

顾 春 / 著



来源 · 争论 · 特性  
——陆九渊教育思想三论

教育科学出版社

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## ——陆九渊教育思想三论

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太极有无篇，不觉额前飞雪山<sup>①</sup>。枯  
树似人人似树<sup>②</sup>，晦庵。前贤书中可作田？

——南乡子·读象山晦庵有感

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① 毛泽东主席在1964年春所做的《贺新郎·读史》中有云：“一篇读罢头飞雪，但记得斑斑点点，几行陈迹。”此处化为典籍汗牛充栋，一篇未竟，青丝尽染。

② 《世说新语·言语》：“（东晋）桓公北征，经金城，见前为琅邪时种柳，皆已十围，慨然曰‘木犹如此，人何以堪？’攀枝执条，泫然流泪。”庾信《枯树赋》：“殷仲文风流儒雅，海内知名。世移时异，出为东阳太守。常忽忽不乐，顾庭槐而叹曰‘此树婆娑（零落），生意尽矣。’至如白鹿贞松，青牛文梓，根柢盘魄，山涯表里。桂何事而消亡？桐何为而半死？……昔年种柳，依依汉南。今看摇落，凄怆江潭。树犹如此，人何以堪？”

## 提 要

本书系围绕陆九渊教育思想研究之难题所进行的专题研究。全书共分为三大部分：一是陆九渊之教育思想来源论，二是朱陆之争论，三是陆九渊之教育思想特性论。

本书探讨了以下问题。

一、在教育思想来源上，陆九渊虽对《四书》《五经》等儒家经典多有吸收并推陈出新，但其教育思想最主要的来源有二：一是《易传》，二是《孟子》。

二、陆九渊通过吸收和发挥《易传》中的易学三义，以“易简”为核心，以阴阳为根据，将易简、变易、不易融为一体，打通天地人三才之道，以易简之道由天及人，自上而下，贯穿其教育思想和教育活动的各个环节和各个方面，从而使其教育思想既独树一帜，又获得了形而上的理论依据，并以此与朱子的教育思想相分别。

三、陆九渊承继《孟子》之“心”，把教育、为学和修养视为心的现实有限性与发展无限性的辩证统一过程，并以“心即理”的教育命题，由人及天，自下而上，沟通性与天道，从而使其教育思想，既简易直截，当下承当，又打通内外，彻上彻下，浑成一派浩然气象。禀承阴阳二气的理论规定，将整个教育活动归结为立志与涵养的勿忘勿助长的易简、辩证过程，并以此君临教育、为学和修养的各种具体方法。

四、朱陆有过“鹅湖之会”、“尊德性与道问学之辩”和“无极太极之争”等三次大的争论。朱陆之争及由此而来的学术争论，之所以历经数百

年而聚讼不已，其根本原因之一是未能透过朱陆之争的种种表象而径趋其本质。朱陆之争的本质是是否易简之争，而非其他。朱陆的“鹅湖之会”、“尊德性与道问学之辩”，其为学之方的争论只是表象，其争论的核心既非是否读书，也非在“尊德性”和“道问学”关系问题上孰先孰后、孰轻孰重，而是在教育、为学和修养中是否坚持易简原则的问题。朱陆的为学之方之争，体现了中国古代教育思想发展到宋代所产生的必然理论要求，具有鲜明的时代特色，这一争论之所以没有结果乃势出必然，因为它所讨论和解决的问题正是关于如何将人的道德知识必然转化为道德认识这一人类迄今都难以解决的根本性难题。朱陆“无极太极之争”既非意气之争，也并非没有思想意义，是否同意在“道”上著“无极”“太极”和“极”字训义的不同，是是否坚持易简原则这一朱陆双方的根本分歧在各自哲学本体论上的集中体现。

五、针对陆学中的研究难题，本书认真研究了陆九渊的“气”与“气质”、“阴阳”与“道器”、“心即理”等陆学范畴和命题及“陆学是禅”等学术观点，认为，陆学既非不讲气，也非不分道器，而是将气视为阴阳，视为形而上，并以此作为陆学易简之道的内在理论根据；陆学的气质论，暴露了陆学的内在思想矛盾；心即理并不是本体论命题，而是认识论命题，由此命题难以得出陆学是主观唯心主义的结论；在学术派别上，陆九渊既非禅，也非道，而是正宗的儒家，其思想属性虽可做进一步研究，但肯定不是主观唯心主义。

