

## A GREAT CONFUCIAN CALLED ZHU XI

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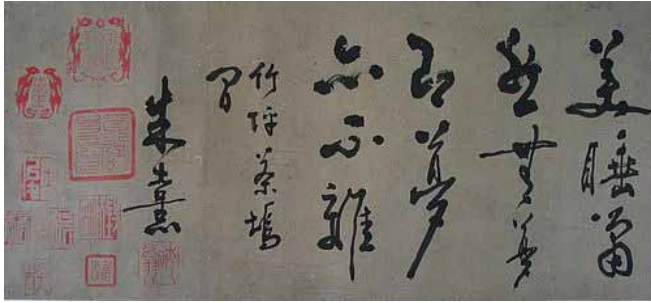
On an ordinary day in 1130, Zhu Xi was born in Youxi county, Fujian Province. In ancient China, it is common for the ancestry of great people to be shrouded in mystery. For example, there are still many uncertainties regarding Confucius' family. However, Zhu Xi's family is unambiguous.



In the book "Textual Research of Zhu Xi's Achievements" written by Gao Yinling, Zhu Xi's ancestors migrated from Shandong to Fujian. According to Mr Gao's research, Zhu Xi's early ancestors from the Spring and Autumn period lived in a small country named "Zhu", which is located between big countries such as "Qi" and "Lu" at the time. Their descendents then traveled and lived in Shandong, Jiangsu, Anhui Province and finally settled down in Fujian province when Zhu Xi was born. Although there is no serious comparison between Zhu Xi and Confucius, there is little doubt that besides Confucius and Meng Zi, Zhu Xi left the third biggest impact on Chinese social thinking. Zhu Xi was thought to be the greatest philosopher throughout Song, Yuan, Ming, Qing dynasty. The article below is a brief introduction to Zhu Xi and his philosophical thoughts.

### Facing hills and Reading books

Zhu Xi's father, Zhu Song, was born to a landlord family in Jiangxi Province. However, his family's circumstances were already in decline when he was born. Even when he later achieved the rank of lieutenant, and was deployed to You Xi county, Nanjian State and Fujian Province, he was still disregarded by his colleagues. Fortunately, Nanjian district was the hometown of Yang Shi, who was the student of another great Confucian, Cheng Hao. Yang Shi spent all of his time teaching in his hometown in his old age, which turned the Nanjian district into a center of Neo-Confucian thinking led by Cheng. Zhu Song had once been taught by Luo Congyan, who was a student of Yang Shi. He was thus keen on Neo-Confucianism and remained in close contact with local moralists. This home environment surely had a profound impact on Zhu Xi. Though Zhu Song he preferred Zhu Xi to be a soldier rather than a Confucian, the Zhu family was famous for Confucianism and they eventually would trained Zhu Xi to become a Confucian. Even as a child, Zhu Xi was very clever. When he was 4 years old, his father Zhu Song pointed to the sky, and said "this is the Heavens". Zhu Song was surprised when Zhu Xi asked, "What is in Heaven?". At that time, moralists were very interested in whether the Heaven is bounded and in his autobiography, Zhu Xi had once fallen ill thinking about the question. By the age of 8, Zhu Xi could read Classic of Filial Piety, and one day wrote "If I don't honour my parents, I would rather die" to encourage himself.



