of Taoist religion is to communicate with creatures in between this world and the other world, so the scope of the Taoist theory of world view will include the Otherworld.

原始佛教的理想在超越生死，因此它的世界觀就涉及它在世界的生命。大乘佛教的理想在同證佛果，依然有它在世界的世界觀。

The ideal of Original Buddhism is beyond life and death, its world view is related to the Otherworld. The Mahayana ideal is all attain Buddhahood, there exists also the Otherworld.

既然，理論的世界有此在、它在的差異，則實踐哲學的檢證原理中，就必須面對這個差異。

Since the theory is different from the point of this world and the Otherworld, then the verification principle in practical theory should face this difference.

重點是，不同世界觀的學派之實踐者，無從否證它教，關鍵就是，沒有相應的管道。

The point is, the practitioner from different School will be unable to reject the other school, that is because, there doesn’t exist suitable ways to understand correspondently.

而不具備它在世界感知能力者，不能檢證實踐者涉及它在世界的能力的真偽，關鍵就是沒有能力之支持。

Besides, those who don’t have some super-ability to sense things in the Otherworld won’t be able to exam whether true or false about practitioner’s ability engaged in the Otherworld. The reason is that they don’t have the needed ability to support to do it.

至於不同世界觀的實踐者，也無從強迫它人接受自己的世界觀信念，關鍵就是它人沒有經驗之佐證。

As for the practitioners with diverse world view should meanwhile not to force others to accept his belief under his own world view. Also, the reason is that people without the proof of real experience.

1. 對創教者理論的檢證：

7、To discuss the verification of the creator’s construction of the theory

　　以下針對創教者、研究者、實踐者、檢證整進行檢證邏輯的討論。

From now on, we will start to discuss the verification principle about the creator, studier, practitioner, and examiner.

創教者因理想的堅定，而有實際的實踐，理論只是語言化他的信念與經驗。

The creator, by the firmly insisting on his ideal, will have the real practice. At the same time, theory is just to word his belief and experience.

無論他實踐到甚麼程度，信念永不改變。

No matter to what degree his practice is getting to, his belief will not change a little bit.

經驗則一方面展現為現象的知識，而成為宇宙論的內涵；一方面展現為實踐的方法，而成為工夫論的內涵。

Through his practice, his experience will show out the knowledge about the phenomena and become the connotation of his Cosmology in one side, and in the other side, experience will show out the practical method and come to be the connotation of Gungfulun.

創教者的信念是沒得檢證的，它沒有是非的問題，因為它只是一個淑世理想的選擇；它也沒有好壞的問題，因為淑世的方式人各不同，內涵人殊人別；它也沒有高下的問題，因為理想不同，互相尊重即可，天下各學派之間的辯證，都是好勝爭心所致。

The belief of the creator can’t be verified, because it is not the problem about wright or wrong, since it is just a choice, a choice for the purpose to refine the world. And it has no ground to compare which is better or worse, because the way to refine the world differs from one’s believe of the world and its significance. Thus, there is no need to talk about which one is the best, because the ideal diverse from creators, so we should respect each one of them. All the argument happened in between different Schools shows only those School people’s ambition what want to be a theoretical winner.

教主創教時固然有所欲勝出的對象，但所能面對的問題以及所能達到的目標都是特定有限的。沒有哪一個學派真正面對並解決了人類生命的所有問題，因此不同學派只是解決不同問題的系統，故而不需論究高下。

Though the creator has the thought to better his theory than other School’s theory in every direction, but in his creation, the problem he can face and the goal he can reach are all limited. Therefore, it is impossible for a School which really resolves all the problems in human life. Thus, different School is just different system to resolve different problem, there is no necessary to judge which one is the best.

　　其中，尚有世界觀的別異問題，世界觀既然不同，如何比較？而不同的世界觀認定，是沒有認識能力的一致性前提可為真偽論斷的，因此，有它在世界的世界觀之學派，亦無法因此以宇宙論的廣大而貶抑只有此在世界世界觀的學派。總之各自獨立，互相尊重即可。

To discuss this issue, the diverse of world view should be taken into consideration. Since their world view is not the same, then how their ideal could be competed? The affirmation of world view from diverse ideas will not be able to be judged through the cognitive ability in agreement. Therefore, those Schools who have the Otherworld word view are not allowed to have the authority to depreciate those with only the world view of this world just because their world view seems wider than other’s.

因此對創教者之所說，就是知道其所創造之內涵，理解其理論之特徵，檢視其系統之完備與否，從而予以尊重即可。

To the creator, in the verification principle, the point is to know its theoretical content, to understand its characteristic, to evaluate whether the system is completed, then accept it and respect it.