六、在教育思想特性上，有两条主线贯穿整个陆学，一是易简，二是心，它们分别源自《易传》和《孟子》。陆九渊认为，此道充塞宇宙，所以为道，乃一阴一阳。此理之无穷之变，是一阴一阳之化变；无穷之变又终不出一阴一阳，故曰此理为一；一者，不易之理也，故曰易简。阴阳交变取其中，故一为中；此道本乎自然，故曰诚。故道、阴阳、一、中、诚，本为一物，言偶不同，皆不出易简二字。易简与心，上下贯通，水乳交融，终成陆九渊“学以做人”教育思想之气象与规模，而易简是其最本质的教育特性。数百年来，学术界以“心学”概括陆学并不恰当，“心学”一词既难以分别朱陆，也难以分别陆王，更难以准确概括陆学的特性。陆氏之后，易简不传，遂成千古绝响。陆九渊以易简思想上下内外贯通，确能自圆其说，其辟朱子，亦处处点中要害。陆九渊教育理论之“粗”处，在于于“心”之外别生“气质”，而其致命的理论硬伤却是性善论的虚假前提。

七、易简为陆学总纲，群疑庶几可亡。按此总纲，陆九渊的论学之语

既不再神秘，也不再相互打架，而变得大多可解；按此总纲，陆九渊自称此理坦然明白和学生始终不明就里的矛盾也得以解释，陆九渊的教育活动也不再会是讲者谆谆而听者藐藐；按此总纲，朱陆之争的本质可以大体得以准确把握，有关朱陆之争的争论也找到了一个相对合理的答案；按此总纲，陆九渊与王守仁学术异同也由此判分，王守仁以陆学为心学也可说明，对陆学的误解不仅来自朱子及其后学一方，也来自陆氏后学和王学，这也是有关朱陆之争的争论持续数百年的原因之一。

本书后附“《陆九渊集》之概念、范畴出现次数统计”、“原《陆九渊集》点校之误举例”和“参考书目”等，以资参考。

**关键词：**思想来源、朱陆之争、思想特性、易简、心



# Abstract

This book is a monographic study on the difficulties of Lu Jiuyuan's educational thoughts, including three parts of the origin of Lu Jiuyuan's educational thoughts, the disputes between Zhu xi and Lu Jiuyuan and the characteristics of Lu Jiuyuan's educational thoughts.

On the origins of Lu Jiuyuan's educational thoughts, the book holds that although absorbing a lot from the Confucian classics such as The Four Books and The Five Classics, the main origins of Lu Jiuyuan's educational thoughts are The Book of Changes (Yi-Jing) and Mencius. Through absorbing and developing the three meanings of change in The Book of Changes (Yi-Jing), with change and simplicity as the core, positive and negative as the foundation, Lu Jiuyuan merged change and simplicity, change and changelessness as a whole and got through heaven, earth and human being. From heaven to earth, from top to bottom, change and simplicity was penetrated every aspect of Lu Jiuyuan's educational thoughts and educational activities, thus made Lu Jiuyuan's educational thoughts differentiate from those of the others and obtain the theoretical ground in metaphysics. Inheriting the concept of Mencius's mind, Lu Jiuyuan viewed education, learning and self-cultivation as a process of dialectical unity of limitedness of the reality and the limitlessness of the development of the mind. From earth to heaven, from bottom to top, with the education

proposition of mind being reason, Lu Jiuyuan joined nature and heavenly way, thus made his educational thoughts simple, straight for ward, easy to learn and show an awe-inspiring majesty. Inheriting the theoretical stipulations of positive and negative, Lu Jiuyuan reduced all educational activities to a simple and dialectical resolving and self-cultivating process of always keeping them in mind and without forcing them to grow unnaturally and took it as the fundamental of various methods of education, learning and self-cultivating.