Zhu Xi wrote an antithetical couplet and engraved it on the wall as his motto in his old age. It said that he would abide his father and master's word. Throughout his life, he always abided by the motto. Zhu Xi's father, Zhu Song, died when Zhu Xi was at the young age of 14. Zhu Xi followed his father's will and moved to Liu Ziyu's home, Chong An county, with his mother. He began learning from Hu Xian, Liu Mianzhi, Liu Zihui and under their influence, became deeply interested in Cheng's Neo-Confucianism and Buddhist idealism. In 1153, Zhu Xi met moralists Li Dong on the way to Tongan county, and this meeting made a big difference on Zhu Xi's world view. Li Dong advised Zhu Xi to give up Buddhism, but Zhu Xi refused. However, when Zhu Xi met Li Dong five years later, he took greater interest in Li's sayings, perhaps because of his experience as chief of records in Chong An. Based on the quotation of Xie Liangzuo, who was another follower of Cheng Yi, Zhu Xi started to collect books written by moralists in Northern Song Dynasty. In 1160, Zhu Xi decided to learn from Li Dong. However, Zhu Xi still remained rooted in Buddhist teachings and Li Dong asked him to read Classical Confucianism. After reading numerous Confucianism books, Zhu Xi began to understand Li Dong's words. He agreed with Confucianism and saw that there were shortcomings in Buddhism. Zhu Xi then began to create his own idealist system based on Confucianism. However, instead of abandoning Buddhism completely he integrated it into his idealist system. In a letter to Luo Bo, Li Dong happily boasted that Zhu Xi studied very hard, which was rare in their party. He talked with him that day and felt pleased. As history later showed, Li Dong was right about his student. Zhu Xi not only inherited Li Dong's theory, but also greatly surpassed him.

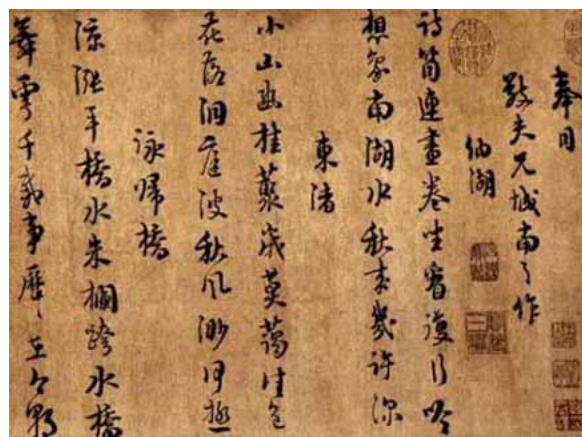
In the book "Zhu Xi's Historical World" written by Yu Yingshi, it is said that Zhu Xi's historical world started forming from this point forth. Due to Zhu Xi's political career and the common misunderstandings about his political affiliations, it's necessary to give a brief account on how Zhu Xi's historical world began.

First, the political culture of the Song dynasty traces back to the beginning of the "Three Generations", which was during a period before the Han and Tang Dynasties. The three generations are the Xia, Shang and Zhou dynasty. Most Confucians in Song dynasty looked down on Han and Tang, but highly praised the three generations. Hence, the political reform in Xining was spurred by this view. Scholars eventually painted "The three generations" and the Han and Tang dynasties as opposing political concepts, which displeased Chen Liang and sparked his famous debate with Zhu Xi regarding the tyranny of the king.

Second, the political status of scholars was greatly enhanced in Song dynasty for many reasons. For example, Song's policy to desist from military activities and encourage culture and education; the first emperor's testament to refrain from killing scholars etc. These have been explicitly stated in Yu Yingshi's book. It's worth noting that the ideas of serving society, and the phenomenon of scholars joining the Emperor's national government had been universally accepted. These ideas never existed before the Song dynasty.

The idea of “making society one’s personal responsibility” is still praised nowadays and this can actually be traced back to the time of Confucius, which was also the time when the ancient Chinese Scholar class was formed. Since then, scholars started to view benevolence as every individual’s responsibility and became advocates of ethics. However, there is a distinction between benevolence and serving society. The former mainly focuses on the bearer of a value system, while the latter reflects an entitlement to participate directly in political and social affairs, which can be widely seen throughout the Song dynasty. The idea of serving society spurred the movement for intellectuals to join the emperor in national governance. It was during this historical period that Zhu Xi began his political career and he aspired to govern the nation in a way similar to the Xia, Shang and Zhou dynasties. (abbreviated to Three Dynasties’ Governance). However, although Zhu Xi believed that the way of Three Dynasties’ Governance could not be applied on a national scale, he also thought it would be applicable on a localized scale. As the representative of scholars then, he showed a great sense of social responsibility by designing a new system to re-establish the traditional Confucian order. He made great efforts to apply his model of governance to a local area and this resulted in the emergence and enforcement of local institutions, such as the Free Estate’s Family(义庄) and Local treaties(乡约).

