

論孟子的「四端之心」及其內在結構 ——以唐君毅的相關論述為中心*

On the Structure of Heart-Mind in *Mencius*:

Focus on Tang Jun-Yi's Studies

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摘要

惻隱、羞惡、辭讓（恭敬）、是非四端之心是孟子性善論得以成立的理論基石，此即所謂「即心善以言性善」。然此四端之間的內在關聯如何，或者說孟子思想中道德心的內在結構如何？過去的儒者多從形上學的框架對此加以解釋，如將其與元亨利貞四德或春夏秋冬當四時加以比配，或以仁義禮智信比配金木水火土五行。當代孟學研究者對此少有論及，唯唐君毅先生對此有極為細膩而深入的詮釋，在唐氏的詮釋系統中，以道德自我為中心，惻隱、羞惡、辭讓（恭敬）、是非四端體現為次第展開的內在結構。本文即嘗試以唐君毅先生的論述為中心，結合《孟子》中相關文獻，對孟子四端之心的內在結構作一初步的梳理。

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Abstract

To support his claim that human nature is good, Mencius presents numerous arguments, the most famous is the theory of Four Beginnings. The key issue is what the relationship is between these Four Beginnings, or what the inner structure of the heart-mind is according to Mencius. There are many discussions about this question in Song-Ming Confucianism, but these discussions were connected with some particular metaphysical theory or onto-cosmology, which is very different from Mencius's basic position. Among contemporary scholars, only Tang Jun-yi examines this question deeply. According to Tang's interpretation, in the four aspects of the Moral Self, these Four Beginnings unfold in turn. In this paper, we will examine the following issues: first, the meaning of Beginning, second, the inner structure of the heart-mind in *Mencius*. The discussions are based on Tang's interpretation.

關鍵詞：孟子、四端之心、唐君毅

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