

# 亚里士多德的“神”<sup>①</sup>

——伦理神学的思索

Aristotle's Belief of Deity:  
A Speculation on Ethical Theology

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**Abstract:** In the most theoretical sense, Aristotle's "deity" characterizes the most miraculous and sublime existence, which transcends rational cognition and the practical ability of human beings. Therefore, the characteristic of Aristotle's belief in the divine is neither personified nor superstitious but rational. In his systematic knowledge, Aristotle actually establishes a subject called ethical theology which demonstrates the inosculation and consummation of deity and ethics. Further, Aristotle's ethical theology reveals the universal law which is supported by a

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continual force between perfect deity and imperfect human beings. Hence, in this ultimate state, the deity fulfills virtue to perfection and produces action by free will. Thus, Aristotle's theoretical conclusion, though it seems quite subjective as he reserves a dominant holy place for the deity, is neither idealistic nor superstitious. The theological elucidation of "devout action" in Aristotle's ethical theology raises awareness of the possible revision of traditional Chinese ethics, where humans exceed the deity's authority.

**Keywords:** Aristotle, belief of deity, ethical theology, Chinese ethics, devout action

## 一、亚里士多德知识体系中的神和神学

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以往,人们普遍认为亚里士多德是西方古代唯物主义思想论者,因而亚里士多德与作为唯心主义论的神应该是对立的。但我们要说的事实是,亚里士多德确实与“神”有关,并且他还极力推崇“神”。一方面,从神与世界的关系来说,亚氏在《形而上学》中是这样来界定神的:“神原被认为是万物的原因,也被认为是世间的第一原理。”<sup>①</sup>显然,亚氏所说的“神”不是人格的神,而是一种理性的神,万物的创造者。在《政治学》中他也表达了类似的意思,他说:“为无无限的事物创制秩序,只有神才可能,神维系着整个宇宙的万物,为数这样的多,其为积又这样的大,却能使各各依从规律,成

<sup>①</sup> 亚里士多德:《形而上学》,吴寿彭译(北京:商务印书馆,1959年),第6页。  
[Aristotle, *Metaphysics*, trans. Wu Shoupeng (Beijing: Commercial Press, 1959), 6.]