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“靈根自植之後——紀念唐君毅先生逝世四十周年” 國際學術會議

《人文精神与当今世界》之

从唐君毅的花果飘零到杜维明的一阳来复

——以《唐君毅日记》为依傍

王建宝<sup>1</sup>

**摘要：**本文以《唐君毅日记》为依傍，在多元现代性和深度全球化的历史视野中，通过分析唐君毅和杜维明慧命相传的思想脉络，豁显儒家人文精神之创造性转化的艰苦历程。本文的结论是，儒家在花果飘零中把基于自身传统的忧患意识转化为基于“天人学”的悲剧意识，在坚守原有的道德意识的根本上，儒家的现代宗教意识在欧风美雨中破土而出并茁壮成长。孔子以来的人文精神在自植灵根以后转化为杜维明的精神人文主义，在为人类的新轴心文明提供儒家元素的同时，庶几实现儒家自身之第三期的发展。

**关键词：**唐君毅，杜维明，慧命，精神人文主义，悲剧意识

**Abstract:** This paper takes the diaries of Tang Junyi as a starting-point for reflections on the plural modernities of globalisation, exploring the development of modern Confucian humanism with the continuous Nexus of Sacred Lives from TANG

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Junyi to TU Weiming and beyond. The Confucian tradition, we argue, has emerged intact from the multiple mishaps and tragedies of 30-century Chinese history, and self-planted by Confucian scholars beyond the Chinese Mainland. The awareness of Confucian religiosity is being enlightened and arising owing to the western impact but Confucian School still maintains the traditional moral awareness after the transformation from the historical Deep Concern Spirit to Tragedy Spirit rooted from “anthropocosmic” Humanity(*ren*). TU Weiming’s ‘spiritual humanism’ is a Confucian attempt to found a new axial civilisation for humanity as a whole, and can be understood as the significant Baton of the Third Great Wave in the history of Confucian thought.

***Keywords: TANG Junyi, TU Weiming, Sacred Lives, Spiritual Humanism, Tragedy Spirit***