



# The Principle of “Spiritual Noumenon” Concealed in *Analects*

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**Abstract:** As a classic of Chinese culture, the *Analects* contained a principle of spiritual body and its functions. That is, everybody has a heart as spiritual noumenon and can use it at any time, but usually not everybody knows it. However, Confucius, treated as a sage in traditional China, was a special person who knows directly the spiritual noumenon and can correspond with it all the time. Accordingly, Confucianism as Great Learning is a scholarship which aims to let individuals find their own heart by themselves as Confucius did. Even though it was ignored and misunderstood so much and so long, the principle about the heart as a spiritual noumenon may be the central axis of the Four Books including the *Analects* and the root of Chinese traditional culture. In the *Analects*, the principle that is expressed vaguely through Confucius' words and behaviors can be figured out only after distinguishing and inquiring carefully. The *Analects* begins with “learning”. What is the accurate meaning of “learning” as the first word of the *Analects* on earth? What should be learned throughout one's life according to Confucius? These are important questions must be answered exactly when we read the *Analects*. From the text, the learning in the *Analects* has three main characteristics. One is that the learning is connected with happiness; the other is that the learning is different from thinking and even opposite to it; and the third one is that the learning is aimed to be aware. To sum it all up, the learning in the *Analects* means to know by oneself the spiritual noumenon which controls one's words, actions, ideas, feelings and so on. Furthermore, when somebody is aware of his heart as the spiritual noumenon exactly and integrates himself with it continually, he shall feel comfortable and happy as a result of walking out from being disturbed by interminable worries and thinking. In the *Analects*, Confucius and his student Yanhui were the very kind of person who is aware of his own heart as the spiritual noumenon which is different from his physical body. The principle of the heart as a spiritual noumenon and its functions presented quietly by Confucius and the *Analects*, highlights vividly the moral character of Chinese culture that distinguishes it from modern secular culture and other religious culture. This may be also the universal, outstanding and original merit of Chinese culture. In terms of the modernity of philosophy, the principle of spiritual noumenon concealed in *Analects* still has general significance in the modern world. According to the principle of the heart as a spiritual noumenon, no matter whether people have cognizance of or give recognition to the spiritual noumenon, it exists naturally and always. So the principle about the spiritual noumenon in Chinese traditional culture is not resistant to modern systems and social lives. This creates the possibility and necessity for the principle to rise again in our world. It is time for modern philosophy to rethink and confront the principle of spiritual body and its functions contained in Chinese culture seriously.

**Keywords:** *Analects*; Confucianism; Heart as a spiritual noumenon; Chinese culture

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# 《論語》中的“心性”原理

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**[摘要]** 《論語》蘊涵着體現中國文化根本精神的“心性”原理。就心性原理而言，孔子作為“聖人”是覺知心體的人，儒學作為“大學”在根本上是旨在讓人像孔子那樣通曉心體的學問。心體或道體，是貫通“四書”的軸線，也是理解《論語》、儒學乃至中國傳統文化的關鍵所在。從文本看，《論語》中的“學”具有三個特點：一是學與“樂”相聯；二是學與“思”相對；三是學之旨在“知”。綜合這三點可以說，“學”在《論語》中主要指的是一種覺知並時刻契合心體或無為道體，由此擺脫思慮困擾而獲得悅樂的學問。此種學問，與《大學》所講的“大學之道，在明明德”、《中庸》所講的“發而皆中節”、《孟子》所講的“從其大體為大人”是一致的，在《論語》中則通過孔子言行而得以靈活表現。《論語》主要是孔子的言行錄，讀通《論語》需要看懂孔子。在古代中國，孔子一直被奉為“聖人”。從文本看，“聖”與“仁”兩次並立出現於《論語》，顯示出“聖”與“仁”的差異。“聖”，在《論語》中看上去是一個與“知”相聯繫的概念。結合《易傳·繫辭上》“仁者見之謂之仁，知者見之謂之知，百姓日用而不知”分析，“知者”可謂覺知心體或道德本體的人，並不完全等同於“仁者”。沿着中國文化理路看，“聖人”指的當是明“德”、知“道”、悟覺心性本體的人。從《論語》中“聖”與“仁”、“知者”與“仁者”的對比看，“聖”“知”纔是中國文化之根本。若從“聖”“知”角度打量孔子，《論語》從頭到尾都是在通過聖人言行而表現平常而又非常的“聖”的原理。明瞭孔子何以為聖人，就會發現，儒家經典中的很多話語，諸如“克己復禮”“非禮勿動”“動容周旋中禮”，講的其實並非綱常禮制和禮教，而是時時契合心體的學習原則或心性原理。孔子與《論語》所承载的心性原理，鮮明地凸顯出中國文化的道德品格，可謂中國文化普遍而殊勝的特性所在。就哲學的現代性而言，《論語》中的心性原理在現代世界仍具有普遍生發意義。

