

莊子的齊物論與陽明的一體之仁

On Zhuang Zi's "Qi Wu Lun" and Wang Yang-ming's "Yi Ti Zhi Ren"

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摘 要

〈齊物論〉由造成人心貪執與逐物不返的認知作用進行了認識論式的層層分析，以解剖其成心成見之構成因。再對人的認知與心理上之貪執、競求後，再由本體宇宙論的制高點，辨析世人見聞之知與思辨之知的侷限與困境，從而解說宇宙人生的動態歷程及其真相，導引人超拔於相對之知的泥沼，解脫偏見的束縛而獲致心靈的形上智慧及處世的生存智慧。王守仁（公元一四七二～一五二八年）字伯安，浙江餘姚人，學者稱為陽明先生。他晚年（五十六歲）作〈大學問〉一文拈出人與天地物為一體的「一體之仁」說。一體之仁，在於致良知的一點靈明，而向整個存在界起無限的感通作用。在本體論上，莊子「道通為一」的「道」是統攝天地萬物之本根，為客觀的存有學取向。陽明的一體之仁雖也源於天命生生不已的大德，顯然地，陽明所建構的是天人性命相貫通的道德形上學。對陽明而言，人對世界有其人文關懷，責無旁貸的參與其間以克盡天地無限的感德感，莊子則是與天地精神相往來、神遊物外，以有限的生命盡享天地無限的美感。莊子的人觀以形神論為導向，陽明的人觀以良知良能的心性論為導向。這兩位哲人分別以大智者與大仁者構作了中國哲學的雙座燈塔，照亮了、指引了古今多少往來於其間的人生迷行者。

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Abstract

“Qi Wu Lun” (the theory of the equality of all things) makes an epistemological layered analysis about the cognitive function that leads to human beings’ greed and obsession with materials, so as to anatomize what causes such preconceptions. Then, after examining human beings’ cognitive and mental greed, obsession and competition, we will take the vantage point of onto-cosmology to identify and analyze the confines and difficulties encountered by people’s epistemological and speculative knowledge. Consequently, we will illustrate the dynamics and truth of the universe and life, direct human beings to transcend the mire of relative knowledge and the confines of prejudices, and then obtain the metaphysical wisdom and the wisdom to get along in this world. At the age of fifty-six, Wang Yang-ming (1472~1528) wrote the article, “The Great Learning,” proposing the doctrine of “Yi Ti Zhi Ren” (the innumerable things are regarded as one substance by jen). “Yi Ti Zhi Ren” is about how to realize the innate good knowledge and correspond infinitely with the whole world of being. In terms of ontology, Zhuang Zi’s “Tao” from “the thoroughness of Tao is One” is the fundament that governs the universe and all things and therefore an objective existential approach. Though Wang’s idea about “one substance by Jen” also originates in the everlasting great virtue of the heavenly mandate, obviously, what he constructs is a moral metaphysics that integrates the heaven, the people and life. In Wang’s opinions, human beings have their humanistic care about the world and are obligated to participate in it; on the other hand, Zhuang Zi corresponds with the spirit of heaven and earth, transcends the material world and enjoys the infinite beauty of the world during his finite life. Zhuang Zi’s view of human beings is oriented toward the doctrine of form and spirit, while Wang Yang-ming’s view about human beings is oriented toward the mind-nature theory of “innate good knowledge.” These two philosophers construct the two grand light houses of Chinese philosophy

respectively as a man of great wisdom and a man of great kindness, inspiring and directing numerous people who are lost on the path of life and traveling between these two light houses.

關鍵詞：莊子、齊物論、王陽明、一體之仁、大學問、心外無物、心外無事

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