In 1167 AD, when Zhu Xi took up office in Fujian, the Chong An district was struck by floods and Zhu Xi travelled round Chong An and analyze the situation. He suggested setting up social warehouse and Wufuli to solve food supply problem. In 1190, Zhu Xi was posted to Zhang Zhou, where land annexation was very rampant. Landlords were buying peasants' land but leaving the tax liability with the peasants. Farmers were also cruelly exploited. To solve this problem, Zhu Xi came up with “boundary survey”, and proposed that tax liability follows land, which damaged the interests of the big landlords. However, the landlords fought strongly against his policy and refused to cooperate with him, causing the implementation of these ideas to fail. Zhu Xi was so angry that he resigned in protest.



Deny self and return to propriety

Zhu Xi’s philosophy extended to five main areas. These were the Liqi theory, Movement and stillness opinion, the theory of Extending Knowledge by Investigating Things, theory of "Heart-Nature" and the Aesthetic Thought. The mention of Zhu Xi’s philosophy used to invoke thoughts of “Upholding justice and annihilating desire” and “Starving to death over forfeiting loyalty”. It would also invoke the image of feudalism’s keeper because the idea of “upholding justice and annihilating desire” was widely thought to be inhuman due to the use of feudal moral principles to restrict people’s desire. Hence, this view was attacked by the critic, Tang Zhongyou, as soon as it was presented and even led to the case of Yan Rui. Furthermore, the celebrated scholar, Lu Xun, also made some sarcastic remarks about Zhu Xi.

However, as a matter of fact, Zhu Xi's idea to uphold justice and annihilate desire referred to undue desire. What is this undue desire? For example, a person who is stuffed but still wishes to eat bird's-nest has undue desire; a person who already has a wife but still wishes for more wives also has undue desire. Such a view is connected with his theory of "Heart-Nature".

To avoid misunderstanding Zhu Xi, it is necessary for us to put his saying into its specific historical context. Zhu Xi's theory of human nature was actually an elaboration of the theory of Zhang Zai and Cheng Yi on "nature and temperament". According to his theory, nature specifically refers to "being", which is perfect itself. Temperament refers to the mixture of being and temperament, which is not completely good, but coexists in humans. Neither one is dispensable. Related to the nature is the theory of moral mind and human mind. In Zhu Xi's opinion, "moral mind" stems from the nature principle, which inherently incorporates the faith in humanity, justice, etiquette, wisdom and develops into a consciousness of compassion, shamefulness, humility, and the concept of right and wrong. On the other hand, the "human mind" stems from the human instinct, such as hunger for food and thirst to drink. Hence, although even sages cannot do without the human mind, they place an emphasis on the moral mind rather than the human mind. Zhu Xi thought that the moral mind and human mind were contradictory, yet related to each other. He felt that the moral mind achieves stability through the human mind, but that the human mind should be subjected to the moral mind.

Hence, Zhu Xi reached his view of the nature principle and the human mind through the Mind-nature theory. He considered that the human mind is selfish, which makes it weak. In contrast, the moral mind stems from nature, which makes it subtle. Thus, when he proposed the idea of "Upholding justice and annihilating desire", he was affirming the normal desires of material life and objecting to the Buddhist view of completely removing desire. In his saying, Zhu Xi was actually referring to the undue desire which exceeds the basic human material desire.

The main reason why Zhu Xi's theory had evolved into an extreme point of view was because the rulers of the time had exploited his saying and driven such extreme thoughts deep into the people's hearts. This, unfortunately, sometimes led to tragedy when his view was misinterpreted to mean "Keep one's chastity rather than starve to death".

The sun and moon are the eye of the earth,

More and more reading is the way to be a sage

This antithetical couplet, written by Zhu Xi, on the door of the White Deer Grotto Academy, seems to indicate his path in life. Although Zhu Xi was mistaken during and after his lifetime, his articles and thoughts lasted forever. What mattered more was his diligence throughout his lifetime, and his devotion to building the college. Today, though the premises are empty and the conviction of young learners has faded, the college seems to have surpassed immeasurable time. It now awaits future generations who may continue the river of culture and the tradition of learning to be a sage.

