

「物」、「理」、「道」三者的關係
On the relationships of Wu, Li and Tao
in *Hanfeizi Jielao*

洪 巳 軒*

HUNG Szu-hsuan

摘要

本文首先釐清〈解老〉中，韓非對於「物」、「理」、「道」之定義，於釐清定義之後，其相互之間的關係方能清楚顯現。首先，韓非雖然沒有否定無形之物的可能性，不過韓非將對於「物」的討論範圍限定於「物之有形者」。其次，〈解老〉所謂之「理」則是有形之物的性質，或為政治社會的行事法則。最後，「道」在〈解老〉的脈絡中則是作為「理」的抽象原則。因此，本文認為《韓非子·解老》篇「物」、「理」、「道」三者的關係應為：凡有形之物必有其性質，而此各種性質是為「理」。凡有一理則有一道，此「道」是為所對應之「理」的抽象原理。是而無物則無理，無理亦無道；有物方有理，有理則有道；一物有多理，一理有一道。

* 臺灣大學哲學研究所 / 博士候選人。

Abstract

This article seeks to reexamine the definitions of Wu (物), Li (理) and Tao (道) on the chapter of interpreting Laozi (*Jielao*, 解老) in *Hanfeizi* (《韓非子》) and to disclose the interrelationship among the three notions. This study attempts to demonstrate that Hanfeizi limited the field of discussions of Wu to the physical matters, although he did not deny the possibilities of matters without concrete forms. Li is, moreover, defined as the property of concrete matter or the principle of political society. Also, Tao is the abstract principle of Li according to the context of *Hanfeize Jielao*. Therefore, this article concludes the relationships of Wu, Li and Tao in *Hanfeize Jielao* as follows: if there is nothing existing, there is no property. Tao can not exist without property. So Wu is the foundation of Li and Tao.

關鍵詞：物、理、道、氣、常

Keywords: Wu, Li, Tao, Ch'i, Chang