

论文

儒家自然理性主义传统中的德福思想

张俊

[全文pdf下载](1092KB)

摘要:

儒家天命及其德福一致信仰是以作为中国哲学主流特质的“天人合一”(“天人相应”)为思想基础的。而以“天人相分”为哲学基础的自然理性主义(荀学)传统,深刻检讨、批判了“天人合一”(“天人相应”)的哲学观念及天命哲学,从而在哲学上瓦解了天命德福一致信仰的根基。天人相分观念下的德福思想,就其追究天人关系事实的客观性与知识理性而言,确有其进步的一面,但这种儒家自然理性主义的极端追求对天命德福一致信仰本身的社会意义的漠视,也丧失了儒家更为本质的精神——人文关怀。这是儒家精英主义的一种典型的弊端。

关键词: 天命;儒家;德福一致;“天人合一”;“天人相分”

The Thoughts of Virtue and Happiness in the Tradition of Confucian Natural Rationalism

Zhang Jun

Abstract:

The Confucian thoughts about the relationship between virtue and happiness have been highlighted in Chinese academia since Mou Zongsan published his book, *Yuanshan Lun*. However, in the past thirty or forty years, scholars have concentrated their studies on the idea of "the highest good" mainly on the tradition of Mencius and on Mou Zongsan's thoughts of "the complete good" which was often compared with Immanuel Kant's thoughts of "summum bonum". Most scholars ignored the thoughts of the Confucian tradition of Xun Zi regarding the relationship between virtue and happiness. Confucian ideas about the faith in the decree of the heaven and in the consistency between virtue and happiness, were based on the thought of "the harmony between the heaven and the people," which was the main essence of Chinese ancient philosophy. Although "the harmony between the heaven and the people" was the mainstream of Confucian philosophy, it was not the only philosophical way. There was another Confucian tradition, Xun Zi's natural rationalism, which was based on the thought of "the distinction between the heaven and the people". Xun Zi's natural rationalism went strongly against the ideas of "the harmony between the heaven and the people" and the theology of the decree of the heaven, and it destroyed the philosophical basis of the faith in the consistency between virtue and happiness under the decree of the heaven. It was Xun Zi who initiated the natural rationalist tradition of "the distinction between the heaven and the people" in Confucianism. Xun Zi's idea of heaven was different from the ideas of other Confucianists in Pre-Qin Dynasty. The theological meanings had almost been abandoned from Xun Zi's idea of the heaven, which took a metaphysical approach and regarded the heaven as the objective nature. As for the relationship between the heaven and the people, Xun Zi thought that Mencius school mixed up the "Dào" of the heaven and the "Dào" of the people. So he claimed that heaven is independent from the people, and came up with a theory of "controlling the decree of the heaven". His theory reflected the typical spirit of pragmatic rationalism in Confucianism. Xun Zi's philosophical tradition has less influence than Mencius tradition, but it's not wise to ignore its influence on the following Confucianists. The tradition of Confucian natural rationalism has continuously existed as an opposition of the faith in the decree of the heaven, on which the consistency between virtue and happiness is based. Following the philosophy of Xun Zi, Wang Chong claimed the way the heaven works is through nature and inactivated, and disagreed with the idea that there was consistency between virtue and happiness governing by the faith in the decree of the heaven. Also he proposed a theory to separate human nature from fate. In the medieval era, Liu Zongyuan and Liu Yuxi inherited the thoughts of Wang Chong and built the theory that "heaven and the people are separated". With the rising of the New Confucianism in the Song and Ming Dynasties, the Confucian natural rationalism had been marginalized. However, it still influenced many Confucianists who were concerned with social reality. In

扩展功能

本文信息

- Supporting info
- PDF(1092KB)
- [HTML全文]
- 参考文献

服务与反馈

- 把本文推荐给朋友
- 加入我的书架
- 加入引用管理器
- 引用本文
- Email Alert
- 文章反馈
- 浏览反馈信息

本文关键词相关文章

- 天命;儒家;德福一致;“天人合一”;“天人相分”

本文作者相关文章

brief, the thoughts of the Confucian natural rationalism represent important progress in exploring the relationship between the heaven and the people subjectively and rationally. But Confucian natural rationalism ignored the social significance of the faith in the consistency between virtue and happiness under the decree of the heaven, and lost the fundamental spirit of Confucianism, "the humanistic concern."

Keywords: the decree of heaven; Confucianism; the consistency between virtue and happiness; "the harmony between the heaven and the people" "Prime; the distinction between the heaven and the people"

收稿日期 修回日期 网络版发布日期

DOI:

基金项目:

通讯作者:

作者简介:

---

参考文献:

---

本刊中的类似文章

---

Copyright 2008 by 浙江大学学报(人文社会科学版)