We have mentioned that Zhu Xi's life in politics only lasted for seven years, most of which was spent on researches, writing articles and imparting knowledge. According to relevant history records, it is seen that Zhu Xi often asked for leave. A part of the reason might have been due to personal affairs, such as his mother's death, but the biggest reason was because he wanted to devote more time to his research and teaching. In 1162, Zhu Xi was ordered to "Lin An"—the capital city of the time—to make a proposal to the emperor. He proposed that the top priority for the government should be to teach and create a

scheme to assign worthy people. The proposal is known as “ Ren Wu Feng Shi(壬午封事) ” , and it contains forward-looking strategies similar to today ’ s strategy of rejuvenating the country through science and education. The difference between these two proposals is that the former did not attract the emperor’s attention and was thus not implemented at all.

Even in his short political career, Zhu Xi had been aware of the importance of education. In 1178, Zhu Xi received another opportunity to enter politics when he was ordered to assume the office of “ Zhi Nan Kang Jun (知南康军) ” 。 However, during his time in office, he never forgot his mission as a scholar. He thus established the White Deer Grotto Academy in the historical site of Li Bo, poet of Tang dynasty, and formulated a set of studying norms in the academy.

Below are some excerpts:

“There should be affection between fathers and sons, affiliation between monarchs and courtiers, distinction between husbands and wives, order between seniors and juniors, and trust amongst friends.”

“Study extensively, inquire prudently, reflect carefully, differentiate things clearly, perform consistently.”

“Speak honestly, behave politely, abstain from anger, restrict undue desire, amend wrongs and strive to be kind.”

“Act for the common good instead of personal interests, work according to the moral principle instead of individual benefit.”

“Treat others as you would like to be treated, seek the cause in oneself instead of somebody else.”

The White Deer Grotto Academy is one of the four biggest and most famous academies in Chinese history. Its study norms have become the paragon of other academies with a great influence on the latter generations.

Besides his contribution to the education, Zhu Xi also strived to make his theory of Confucianism the ruling thoughts of the then government. However, as a new thought, his theory of Confucianism had little impact on the contemporary society. Moreover, due to his upright character, he often offended the powerful ministers, which led to the disastrous political consequences. In 1195, Zhao Ruyu—the central government official who supported Zhu Xi – was forced out by another powerful official, Han Tuo Zhou, who was favored by the emperor. As a result, Zhu Xi was dragged into the conflict as he had once attacked Han Tuo Zhou. Hence, Han Tuo Zhou radically attacked Zhu Xi’s Confucianism. In 1196, Ye Zhu—proponents of Han signed a petition asking the emperor to destroy all the books written by the moralists and to bar any candidate who upheld Cheng Zhu Confucianism in the imperial examinations from being admitted. To make matters worse, the then monitoring censor, Shen Jizu, accused Zhu Xi of ten crimes, and asked the emperor to kill him. Zhu Xi’s star pupil Cai Yuanding was also arrested and sent to Dao Province. Cheng Zhu Confucianism was completely discredited and scolded false theory by the Song government. Accordingly, Zhu Xi was also lambasted as the teacher of the false theory. At that time, Zhu Xi was 69 years old and was deteriorating physically. He lost the support of Emperor Ningzong and was prohibited from being a government official. In the fall of that year, Zhu Xi moved to Wu Fu Li, Chong An, and finished his work “Chu Ci Ji Zhu”. During this tough time, he exchanged letters with then

famous Ci writer, Xin Qiji, and encouraged each other using the idea of “self-denial” and “letting propriety show through one’s words and actions”. On November 3, 1200, he passed away in his home at the age of 71. According to historical records, he had amended his work “Da Xue Cheng Yi Zhang” till his death, once again showing his enthusiasm to build up his theory of Confucianism.

During the most depressing times when Zhu Xi was beaten by his opponents and his version of Confucianism was forbidden by the government, it is touching to know that he thought fondly of Confucius. He signaled his with regret that Confucius died in 479 B.C, and lamented the following words, “it’s 1670 years up to now”. This clearly show that Zhu Xi was eerily reminiscent of Confucius and that he was proud to be a successor of the Confucian orthodoxy of Confucius and Meng Zi.