There were three sharp disputes between Zhu Xi and Lu Jiuyuan, which were Meeting at the goose lake, dispute on virtue and knowledge and dispute on Wu Chi and Tai Chi. One of the fundamental reasons that the disputes between Zhu Xi and Lu Jiuyuan and the academic disputes accompanied continued hundreds of years is that disputers did not discern the essence of the disputes covered by various superficial phenomena. It is whether to be changeable and simple but not the other that is the essence of the disputes between Zhu Xi and Lu Jiuyuan. During the dispute of Meeting at the goose lake and the dispute on virtue and knowledge, the dispute on learning method is only the surface, neither whether to read nor which is more important on the relationship between virtue and knowledge but whether to insist the principle of change and simplicity during education, learning and cultivation is the core of the above two disputes. The dispute on learning method between Zhu Xi and Lu Jiuyuan embodies the theoretical demand of the development of Chinese ancient educational thoughts on Song dynasty and has a distinct characteristic of the times. It is inevitable that the dispute had no result, for what it discussed and planned to solve was how to change moral knowledge into moral understanding and moral believes, a fundamental difficulty which has not been solved until today. The dispute on Wu Chi and Tai Chi between Zhu Xi and Lu Jiuyuan neither is a dispute of personal feelings nor insignificant. Whether to agree to place Wu Chi and Tai Chi on Tao and the divergence from the meaning of Chi is the concentrated reflection on each philosophical ontology of the essential divergence of Zhu Xi and Lu Jiuyuan.

In view of the research difficulties in Lu's theory, the book researches the category and proposition of Lu Jiuyuan's theory such as Chi (principle)

and disposition, positive and negative, Tao and Chi (concrete thing) and mind being reason and the academic opinion that Lu Jiuyuan's theory is Zen Buddhism. The book holds that Lu Jiuyuan's theory neither consists of no Chi (principle) nor distinguish no Tao and Chi (concrete thing) but views Chi (principle) as positive and negative, as metaphysical and as the inner theoretical basis. The exposition on disposition of Lu Jiuyuan's theory exposed the internal contradiction of his theory. Mind is reason is not a proposition on ontology but a proposition on knowledge. On academic school, Lu Jiuyuan is neither Zen Buddhist nor Daoist but real confucionist. The nature of Lu Jiuyuan's philosophy still need discuss, but one point is clear and definite, Lu Jiuyuan is not an idealist.

On the characteristics of Lu Jiuyuan's educational thoughts, there are two lifelines in Lu Jiuyuan's whole theory, which are YiJian and mind, originating from YiZhuan (one part of Yi-Jing) and Mencious respectively. Lu Jiuyuan held that what filled with the universe and called Tao were positive and negative, the endless change of reason was the change of positive and negative, since the endless change of reason was always in the scope of positive and negative, reason was one, one was the unchangeable reason, therefore was called change and simplicity, the mean of the change of positive and negative was gotten, therefore one was called mean, the Dao originated from the nature, therefore was called honesty, thus Lu Jiuyuan proved that Tao, positive and negative, one, mean and honesty were one thing, the names were different, but the meaning did not go beyond the scope of change and simplicity. Getting through top and bottom, in complete harmony, change and simplicity and mind finally shaped the majesty of Lu Jiuyuan's educational thoughts of learning to be a man, of which change and simplicity is the essential educational characteristics. Getting through top and bottom, the interior and the exterior with the thought of change and simplicity, Lu Jiuyuan really can justify himself and hit Zhu Xi's point, but the carelessness of Lu Jiuyuan's educational theory is the doctrine of personal disposition, the deadly point of his theory is the false prerequisite of hsingshanlun.

With change and simplicity as the guiding principle of Lu Jiuyuan's theory, all doubts can be eliminated. According to the guiding principle,

the language of Lu Jiuyuan's theory is not mystic any more and do not get entangled any more but become understandable. According to the guiding principle, the contradiction between that Lu Jiuyuan announced that the reason is clear and that his students did not understand it all along can be explained, meanwhile Lu Jiuyuan's educational activities are not his earnestly soliloquy any more. According to the guiding principle, the nature of the disputes between Zhu Xi and Lu Jiuyuan can be found, and a reasonable answer can be given to the disputes . According to the guiding principle, the differences and common between Lu Jiuyuan's theory and Wang Yangming's theory can be distinguished. That Wang Shouren viewed Lu Jiuyuan's theory as the theory of mind also shows that the misunderstanding to Lu Jiuyuan's theory is not only from Zhu Xi and Zhu Xi's successors but also from Lu Jiuyuan's successors and Wang Yangming and Wang's successors, which is one of the reason that the disputes between Zhu Xi and Lu Jiuyuan continued hundreds of years.

