

学校编码: 10384

分类号_____密级_____

学 号: 10420060152955

UDC_____

《朱子语类》
经学思想研究

厦 门 大 学

博 士 学 位 论 文

《朱子语类》经学思想研究

STUDY ON THE CONFUCIAN CLASSICS

IDEOLOGY IN ZHU ZI YU LEI

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论文提交日期: 2009年5月

论文答辩日期: 2009年 月

学位授予日期: 2009年 月

答辩委员会主席: _____

评 阅 人: _____

厦 门 大 学

2009年5月

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内 容 提 要

本文首先从文献学角度对《朱子语类》(以下简称《语类》)经学思想进行考察,审视了朱熹对《五经》、《四书》及佛道主要经典的研读情况。一方面,展现《语类》经学思想广博的文献基础;另一方面,对朱熹的一些重要著述,如《周易本义》卷首九图以及署名朱熹撰的《阴符经考异》等书的著述情况予以探讨,提出卷首九图为朱熹自撰,而《阴符经考异》一书并非朱熹所作,同时也不是蔡元定作、朱熹校订的。

在文献梳理的基础上,本文进一步分析了《语类》经学思想中经典体系构建的问题。作者认为:朱熹构建了新的以《五经》、《四书》为主体、以《近思录》、《小学》及北宋四子著述为羽翼的经学体系,在这一体系中,《四书》为先,《五经》为重,《四书》对《五经》的地位超越是后来历史发展的结果,而非朱熹构建新经学体系的初衷。同时,《近思录》在这一经学体系中,是作为北宋四子书而非《四书》的入门阶梯被纳入的。

接下来本文讨论了《语类》提出的经学阐释理论。作者认为《语类》将经学阐释的基本精神定位为“圣人本意”,通过心理阐释、语法阐释和实践阐释三个层面,超越了传统经学从文本到文本的阐释路线,开辟了由人到人的阐释新途,并据此对儒家经学思想进行重新解读,形成了大量具有全新内涵的经学概念。在这些经学概念中,本文着重考辨了“天理人欲”、“仁”及“止”三个学界比较熟悉,也是《语类》经学思想中十分重要的概念。通过对《语类》典型语录的梳理和重新解释,作者区分了与“人欲”对言的“天理”和与“气”对言的天理,指出“天理人欲”说的实质是讨论人的行为如何合中的问题,与老子的“无为”思想具有极大的一致性。在对“仁”概念的探讨中,着力分析了《语类》说“仁”对当时学术风向的逆行特色,及对孔孟仁学的回归与学脉梳理。而“止”概念在《语类》中的发展,主要体现在对道家文化更深层次的吸收,将“止”从侧重于外在类比的道德规范发展为内外并重,以天人同源为根基的系统修养路径。

最后,本文考察了儒家经学中的宗教传统及朱熹的宗教情怀,着力分析了《语

类》经学修养论和天命观，指出作为《语类》经学思想重要修养方法的“观”是以古代祭祀为根源发展而来的，在其被纳入经学修养论后，仍保存着浓厚的宗教意味。而《语类》对儒家“天命观”的发展，虽然从文字表征上，通过以“理”释“天”、“帝”，以“气”解“神”等形式，在一定意义上去除了“天”的人格神意味，但并没有去除其内在的神性。朱熹是承认鬼神存在的，反过来由此衍生出世人对“理”的敬畏和膜拜之心，使“理”、“气”概念增加了神秘不测之意，这些都进一步增加了其经学思想的宗教意味。

关键词：经学思想、朱熹、《朱子语类》

Abstract

Firstly, this article reviewed the study of Five Classics, Four Books and the main sutra of Buddhism and Daoism in *Zhu Zi Yu Lei* (*Yu Lei* for short). On one hand, *Yu Lei*'s Confucian Classics Ideology is founded on encyclopedical texts; On the other hand, some important works of *Zhu Xi* are discussed, such as whether the nine frontispieces of *Zhou Yi Ben Yi* was put by *Zhu Xi* himself, and the fact about who wrote *Yin Fu Jing Kao Yi*, and so on. It is approved that the frontispieces of *Zhou Yi Ben Yi* was really put by *Zhu Xi* himself, while *Yin Fu Jing Kao Yi* was not written by *Zhu Xi*, also not *Cai Yuanding*.

Secondly, this article analyzes the reconstruction of Confucian Classics system in *Zhu Zi Yu Lei*. The author thought that the new Confucian Classics system was composed of Five Classics and Four Books as the main body, *Jin Si Lu*, *Xiao Xue* and the main works of *Zhou Dunyi*, *Zhang Zai*, *Cheng brothers* as the important assistant. In this system, Four Books was the first one should be investigated, and Five Classics was more important. It is the result of history development that the Four Books outstripped the Five Classics, not the original purpose of *Zhu Xi*. At the same time, in new Confucian Classics system, *Jin Si Lu* was the primer for the works of *Zhou Dun Yi*, *Zhang Zai*, *Cheng brothers*, but not the primer of Four Books.