In Chinese culture, when we admire someone, we often described the nobility of his character to be as high as the hills, as long as the rivers, and of lasting influence. Zhu Xi is such an intellectual who deserves our respect.

Some Terminologies:

理 Being

欲 desire

道心 moral mind

人心 human mind

天理 nature principle

人欲 human desire

仁义礼智信 Humanity, Justice, Etiquette, Wisdom and Faith

心性说 mind-nature theory

存天理，灭人欲 Uphold justice, annihilate desire

程朱理学 Cheng-Zhu Confucianism

克己复礼 deny self and return to propriety

内圣外王 internal sage and external king

孔孟道统 The Confucian orthodoxy of Confucius and Menzi

道 Moral

仁 Kernel

义庄 the Free Estate 's Family ( Yi-zhuang )

乡约 local treaties

一代大儒——朱熹

没有神仙托世，没有电闪雷鸣，公元 1130 年的一个平凡的日子里，朱熹在福建省尤溪县诞生了。中国古代大凡有作为的人士，后人对于其生平与先祖的记载无不掺杂一些传奇色彩。例如，关于孔子家世的记载便隐藏着隐晦的不确定因素，但朱熹的生平家世还是清晰可考的。高印令的《朱熹事迹考》中即已阐释清楚，据高先生所考证，朱熹的籍贯大致是由山东到福建变迁的。朱熹的始祖居邾国，地处春秋时代的齐、鲁等大国之间，其后裔在今山东、江苏、安徽交界处盘旋而居，而后徙入江南，至朱熹出生时始定居福建。虽然很少有人确切地把孔子和朱熹作比较，但是后世对于朱熹“是孔孟而后，影响我国社会思想最大者，宋元明清时代影响最大的哲学家”等之类的评论则是无可争议的。如此看来，朱熹继承孔子的衣钵则似乎又有股冥冥之中的意味。

面山临水池，积善读书家

為問天半 觀  
有渠光畝 書  
源那雲方 感  
頭得影塘 興  
活清共一  
朱 水如 徘鑑  
熹 來許 徊開

朱熹的父亲，名朱松，出身于今江西的一个地主家庭，他出身时家道已经中落。即便后来朱松调任到福建南剑州尤溪县任县尉等职时，也是被官僚们瞧不起的小吏。所幸的是，南剑州是程颢的得意弟子杨时的故乡，晚年时杨时一直在故乡讲学，南剑州成为程学在南方的传播中心。朱松曾经从学于杨时的弟子罗从彦，因此也热衷于二程的唯心主义哲学，和当地的道学家们交往密切。南剑州的道学环境以及朱松与道学家们密切的关系，无疑对朱熹的一生发生了深刻的影响。虽然在朱熹出生时的“洗儿”典礼上朱松作诗表示“有子添丁助征戍，肯令辛苦更冠儒”，但事实上，朱家长期“以儒名家”，是不会让朱熹走上别的道路的。况且朱熹受教于父，聪明过人。四岁时朱松指着天对朱熹说：“这是天。”朱熹则问：“天上有何物？”朱松大惊。当时，天地有边、无边是宋代道学家们喜欢探究的问题，在朱熹的自述中说，他因为这个问题竟然“思量的几乎成病”，他的勤于思考由此可见一斑。他八岁便能读懂《孝经》，在书题字自勉曰：“若不如此，便不成人”。

佩违遵考训，晦木谨师传

这是朱熹在晚年时写下的对联，他将它刻在自己的房间里，以此作为自己的座右铭自勉，表示要遵守父亲的教训和老师的传授，也有防止浮华急躁之意。纵观他的一生，他始终恪守着这句座右铭。朱熹十四岁时父亲朱松病逝，朱熹遵从父亲遗嘱，与母迁居到崇安刘子羽家，并且求学于胡宪、刘勉之、刘子翬。早期时受他们的影响，朱熹既热衷于程学，对于佛学唯心主义也有强烈的兴趣。直到绍兴二十三年（1153年），朱熹去同安赴任，途中去延平见过道学家李侗一次，这次见面对朱熹刚形成的世界观产生了不小的震撼。虽然李侗在表示不希望朱熹学禅时，朱熹对李侗也不心服。但是绍兴二十八年，朱熹再次去延平见李侗时，或许是有了在崇安当主簿时的统治经验，朱熹对于李侗的那一套就有点感兴趣了。根据程门弟子谢良佐的语录，次年春朱熹开始整理北宋道学家的著作。至绍兴三十年（1160年），朱熹决心向李侗学习。初见李侗时朱熹仍禅风不