既然是創造，都是已經有了成果，信念已經被證實，因此既不必檢證，也不必論究高下，只需理解，以及是否相信和願意投入而已。理解是研究者的事業，相信和投入是實踐者的事業。

Since it’s a creation, there must be have the outcome, then the belief have been proof to be true. Therefore, no need to verify it, no need to compete them, need only to understand them, and try to choice to believe it or not or devote into or not. To understand is the job of the studier, and to devote is the career of practitioner. They will be discussed later.

1. 研究者的檢證理論：

8、To discuss the verification of the researcher about his understanding

　　研究者就是一般學者，他的任務是要對於理論是否為真進行檢證，但是，實踐哲學是追求理想的哲學，理想的發生就代表智慧的獲得，智慧本身是一自做決定的獨斷事業，因此，研究者無從檢證智慧是否為真，只能理解智慧的內涵以及實踐之後的效果，而智慧本身就只是一個價值趣向而已，並沒有真偽論斷之必要。

A researcher just like scholars with a mission to judge true/false of the theory. However, what practical philosophy runs for is about the ideal, and to get an ideal means to get wisdom. Since wisdom is itself a dogmatically event, therefore, the researcher has no way to judge whether wisdom is true or not, only could him to realize the significant of it and the effect after operate it. Actually, ideal/wisdom is just an orientation of value, which without the need to give true/false judgement.

因此研究者最重要的檢證任務便成為理解的活動，理解就是研究者最重要的任務，為何要談理解呢？因為實踐哲學的理論不是任何人都容易理解的，由於價值信念的出現，是帶著生命實踐的感動而進行的，若是研究者缺乏同情體貼的感動，則對價值的理解就不能相應，如此一來，對於理論建構的要點，以及不同理論之間攻防成敗的檢證，也將失去準確判斷的能力。

Thus the most important verification mission for the researcher becomes the activity of realization. Understanding is the top important event. Why is understanding? That’s because the practical theory is not so easy for everyone to know. The ideal of the value consciousness is carrying out with deeply touched by the practice of life. If the researchers are lack of sympathy and consideration of the movement, then the understanding of the value cannot be correspondingly. As a result, the key points of theoretical construction, as well as the verification of the offense and defense between different theories, will lose the ability to judge accurately ether.

　　又，由於實踐是相信者的事業，也是學派信徒的事業，而研究者並沒有被要求實踐，故而當研究者不以實踐者為關鍵性角色時，則他自身就必須更加地具備高度的理論能力，以便深入理解學派理論，尤其是理論的系統性架構，以判斷學派理論的完成與否，以及認識發展歷程中的後期理論的貢獻。

Practice an ideal of a School is a kind of action belonging to who believe it and be the disciple of it. Since the researcher has not been asked to practice, he who by no means a practitioner as his key role. Thus, he himself must own a highly qualified theoretical ability, in order to deeply realize the School’s theory. Especially he needs to know the systematical structure in order to critic whether the school’s theory completed or not and to notice the contribution of the later philosophers in the development of the history of this School.

研究者不必決定自己相信與否，學派如何言說就如何理解，關鍵是能不能正確理解學派的言說，這是決定研究者是否稱職的唯一要點。研究者沒有實踐的操作，也就沒有論斷不同學派理論的是非、好壞、高下的能力，只有自己的理解力準不準確的問題。研究者的理解，將提供實踐者去認識，實踐者做了選擇就是相信了，相信了就要去實踐了，沒有研究者的良好轉譯，實踐者是不容易正確實踐的。

The researcher doesn't have to decide whether he believes it or not, the key point is whether could he understand the School's word correctly, and this is the main point to decide whether the researcher is competent. Researcher without his own practice will not be qualified to judge the wright or wrong, better or not, higher or not in different Schools. He has only one thing to be evaluated, that is, the accurate of his understanding. The content understood by the researcher will bring to be knowledge learned by the practitioner. When a practitioner choice a School to learn with this means that he has already believe it. When one believes a School’s ideal, thus should be followed by doing. What if not based on the researcher’s accurate explanation will not have the correct practice by the practitioner.

1. 實踐者的檢證邏輯：

9、verification principle of practitioner

　　實踐者的實踐，將面臨許多困難，他固然選擇學派的價值，相信學派的世界觀，但他自身從沒有經驗、沒有能力，到有經驗、有能力的過程是一個艱苦的歷程，必須十分堅定，不可中途退怯，否則無法達到最高境界。

The practice of the practitioner will face with many difficulties, although he has choice the School’s value believing that School's view of the world, but he himself will go from inexperience, without the ability to be experienced, and have the ability. This process is a hard life experience. He must be very firm, no retreat half-way, otherwise, he will be unable to reach the highest realm.

但是，人世間人，只有極少數人能夠達到各學派的最高境界。

However, in the world, there are few people can reach the highest level of the personality of his school.

