

試論王充命論與「現實」的關係*

An Essay on the Relationship between Wang Chong's Theory of *Ming* (Destiny) and Reality

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摘要

在王充的思想中「命論」佔了其中很大一個篇幅，本文先分別討論《論衡》中「命與性」、「命與時」以及「性與氣」之間的關係。雖然王充的論述有時過於繳繞龐雜，但我們還是可以從中抽繹出「性」、「時」、「氣」這三條主要脈絡，而這三者因果關係上又往往互相涵容，到最後王充就用「命」的概念來做統攝。他透過這樣的論證向世人展示，「命」純粹是由一系列的客觀條件（性、氣、時）交互作用下的結果，當結果呈現時「命」、「性」、「時」、「氣」四者也就同時一體具現。既然「命」的內容即是赤裸裸的現實，我們只要視域越接近現實，對現實中的窮達際遇會

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越發感到迷惑及無法理解，而最後也就坦然無疑的接受了一切的存在。王充在「命」中找不到任何規律和法則，也體察不出其中到底寄寓了何種積極精神，最後他所能體會到的，唯有現實的權力名位及窮達吉凶而已。

Abstract

The Theory of *Ming* (fate) has been very dominant in Wang Chong's rational thinking. This study initially investigates the relationship among: destiny (*Ming*) and character (*Xing*); destiny (*Ming*) and time (*Shi*); and character (*Xing*) and nature of *Chi* despite Wang Chong's occasional esoteric and voluminous descriptions. However, we are still able to draw out these three main elements—character (*Xing*), time (*Shi*), and nature of *Chi*. Due to the causal relationships amongst the three aforementioned elements, eventually Wang Chong applied destiny (*Ming*) as a means to unify them. Based on this argument, he presented to the world that destiny (*Ming*) is a pure result from the interactions amongst a series of objective conditions (i.e., character, nature of *Chi*, and time). Even though the contents of destiny (*Ming*) are merely pure reality, one will be confused and unable to understand the concept of reality when his/her mind is getting closer to the reality. In the Destiny (*Ming*), Wang Chong could not find any rules nor find the roots of man's proactive attitude. Ultimately, what he had really experienced is that failure, success, good, and bad are the ones with the power of reality.

關鍵辭：王充、命論、性成命定、偶然性、現實權力

Keywords: Wang Chong, Theory of *Ming* (destiny), Built character and innate destiny, Contingency, Reality power