脱，李侗要朱熹只读儒家经典，读了不少儒学著作后朱熹开始觉得“圣贤”言语渐渐有味，李侗的话听起来也觉得“有下落，说得较缜密”，对佛学则觉得漏洞不少了。此后，朱熹便开始着力于以儒学为主体来构造他的唯心主义体系。但是他并未抛弃佛学，而是将它融入了进去。（《李延平文集》卷一）在《与罗博文书》中李侗喜滋滋地夸耀道：“元晦进学甚力，乐善畏义，吾党鲜有。晚得此人商量所疑，甚慰。”事实证明李侗没有看错，他的这个学生不仅继承了他的衣钵，而且大大超越了他。

## 觀書感興 朱熹

半畝方塘一鑑開，  
天光雲影共徘徊。  
問渠那得清如許，  
為有源頭活水來。

爱君希道泰，忧国愿年丰

在余英时先生的《朱熹的历史世界》一书的上篇中，谈到“朱熹的历史世界便由此揭开了序幕”，这里有必要谈谈朱熹的历史世界到底是怎样展开的，因为他涉及到此后朱熹不长不短的政治生涯，以及很多人对于他后期政治立场的误解。

首先，宋代政治文化的开端便是超越汉唐回向三代。“轻视汉唐，回向三代”可以说是宋儒的共同意见。其中“三代”指的是“夏商周三代”。熙宁变法便是在回向“三代”的号召之下进行的。自程颢有“三代之治顺理，两汉以下皆把持天下”之说以来，后来道学家便把“三代”与汉唐发展为两个相互对立的概念，这才引出了陈亮的抗议，也因此而和朱熹展开了一场关于“王霸”的著名辩论。其次，宋代大大提高了“士”的政治地位，关于这一点，包含了多方面的原因，如宋朝在祖宗家法指导下的“偃武修文”的政策，以及宋太祖关于“不杀士大夫和谏臣”的遗命，以及门阀制度的存亡消长，科举考试的录取倾向等等。这在余英时先生的书中都有具体论述，因此不多赘文。应该特别注意到的一点是出现于熙宁变法时期的关于“以天下为己任”、“士大夫与君臣同治天下”等主张至朱熹时代已深入士大夫的理念当中，这在此前的知识分子中从未有过。汉初的贾谊虽也有“民本”和“尊士”的提倡，但论及君、臣、民的关系时，天下之权仍然专为“君”所有，这一点纵观汉朝历史不难看出。同样，唐朝的韩愈虽开宋代道学之先声，其“尊君”也是最出名的，一句“天王圣明兮，臣罪当诛”便也或多或少地表明了他“惟君是从”的立场。

“以天下为己任”的意识在当今仍为许多人称道，其实早在在孔子时代，也就是士阶层的形成时代，士已经开始有意识地以“仁”为己任，充当“道”的承担者。但以“仁”为己任并非以“天下”为己任，它反映的仅仅是价值世界的承担者，而相对地，宋朝的“以天下为己任”的普遍意识则蕴含着对于国家、社会事务的处理有直接参与的资格。无论这种资格带来的是正面的或负面的影响，它的确开创了一段时间内的“士大夫与君王共治天下”的局面，朱熹正是在这种局面尚存时，登上了他的历史舞台。他“有意三代之治”，“纵不能行之天下，犹可验之一乡”，并非“天下有道则见，无道则隐”，“道不行，乘桴浮于海”。以他为代表的宋代的“士”以政治、社会的主体自居，显现出高度的责任意识。在面对一个已经转变了的社会结构时，他们积极



设计新的制度来重建儒家秩序，即便自己的“道”不能成为“国事”，他们从自己本乡着手，以“礼”化“俗”，诸如“义庄”与“乡约”这种地方性制度的出现与实行便是最好的证明。

