

《莊子》揭示於「德」的人文規劃*

The Humanistic Definition of “Morality” in the Works of Chuangzi

吳 玠 瑾**

WU Ti-chin

摘 要

《莊子》一書中直接定義「德」者，計有：「無為言之之謂德」(《天地》)、「物得以生謂之德」(《天地》)及「動以不得已之謂德」(《庚桑楚》)等三處。在不同的定義下，「德」字不僅表現出相異的作用，同時，隨著這些定義，可以發現《莊子》書中所呈現諸多人文規劃的型態，恰好與不同層面的意涵相呼應。本文首先探討「德」字的基本意涵，藉以瞭解「德」之所以與人文規劃有關的原因；其次，論述《莊子》中「德」的主要意涵；再次，論述《莊子》中人文規劃的型態，一窺《莊子》由「德」開展出新的不同的人文規劃。

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** 輔仁大學大學哲學研究所博士班／博士候選人。

Ph.D. Candidate, Department of Philosophy, Fu Jen Catholic University.

Abstract

There are three definitions about the word “Morality” directly found in the Works of Chuangzi as follows:

1. Demonstration without intentional movement (from the Chapter of “The Heaven and The Earth”).
2. The Principles how creatures live (from the Chapter of “The Heaven and The Earth”).
3. Inactive movements (from the Chapter of “Tang-Sang-Chou”).

Clearly, we can find that the forms of humanistic planning made by these different definitions implanted in the book can be variable. In an effort to bring you a thorough understanding about the meaning of “Morality”, this article will start at exploring the basic contents of it, as to prove how the definitions connected with humanistic planning. Meanwhile, further discussions about the forms made from the different definitions will be introduced. For I believe this arrangement will be helpful for us to develop new forms of humanistic planning from the existed ones.

關鍵詞：莊子、德、心

Keywords: Chuangzi, Morality, Mind