Statistics of frequency of the concepts appeared in Lu Jiuyuan's collected works, examples of the punctuating and proofreading mistakes of the original Lu Jiuyuan's collected works and bibliography are listed below as a reference.

**Key words:** origins, disputes, characteristics, change and simplicity, mind

# 序 言 一

顾春博士在其学习和工作期间，对陆九渊的哲学和教育思想产生了浓厚的兴趣，而且深思有年，终于完成《来源·争论·特性——陆九渊教育思想三论》一书。这既不是一部填补空白之作，也不是一部补漏拾掇之作，而是一部单刀直入、另辟蹊径的独创之作。书中提出了一些“异议可怪”之论，与流行观点大相径庭。

历来有不少学者认为，陆九渊哲学就是心学，其心学的来源只有一个，就是《孟子》。不仅学者们是这样看的，陆九渊本人也是这样说的。但是，顾春博士经过一番研究之后发现，《孟子》虽是陆学的一个来源，但不是惟一的来源，陆学还有一个更重要的来源，这就是《易传》。特别是其中的“易简”学说，成为陆学的直接出发点和根本宗旨。人们都承认，宋代新儒学即理学在建立形而上学体系的时候，从《易传》中找到了他们的理论依据，就是说，《易传》成为宋代新儒学的重要的理论来源。那么，对于陆九渊这样的新儒家，这个结论是不是同样适用？顾春博士用他的研究表明，对于陆九渊而言，这一结论不仅是适用的，而且是非常明显的，只是人们忽略了这个事实。陆九渊的教育思想就是通过继承发展《易传》哲学，从而获得了形而上学的理论基础。他的这个看法不仅具有独创性，而且进一步说明，《易传》对宋代新儒学的影响是重要的、普遍的、没有例外的。

历来有不少学者认为，朱、陆之争是“尊德性”与“道问学”之争，即陆九渊坚持“尊德性”而朱熹坚持“道问学”，由此表明朱、陆二人的

哲学思想是不同的。近年来已有学者否定了这种过于简单化的说法，但是，朱、陆二人争论的实质究竟是什么，不同学者仍有不同的说法。顾春博士经过他的研究，明确指出，朱、陆二人争论的实质不是别的，正是易简与否之争。这不仅是方法之争，而且是哲学与教育理念之争。与此相关的问题是，陆九渊并不反对读书，也不反对学生读书，只是如何读书的问题。在这个问题上，顾春博士的见解确实可以消除许多人对陆九渊的误会。

经过顾春博士的一番研究，陆九渊哲学中最重要的问题便是易简与心的关系问题，而陆九渊的工作就是如何将二者打通，实现“内外贯通”，“上下贯通”。在哲学上是自上而下的贯通，在教育上是自下而上的贯通。这样做了之后，便形成陆九渊的一套“学以做人”的教育思想的气象与规模。正因为如此，陆九渊的哲学既不是主观唯心论，陆九渊的教育观也不是一切取决于各人“本心”的自发论，而是视心为现实有限性与发展无限性之统一，在立志与涵养的实践中完成人格。这个见解，对于人格教育确实有现实意义。

诸如此类的见解，还有不少，不能详举。我想说的是，学术研究本可以有不同的途径和方法，对同一研究对象也可以有不同的见解和评价。只要“言之成理，持之有故”，就能推进学术研究的发展。在详细占有材料和量化分析的基础上，运用独立思考，进行创造性的活动，提出创造性的见解，这正是学术研究所要求的，是应当提倡的。从顾春博士的研究我们看到了这一点。这正是这部著作的难得之处。至于具体结论，当然是可以讨论的。

蒙培元

二〇〇三年三月六日

## 序 言 二

十余年前，予生顾君负笈师大，而硕士，而博士。予忝为导师，既喜其绩学日进，腹笥日丰，又喜其能冥搜远虑，鞭辟入里，谨严以立其论，于是喟然有出蓝积薪之叹。今顾君新著甫就，略述弁言如下。