公元 1167 年，朱熹在福建任职时，崇安发水灾，朱熹走遍了崇安各地，在分析了当地灾情的严峻形势后，提出设立社仓与五夫里的主张，他设立的五夫社仓，主要是解决农民在青黄不接时粮食困难问题。公元 1190 年，朱熹在福建漳州任职时，时值土地兼并盛行，官僚地主倚势吞并农民耕地，而税额没有随地划归地主，至使“田税不均”，失地农民受到更为沉重的剥削，阶级矛盾激化。为此，朱熹提出“经界”，即核实田亩，随地纳税。这一建议在减轻农民负担的同时，损害了大地主的利益，所以遭到后者的强烈反对。“经界”虽然未能推行，朱熹愤怒不已，辞职离去，以示抗议，但是至少反映了他将自己的治世理论“验之一乡”的尝试。

克己复礼，清心寡欲

通元顶峰，不是人间

关于朱熹的哲学思想，大致可以分为理气论、动静观、格物致知论、心性理欲论、美学思想等。或许提起朱熹的哲学思想，人们脑海里首先跳出来的便是“存天理，灭人欲”、“恶死事小，失节事大”，接着便是一个偌大的作为封建主义卫道者的朱熹的形象。很多人认为“存天理，灭人欲”是非人性的，企图用封建伦理来控制人的欲望。此种理论一提出便收到时人唐仲友的抨击，因此还惹出了“严蕊的官司”。鲁迅先生在杂文里曾挖苦朱熹，说他这个大儒是讲“恕”道的，然而却不能不让无告的官妓吃板子，言语之中不无揶揄。

“其实朱熹说的‘存天理，灭人欲’，原意是指一个人饭吃饱了还想吃人参燕窝，这是不正当的人欲；一个人有了一个妻子，还想三妻四妾，也是不正当的人欲，他是有所指的，有着特定的历史语境。这涉及到他的心性理欲论方面的哲学内容。在人性论上，朱熹发挥了张载和程颐的天地之性与气质之性的观点，认为“天地之性”或“天命之性”是专指理而言，有至善的、完美无缺的；“气质之性”则以理与气杂而言，有善有不善，两者统一在人身上，缺一则“做人不得”。与“天命之性”和“气质之性”有联系的，还有“道心、人心”的理论。朱熹认为，“道心”出于天理或性命之正，本来便禀受得仁义礼智之心，发而为恻隐、羞恶、是非、辞让，则为善。“人心”出于形气之私，是指饥食渴饮之类。这样，虽圣人亦不能无人心。不过圣人不以人心为主，而以道心为主。他认为“道心”与“人心”的关系既矛盾又联结，“道心”需要通过“人心”来安顿，“道心”与“人心”还有主从关系，“人心”须听命于“道心”。朱熹从心性说出发，探讨了天理人欲问题。他以为人心有私欲，所以危殆；道心是天理，所以精微。因此朱熹提出了“去人欲而存天理”的主张。朱熹承认人们正当的物质生活的欲望，反对佛教笼统地倡导无欲，他反对超过延续生存条件的物质欲望。至于把这个理论发展到极端，导致形成诸如“饿死事小，失节事大”之类的悲剧，则更多地不能不说是统治者们根据各自的需要不断附会并使之深入人心。

日月两轮天地眼，

诗书万卷圣贤心

朱熹题于白鹿洞书院的这副对联，冥冥中竟隐含了他生命的轨迹。朱熹生前身后虽屡遭诽谤诋毁，但诗书文章终不负天地之眼的惠顾，更可贵的是，他不仅自己一生孜孜不倦，而且还创办兴修学院。如今书院虽然人去楼空、沧海桑田，当年那些意气风发的青年学者们也已作古，但书院

