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孔子之天道觀及密契經驗

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摘要

當代學者對孔子之天道觀，大致分為三類：主宰之天、自然之天及德性之天。多數的學者認為孔子仍存有人格神主宰天的看法，然而從「天生德於予」、「知天命」、「下學而上達，知我者其天」似乎與德性天有關；但是孔子並未對德性天近一步述說，其中原因可能是孔子將「仁」視為道德之主體性及創造性，踐仁便能默契天道，故孔子無須另設一形而上之「天」為道德之根源。

孔子雖不立宗教，但對人類抱有「終極關懷」，故應含有宗教情懷，有宗教情懷便可能會發生密契經驗，再從「知天命」、「下學上達，知我者其天」、「君子憂道不憂貧」、「從心所欲，不踰矩」，這些敘說所含有的知識深度及意志強度更可能與密契經驗有相關性。然而密契經驗是一種直覺的體悟，仍然須要理性的默認，判別與運用才有其價值性。

關鍵詞：天道、天命、仁、密契經驗、天人合一

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Confucius' View of the Dao of Heaven and His Mystical Experiences

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Abstract

Contemporary scholars generally categorize Confucius's concept of the Dao of Heaven into three types: the Governing Heaven, the Naturalistic Heaven, and the Ethical Heaven. Most scholars maintain that Confucius still held the view of an anthropomorphic, governing deity. However, passages such as "Heaven produced the virtue that is in me," knowing the Mandate of Heaven," and "my studies lie below, but their penetration rises high; it is Heaven that knows me" appear to be related to the Ethical Heaven. Yet, Confucius did not further elaborate on this Ethical Heaven. The reason may be that Confucius regarded "Benevolence" (Ren) as the subjectivity and creativity of morality; by practicing Ren, one can wordlessly commune with the Dao of Heaven. Therefore, it was unnecessary for Confucius to establish a separate, metaphysical "Heaven" as the ultimate source of morality.

Although Confucius did not establish a formal religion, he harbored an "ultimate concern" for humanity; as such, his thought inherently contains a religious sentiment. This sentiment, in turn, allows for the possibility of mystical experience. Furthermore, judging from such discourses as "knowing the Mandate of Heaven," "studying what is below and reaching what is above—it is Heaven that knows me," "the exemplary person worries about the Way (Dao) rather than poverty," and "following the heart's desire without overstepping the bounds," the epistemic depth and volitional strength inherent in these realizations likely correlate with mystical experience. However, mystical experience remains a form of intuitive realization; it still requires rational endorsement, discernment, and application to realize its true value.

Keywords: Dao of Heaven, the Mandate of Heaven, Ren, the unity of Heaven and humanity, mystical experience.

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