

「隨名入理」說董仲舒的人性論

張靜環

嘉南藥理科技大學人文社會教育中心

摘 要

董仲舒是漢代重要思想家之一，開啓了漢代以陰陽五行爲基礎的思想體系，《漢書》稱他「始推陰陽爲儒者宗」，他的人性觀也帶著陰陽五行的色彩。前人研究董仲舒的人性論者頗多，且大多將人性分爲三品，然筆者深究董仲舒的人性觀，發現其人性論僅以中民稱之，故本篇就董仲舒的名理觀念來理清其人性論，並修正前人的一些看法。

董仲舒的人性觀是同時以「受命於天」與「以類相應」爲命題，建立以陰陽爲形上根據的理論。人得天之陰陽二氣而有性與情，因陽爲德，陰爲刑，故形成性善情惡的人性說。在性善情惡混的理論基礎上，董仲舒主張聖人與中民的性相同。而與人性有關的心，是兼含性與情，並有節制情惡的作用。除了心能制欲外，積極成善的方法，當以聖王用仁、義、禮來行教化萬民，此發揮了儒家德治的優良傳統。董仲舒的人性觀除了建立前所未有陽善陰惡的觀點外，亦是孟荀性善與性惡的融合。

關鍵詞：受命於天、以類相應、性情、陰陽、聖人、仁貪

前 言

先秦以孔、孟、荀爲主的儒學，因爲歷經秦代的禁書政策，以及由分裂而統一的局勢變化，儒學思想發展到漢代做了一大改變，此改變的奠定者爲董仲舒。

《漢書·董仲舒傳》：「董仲舒廣川人也。少治春秋，孝景時爲博士，下帷講誦，弟子傳以見次相授業，或莫見其面，蓋三年不窺園，其精如此。進退容止，非禮不行，學士皆師尊之。武帝即位，舉賢良文學之士，前後百數，而仲舒以賢良對策。」此對策正是著名的《天人三策》，內容備述天人之道，爲研究董仲舒思想的重要資料。

對策後，董仲舒被任命爲江都易王劉非國相，在江都，他「以《春秋》災異之變，推陰陽所以錯行。故求雨閉諸陽，縱諸陰。其止雨反是，行之一國，未嘗不得所欲。」（《漢書·董仲舒傳》）的議論廢爲中大夫。後又以災異論遼陽高廟、長陵高園殿的火災而入獄，幾乎被處死，不久被釋放出來，於是不敢再論災異的事。不久，出任膠西王劉端國相，四年後，因恐獲罪，託病去職，居家講學，至老而終。在居家期間，朝廷每有大事，多向他請教。先後提出定儒學於一尊、設立學校推

ABSTRACT

An Analysis on the Theory of Human Nature of Dung Zhung-Shu's "Name means its truth"

Jing-Hwan Chang

*Liberal Arts and Teacher Education Center,
Chia-Nan University of Pharmacy and Science,
Tainan, Taiwan 71710, R.O.C.*

ABSTRACT

Dung Zhung-Shu is the major one of the philosophers in the Han Empire. He opened the thought system of the Yin-Yang and Five elements. The Han-Shu recorded that he is the ancestor to amalgamate the Yin-Yang and Confucian Schools. His theory of human nature is characterized by the Yin-Yang and Five elements. I select such a topic because that the thought of his "name and truth" is so distinctly. For this purpose, I try to probe into the problem of human nature and amend some predecessors' views of Dung Zhung-Shu's theory of human nature.

Dung Zhung-Shu thought that man is a replica of Heaven and nature combine the same kind, so he established the theoretic foundation of the theory of Yin-Yang. Since Heaven has its Yin and Yang, the human mind also contains two elements: hsing and ching. Hsing symbolizes virtue, and ching symbolizes vice, therefore, from hsing comes the virtue of human-heartedness, whereas from ching comes the vice of covetousness. By this way, Dung advocated that the hsing of the Sang is similar to the hsing of the common people. As to human mind, it consists both of hsing and ching and takes control of the vice of ching. Furthermore it develops the methods of doing works of charity and the sacred monarch influenced the common people with Jen (human-heartedness), Yi (righteousness), Li (propriety), so that the thought of Dung just followed the excellent tradition of benevolent government, namely the theory of his human nature is also the combination of Mencius' good nature of human being and Hsun-Tzu's bad nature of human being.

Key words: Dung Zhung-Shu, hsing and ching, Yin-Yang and Five elements, good nature of human being, bad nature of human being.