對於實踐者的檢證，重點是檢證他的境界的升進以及操作的真偽。至於境界的升進，是決定於實踐的完成與否。如果完成了，境界就升進了。如果沒有完成，就談不上升進。然而，一個人的實踐是否完成，此事未必容易察知。

Regarding to the verification of the practitioner, the point is on the examination of the ascension of his personality and the authenticity of his operation. To exam the ascension of personality, is decided by whether there is accomplishment of his practice. If the practice is completed, then the personality is upgrade necessarily. If it is not completed, there is no ascension. However, whether a practice is achieve or not, this is not an easy thing to be aware of.

有些完成是在於主觀心態的堅實，有些完成是在於人間事業的落實，有些完成是在於主體感官能力的提升，有些完成是在於對彼岸世界的處置。

Some of the completion is to establish a solid state of mind, some of the completion is the implementation of the career of this world, some of the completion is about to better one’s sensory capabilities of his body, some of the completion is the disposal of the Otherworld.

面對這許多不同類型的實踐與完成，實踐者要對自己檢證的重點就是誠懇而已，實踐有沒有達成？只有自己最清楚，只要自己有實踐的真誠，就會知道達到了沒有。因此，自己就是自己最好的檢證者。

Facing so many different types of practice and complete, practitioners should focus on their own attitude, only being sincerely or not is the key issue of the verification. Actually, practice have reached or not only is known by themselves. As long as they have practice sincerely, can they by themselves know whether achieved or not. Therefore, one is one’s own best examiner.

 在實踐的過程中，除非是認識錯誤，才會沒有成果。所以，研究的工作是很關鍵的。也就是說，實踐者最好自己就是最佳的研究者，經由正確的理解，從而準確地實踐，加上內心的真誠，使自己獲得境界上的逐步升進。

In the process of practice, unless his knowhow is mistake, otherwise, there must have good effect. So, the research work is very crucial. That is, it’s better for the practitioners to be the best researchers, through a correct understanding so as to accurately practice, plus being loyal to his heart will make oneself obtain ascension of his personality gradually.

達到了理想固然很好，沒有達到的話，就繼續努力，決不虛偽造假。造假是追求理想的事業中最常發生也最嚴重的障礙。

Achieved the ideal is very good, if not, will continue to work hard, and never hypocritical fraud. Behavior in which someone pretends to have moral standards or opinions that they do not actually have is the most serious obstacle of practice.

有太多的人，口稱追求理想，其實人欲橫流，如何分辨？孔子說：巧言令色鮮矣仁，剛毅木訥近仁。這就是真偽分辨之原理。

Too many person say about running for ideal but end to desires spread. How to distinguish it? Confucian says “Clever talk and an ingratiating manner is without benevolence”, People who with firm, resolute, and slow of speech is close to benevolence”. This is the principle of distinguishing the real and unreal.

一旦人不真誠，當然也就障礙了實踐的成果了。然而，真誠與否，唯人自知，如人飲水，冷暖自知。至於別人是否知道，那就是檢證者的角色了。

Once he who without sincere, that will be an obstacle to his practical results. However, only by oneself will know his own will, like water drinking, one must know it’s hot or cold by himself. But whether others know or not, that is the job of examiner.

總結於實踐者，選擇價值，相信世界觀，真誠實踐，對於自己有沒有達到境界，保持不我欺的態度，這就真正的實踐者圖像。

To a conclusion for practitioner, choice value, believe one kind of world view, practice honestly, no cheat for whether achieved or not, those are just the image of a real practitioner.

1. 檢證者的檢證邏輯：

10、The principle of verification in the examiner

　　檢證者是針對實踐者的實踐成果之檢證，檢證者自己也必須是實踐者，同時必須在實踐的程度上超越了被檢證的實踐者，如此他才具備檢證此一實踐者的能力條件。

The examiner verify a practitioner’s work checking whether his ideal is fulfilled. Examiner should himself be a practitioner, and should have been more experienced than the other practitioner, then, will he get the ability condition to evaluate the practitioner.

因此誰是檢證者？誰是實踐者？便成了一組相對性的關係網了。

Thereafter, who is examiner, or who is practitioner, this will become a relative relational network.

東方哲學談的是有理想的人的實踐活動，所以檢證者本身也必須具備這個學派的理想，若無理想，則忌妒、中傷的事情就有可能發生了，而這當然不是檢證者應有的作風。

On the Eastern philosophy, there is an action about the people who with ideal being talked to, so, the examiner must also hold with the ideal of the same School, if not, jealousy and hurtful things may happen, and this is certainly not the style an examiner should be.