**[關鍵詞]** 《論語》 儒學 心體 中國文化

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心體與現代體系仍表現為相容的“體”“用”關係，而不是對立關係。王陽明所講的“雖終日做買賣，不害其為聖為賢”<sup>①</sup>，在很大程度上點出了此種相容性。這也恰是心性原理在現代條件下進一步生發的學理可能性和必要性之所在，亦為現代性在未來世界的延伸道路上，將中國文化的道德心性原理與源自近代西方的現代理性體系融通起來，造就着可能。因此，現代哲學對於中國文化所蘊涵的心性原理，即使不能自覺地補充以心體或道體前提，也不宜像黑格爾那樣，基於現代知識立場而輕易誤讀或忽視，更不宜僅僅從知識層面將其與綱常禮制同等看待而拋入歷史的故紙堆。

<sup>①</sup> [明]王守仁：《王陽明全集》，第1171頁。

#### • 學術微信 •

2017年11月29日，由澳門科技大學社會和文化研究所、中國社會科學院《近代史研究》編輯部、上海社會科學院歷史研究所聯合舉辦，澳門基金會贊助的“澳門與近代中國——紀念《知新報》創刊一百二十周年學術研討會”在澳門科技大學圖書館召開，來自北京、上海、重慶、廣州、香港、澳門等地的專家學者三十餘人圍繞“《知新報》的版本、流傳與影響”“澳門與近代中國”兩個專題進行了深入研討，《南國學術》總編輯田衛平應邀出席。

2017年11月30—12月1日，由廣東工業大學、廣東省物聯網信息技術與產業化省部院產學研創新聯盟共同主辦的“第三屆大數據產學研高峰論壇”在廣州市廣東大廈舉行，來自中國各高校、科研院所、知名製造企業以及廣東省政府部門的近五百名代表參會。本屆論壇為實現科學與人文的融合，特開設了“大數據隱私、倫理與規制”分論壇，就大數據技術所引發的哲學、法律、隱私、倫理等問題進行研討，《南國學術》總編輯田衛平應邀出席，並主持了分論壇的研討。

2017年12月2—3日，由廣東省社會科學研究基地華南理工大學哲學與科技高等研究所、華南理工大學馬克思主義學院、華南理工大學社會科學處主辦，中國自然辯證法研究會物理學哲學專業委員會協辦的“華南理工大學哲學與科技高等研究所成立大會暨首屆哲學與科技高層學術論壇”在華南理工大學馬克思主義學院召開，來自國內相關高校和科研院所的八十餘位專家學者參加了論壇，《南國學術》總編輯田衛平旁聽了論壇。

2017年12月12日，由澳門科技大學社會和文化研究所舉辦的“2017粵港澳大灣區發展論壇”在澳門科技大學圖書館召開，來自上海、北京、廣州、香港、深圳、佛山、澳門等地的專家學者、圖書館館長以及相關媒體的記者約二百餘人參加論壇。此次論壇的主題是“粵港澳大灣區：制度創新與文化發展”，平行論壇以“大灣區城市發展與制度創新”“大灣區人文交流與合作發展”為主題，重點探討大灣區建設的難點和實施路徑。《南國學術》編委會主任郝雨凡應邀在論壇作了“重識大灣區中的澳門”的專題報告，《南國學術》總編輯田衛平應邀出席。