

# 朱熹理學「豁然貫通」的依據

## The Foundation of “T'uo-jan-kuan-t'ung” in Zhu Xi

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### 摘要

眾所周知，「豁然貫通」是一個十分複雜的概念。它根植於朱熹理學思想中，主導其思想脈絡的發展。就朱熹而言，即使人們內在具有潛在地道德本性，但「習氣」的干擾使得它難以具體呈現出來。針對此，朱熹理學理論的首要宗旨便是通過一套人性的修養方法，以革除「習氣」對於本性的障蔽。由此轉化作為主宰之「心」的內在傾向，促使那潛存的道德本性如實彰顯。本文關注的問題是，此一理論如何於其生命中具體實踐，並達到豁然貫通的境界。朱熹如何確立「豁然貫通」在理論上的真實性與必然性。本文認為：首先，朱熹從「天理」的角度理解「本性」的概念，「本性」是「天理」現真實化、具體化的結果。不僅人的內在本性得其啟發，朱熹也肯定透過身心訓練能夠自然而然地達到「豁然貫通」。此外，朱熹提出「格物」工夫的積累能夠正向地促使人們達到「豁然貫通」的層次。本文為求釐清相關線索，逐一檢視相關文獻來探討朱熹對「豁然貫通」思索的宗旨，試圖體會出朱熹遙契孔子的「一以貫之」的想望。

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## Abstract

The famous Neo-Confucian Scholar, T'uo-jan-kuan-t'ung, an extremely complex concept, has been the core and dominant ideology in Zhu Xi' theory. Human beings, in spite of the potential nature which is originally good, find it hard to actualize their potential nature owing to the influence of 習氣. The purpose of Zhu Xi'theory of cultivation lies at, by removing the influence of bad habit, sactualizing the original nature in order to ascend the level of personhood to the utmost. Yet, how is this theory realized in his life and arrived T'uo-jan-kuan-t'ung? This is the main concern of this article. How does Zhu Xi establisher the factuality and necessity of the T'uo-jan-kuan-t'ung. First, Zhu Xi interprets the concept of “original nature” from the viewpoint of “天理”. “Original nature” is the result of the reality and concretized Confucius canon. Not only the “Original nature” was inspired by 天理, but also Zhu Xi had the affirmative that T'uo-jan-kuan-t'ung naturally according to the acclimatization training of the body and the mind. Moreover, Zhu Xi states cumulative 格物 would have a positive influence on the T'uo-jan-kuan-t'ung. We will review relevant documents in order to clarify and understand Zhu Xi's thought in his worship of the sagacious motto “一以貫之” by Confucius.

關鍵詞：宋明理學、朱熹、豁然貫通、格物、行為理論

Keywords: Song Ming Neo-Confucianism, Zhu Xi, Kuan-t'ung, Ger-wuh, Behavior theory