也就是說，檢證者雖然曾經以實踐者的身分進行了實踐，並且達到實效。但是當他擔任檢證者角色的時候，他自身的態度便決定了他的檢證的信用效度。他的態度的重點就是他的真誠度，若是真誠，達到了就是達到了，沒達到就沒有達到。不會為了打擊實踐者而將達到了說成沒有達到，也不會為了討好實踐者，而將沒達到說成有達到，這其實都進入了檢證者自身的為人處事範疇了。

That is to say, although the examiner has been carried out as a practitioner to the status of the actual results, but when he served as the role of the examiner, his personal attitude will determine the validity of his verification. The focus of his attitude is the sincerity, if with sincerity, he will always tell the truth. He won't say a successful practitioner not get the outcome he has done just for personal reason to against the practitioner. Ether will he for flattering then say thing that is not really happened. All these come into the examiner’s categories of one’s personal behavior.

　　檢證者當然也有可能在實踐的經歷上不如實踐者，但依然可以進行檢證之事，此時並非不可能有一定的信用效度，關鍵只是，深度不足，所證有限。

Of course, it is also very possible to happen that the examiner whose experience is not as good as that of the practitioner, but even in this case, the verification could still be done, and will not haven’t any useful credited. Only is not deep enough and the outcome be limited.

他們在價值方向上一定是一致的，只是達到的心量高下有所不同，以及世界觀知識上細節的認識有別。但只要他是真誠的，他還是能夠舉證說明實踐者的成就的，只是評價的標準仍在自己的高度中而已。

The direction of value consciousness is the same in examiner and practitioner, only the quality what they experienced is different, and the detail of what they know is not the same. Since he is honesty, he could still proof the outcome of the practitioner with examples, only be described in his own understanding horizon.

1. 檢證活動中的人物角色關係：

1 1、The relationship of the diverse roles played in the verification activity

　　檢證者、實踐者、研究者三者時常難以區分，研究者自身也會是實踐者，也會是檢證者。研究者、實踐者、檢證者只是就當下正在扮演的角色而為之界定，各有重要的角色邏輯，但在同一人之身上，卻是可以共具三種角色的。

The examiner, practitioner, and researcher are always not easy to be distinguished. A researcher will occasionally play the role of practitioner, or examiner. In this situation, three of them are all the same. It is only for the clarification will this distinguish be needed, saying out different principle played by each role, but at the same person could be very possible to act all those three roles.

實踐者自身首先亦必須做好研究的任務，才會有準確的實踐，而實踐者自身也會是別的實踐者的檢證者。重點是實踐者著重於自己的實踐，只是在歷程中必須研究，也會涉及對他人的檢證而已。

Practitioners themselves must also do a good job in the task of research, then will they have accurate practice, and practitioners themselves will become other practitioners’ examiner too. The point is, a practitioner engages on his own practice, meanwhile in his life should also research and verify.

作為檢證者，既要擁有良好的研究成果，以便藉由正確理解而準確檢證，也要擁有良好的實踐結果，以便藉由深度的經驗而能更為準確地檢證。

As an examiner, need not only to have good research in order to realize correctly and verify accurately, but also should have a good practice in order to do more accurately exam through his deeply experience.

然而，此三者，皆須有真誠之心，皆是究心於對創教者學派學理的認識與實踐，進而檢證他人，若無真誠之心，則理解不成其理，實踐不成其實，檢證不成其證，只是偽飾一番而已。

Nevertheless, these three roles need all with a sincere heart, devoting to know and to do what the creator’s doctrine, then advanced with examine others. If without sincere heart, what he has done will be to understand the wrong theory, practice the wrong thing, exam the wrong evidence. Just is a disguise.

1. 小結

12、conclusion

　　本文之所論，乃筆者針對中國哲學真理觀進行的一系列討論之一，本文著重於檢證活動中的人物角色之討論。東方哲學是實踐哲學，實踐哲學亦是有理論建構的哲學，此一建構，筆者以宇宙論、本體論、工夫論、境界論以為系統化的架構。但東方哲學的知識論討論是缺乏的，而西方知識論的討論亦無功於此，關鍵是實踐哲學的特質與思辨哲學大異其趣，只有反思知識之成立及實踐之效度有其精神上的共趣。

This article is one of the author’s serious studies about the idea of truth in Eastern philosophy focusing to discuss the role of different people in the verification activity. Oriental philosophy is a kind of practical theory which also with construction of theory. This construction system the author suggests a foursquare structure to be its systematic interpretational structure. Regarding with the discussion of epistemology, that is quite not enough in the Eastern and the Western discussion is not quite fit the needed. The point is the characteristic of practical philosophy is a big difference with speculative philosophy in Western. Only has one thing being in common in the spirit of doing philosophy, that is, to reflect the possibility of the theory’s establishment and the efficient of the people’s practice.

本文之討論，一方面有助於深化東方哲學的實踐哲學的理論特質，二方面有助於擴充知識論問題在人類哲學問題上的研究深度。

The discussion here in this paper, will benefit to deepen the theoretical characteristic of Oriental philosophy at first, and second, will do good to help to expand the researching depth of epistemology in the inquire of human being’s philosophical problems.