象山陆氏，壁立万仞，象山之学，如珠走盘。象山之后，两歧并出，一曰朱陆之争，二曰陆学特性。数百年以降，遂成学术公案。

予十余年前，曾嘱意象山，深感心学一系确难把握，常有瞻前忽后之感，时贤所论，多觉总隔一层。顾君于象山之学研究有年并情韵不匮，不辞辛苦，不避琐屑，遍检《象山全集》，筚路蓝缕，殊为不易。思想来源、朱陆之争、思想特性，为把握陆学之三大关键。三关并开，余途皆通。“来源”一章，顾君遍搜诸子及儒家经典，爬梳整理，沉浸涵养，有心得焉，于是拨开大程、上蔡来源诸说之层层迷雾，溯流千年以上，直追《易传》《孟子》，将象山思想之“易简”与“心”两大主干从两书中双双拔出，于条分缕析中推出新论，确发前人之所未发。

朱陆鹅湖之后，朱陆之争峰回路转，山重水复，有朱陆早同晚异、晚异早同、大同小异、大异小同诸论，但斫斫争辩，于今未息。顾君藉象山篇目之慎重考证及严密之逻辑推论，一反尊德性与道问学之入手之途，不惧古今贤之成说，于朱陆之争之三大问题，多所辩证，而以易简之道贯通解析之，认定鹅湖之时象山并未反对读书，其后亦无转变，无极太极之争及“极”字训义之本质为是否承认易简，凡此种种，确为推陈出新之论。

在“特性”一章，顾君于象山之“气”、“心即理”、“陆学是禅”诸范畴、命题等学界难题，假原文含义分析、逻辑推导、特性分析诸法，认为

象山并非不言气，其气为形而上之范畴而非形而下者，“心即理”为心性论命题而非本体论命题，陆氏之学非禅学也，非主观唯心主义也。于象山特性，顾君以为，象山非心学，而为易简之学，并称陆氏之后，易简不传，遂成千古绝响，此确为惊涛骇浪之论，于此亦可略备一说。

顾君将《象山全集》制成电子文本，从中提炼和统计象山思想之有关概念、范畴一千七百二十一个，并于研究中将定性与定量研究相结合，此为其新论之推出及论证，提供了有力佐证，从此亦可窥其用力之勤及扎实学风。

至于本书之可商量者，予意以为，在思想来源上，除《易传》《孟子》外，于《论语》《大学》《中庸》《尚书》《春秋》诸书似亦应有所留意，而尤应关注《中庸》；在思想特性上，关于易简与心之关系及陆氏之学为易简之学的论证似亦应再饱满些。

是书行将付梓，顾君浼予作序，于是略陈所见，聊为芹曝之献，以尽切磋之道。顾君其鉴之。

日后新功，企予望之，顾君其勉旃！是为序。

郭齐家

二〇〇三年三月一日



# 前言

## 一

在历经先秦的滥觞、两汉的沉潜和唐五代的酝酿之后，中国教育思想史迎来了一个万澜齐动，百舸争流的时代，这个时代就是宋代。

从中国教育思想史的发展长河来看，先秦以降以至南宋，中国古代教育思想正好完成了三个历史性的跨越。首先，在先秦，无论是孔子言仁，孟子倡义，诸子百家在相互论辩和争鸣中，集中讨论了“培养什么样的人”和“教什么内容”等教育基本理论问题，并各据所是各伸其说，向我们展示了一幅气势恢弘的思想画卷，为以后教育思想的拓展提供了广阔的思想空间，使先秦成为当之无愧的中华民族的思想摇篮。同时也应指出，诸子百家的影响所及却主要限于学术思想和中国社会的上层，这种影响要走入社会的下层，使之真正从教育理念走向面向社会各阶层的教育实践，还需要两个基本条件，一是要将各是所的诸子百家思想归于一尊，也就是形成社会的主流意识形态和主流教育思想，二是为教育理念走向教育实践提供制度性的保障。这两个任务是由汉唐来完成的。

在秦汉，有两件事情是需要特别指出的：一是秦始皇推行的一系列中央集权制度，二是董仲舒和汉武帝的“罢黜百家，独尊儒术”思想的提出和贯彻。这两件事情不仅对后世的中国封建社会产生了极为重要而深远的历史性影响，而且规定了汉以后整个中国古代教育思想和教育实践的基本