里墙垣下几处斑驳的坍塌和那爬满一墙的青苔却似乎穿越无尽的时空，等待无数后人感受其生命的流动和文化的脉动。

前面已提到过，朱熹一生从政的时间仅 7 年多，且多为地方官，而绝大部分时间用于闲居著述和讲学活动。纵观朱熹的从政资料，不难发现，他经常“辞职请祠”，当然有一部分私人原因，如母亲病逝等，但更多地恐怕是因为祠职是一种有禄无事、住地听便的闲职，任职期间他可以全心致力于教育和著述活动。关于这点有很多材料中都有记载。如《朱子实纪》中即有朱熹“归自同安，弥乐道，其于仕进泊如”。直至调职江西南康军的二十三年间，他“以养亲丐祠”。他在崇安武夷山和五夫里“以奉亲讲学为急”，进行教育和著述活动。公元 1162 年，朱熹应诏赴首都临安上封事，即所谓的壬午封事，提出朝廷的当务之急是讲学、定计和任贤。这个封事的提出，其前瞻性与战略性绝不亚于当今的“科教兴国”，只不过这一提议由于没有引起统治者的注意而没发挥应有的作用罢了。

即便是朱熹在从政时期，仍然不忘教育的重要性。1178 年朱熹东山再起，出任“知南康军”，尽管他重新入仕，却未忘自己的学者身份。在庐山唐代李渤隐居旧址，建立“白鹿洞书院”进行讲学，并制定一整套学规。即：

“父子有亲、君臣有义、夫妇有别、长幼有序、朋友有信”的“五教之目”。

“博学之，审问之，谨思之，明辨之，笃行之”的“为学之序”。

“言忠信，行笃敬，惩忿窒欲，迁善改过”的“修身之要”。

“政权其义不谋其利，明其道不计其功”的“处事之要”。

“己所不欲，勿施于人，行有不得，反求诸己”的“接物之要”。

“白鹿洞书院”后来成为我国著名的四大书院之一，而其“学规”则成为各书院的楷模，对后世产生了巨大影响。

朱熹的一生志在使理学成为当时的统治思想。但由于理学初出，影响不深。同时，也因为朱熹品性耿直，在官场上常常得罪权臣，以致其在仕途上并不十分得意。庆元元年（公元 1195 年）朱熹在朝廷的支持者赵汝愚受韩侂胄排挤被罢相位，韩侂胄的势力盛极一时。朱熹因为曾参与赵汝愚攻击韩侂胄的活动，也被牵连进此事。韩侂胄发起了一场抨击“理学”的运动。庆元二年，支持韩派的叶翥上书，要求把道学家的书“除毁”，科举取士，凡是涉及程朱义理的一律不录取。监察御史沈继祖乘机指控朱熹十罪，请斩。朱熹的得意门生蔡元定也被逮捕，解送道州。一时理学威风扫地，被斥为“伪学”，朱熹也被斥为“伪师”，他的学生皆被斥为“伪徒”。宁宗也一改旧态，下诏命凡荐举为官，一律不取“伪学”之士。此时，朱熹已达六十九岁高龄，身体也每况愈下，大病濒危，朝廷诏定“伪学逆党”59 人，不准在朝廷作官，令朱熹“改视回听”。这年秋，他迁居至崇安五夫里，写成《楚辞集注》。在此期间，他还曾寄信辛弃疾，以“克己复礼”相勉。庆元六年（1200 年）三月初九，朱熹在建阳家里忧愤而死，享年七十一岁。据记载，他临死前还在修改《大学诚意章》，可见他是如何矢志于树立自己的理学，然而生前终未如愿。

令人动容的是，据明人戴铣《朱子实纪》卷四《年谱》所载：“三年丁巳，朱子六十八岁，正月，按是月朔旦，朱子书于藏书阁下东楹曰：‘周敬文四十一年壬戌孔子卒，至宋庆元三年丁巳，一千六百七十年。’此其忧伤微意可见矣！”这一年是宋朝“党禁”最高潮之时。由此足以看出，朱熹不仅仅只是以继承孔孟道统自诩，把自己与孔子并提，甚至有准备为学献身的打算。

“云山苍苍、江水泱泱，先生之风，山高水长。”这句话是范仲淹在《严先生祠堂记》一文中用于赞颂严子陵的风骨时所写下的。谨以此缅怀朱子——“继往圣将微之绪，启前贤未发之机”的大儒！

(文林淑兰 Michelle)

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