Thirdly, this article discusses the hermeneutic theory in *Yu Lei*. The author considers that the basic spirit of the hermeneutic theory is identified as "the original idea of sage" in *Yu Lei*. With Psychological, Phraseological and Practical Interpretation, the hermeneutic theory in *Yu Lei* outstripped the traditional interpretation theory, taking a new interpretation way that was from "man" to "man", upon which *Yu Lei* re-interpreted Confucian Classics and formed a great deal Confucian Classics concepts with new meaning. In this article, the author just put the attention to three concepts that were very important and familiar to people, such as "TianLi RenYu", "Zhi" and "Jen". Through combing and re-interpreting the typical quotations, the author differentiated "Tian Li" and "Li", pointed out that the essential of *TianLi RenYu* was how to amend people's morality and helped people resolve everything smoothly and full comply with "Zhong", which had some similarities with

Lao Zi's "Wu Wei". During the discussion about "*Jen*", this article finds out that its character in *Yu Lei* is contrary to the academic ethos at that time, but return to the "*Jen*" ideology of Confucius and Mencius. And the deep absorption of Daoism was the main development of "*Zhi*" in *Yu Lei*, this helped "*Zhi*" progressed as a concept both with outside ethic meaning and inside moral perfected route based on "*Tian Ren Yi Yuan*".

In the end, this article reviewed the religious tradition of Confucian Classics ideology and Zhu Xi's feeling of religion. It discusses self-cultivation of Confucianism and religious meaning of "*Tian Ming*", pointed out that "*Guan*", which, as one of the most important self-Confucianism means, was evolved from ancients sacrifice, even after been brought into the self-cultivation system, it still holds strong religious meaning. Although *Yu Lei* used "*Li*" to interpret "*Tian*" and "*Di*" from the character representation, in a certain sense, weakened the savor of personality God meaning in "*Tian*", but never really wiped off the divinity meaning which contained in it. Zhu Xi admitted that ghost and Gods were real existent, and through such interpretation, on the contrary, made people had more awe and worship feeling for "*Li*", enhanced the mystery content to the concepts such as "*Li*" or "*Qi*", and those all increased the religious meaning of the Confucian Classical Ideology in *Yu Lei*.

Keywords: Confucian Classics Ideology; Zhu Xi, *Zhu Zi Yu Lei*

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导 论

《朱子语类》作为门人对朱熹日常教学及生活言论的记载，就如同《论语》反映的是孔子的思想一样，它反映的也是朱熹的思想。朱熹的思想隶属于宋学的大范围之内，在现代学术研究中，人们又通常将这一段学术史上以程颐、朱熹为代表的学术思想称为“理学”或“道学”。而本文在考量《朱子语类》的思想时，关注的是其中的经学思想，这样就引发了一个研究范围的问题，即本文的切入点“经学”与“宋学”、“理学”或“道学”的关系问题。另外，研究朱熹经学思想，主要资料既有他的直接经学著述，如《四书章句集注》、《周易本义》、《诗经集传》等等，还有他的《文集》。这些都是朱熹自著的文字。而《朱子语类》作为非朱熹直接著述的文献，在研究朱熹思想中，其可靠性也一直受到质疑，那么为什么本文又要以此书为切入来研究朱熹经学思想呢？所谓“名不正则言不顺”，因此，在本文的开篇，首先打算对这些前提性的内容做一厘清，为全文的写作做一背景铺垫。

一、相关重要概念及其关系辨析

我们首先来看儒学与经学的关系。经学有儒家经学、道家经学，也有佛家经学，本文所论经学，仅指儒家经学。儒家经学是一门主要以儒家的《五经》和《四书》为研究对象的学问，这门学问既包括对儒家经书的文字、名物、制度、训诂，也包括对经书义理的阐释发挥。可见，经学以“经”为主要研究对象，是儒学的核心和基础，其内容大致包括两个方面，即训诂和义理。大致来说，汉唐重训诂，两宋重义理。清又开始重视训诂。但经学史的任何阶段，经学研究都不可能只有一个方面，仅仅是侧重而已。

儒家的经典很多，但到目前为止，被称为“经”的却只有《五经》、《四书》、《孝经》等。从“经”的本义来说，指的就是古代的书籍，原初并没有什么特殊的意味，只不过古代的书是写在竹简上的，必须用纵的丝线串联成册，所以时人

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