

董仲舒「性待教而為善」的人性論

劉振維

朝陽科技大學通識教育中心 助理教授

摘要

公元前 134 年，漢武帝採取董仲舒建議，施行「罷黜百家，獨尊儒術」的國家政策，使漢代立國規模定調於儒家思想。自此之後，儒家思想成為人間世的指導原則與依循標準，一直維繫至 1905 年廢除科舉考試為止。作為儒家思想核心之一的人性議題，不可能不受到重視。

董仲舒認為，人性是「如其生之自然之資」，是先天本具的，但其所具道德價值並非先天即具，因人性「可謂有善質，而不可謂善」。欲使人性為善，須待王教之化的教育方能完善，所以董仲舒對孟子「性善」說有所評議。「性待教而為善」的論述，正是董仲舒人性論的核心要旨，其不僅綜合了先秦儒學對人性的體認，就其將道德認知與成德能力的根源訴諸於天而論，不僅促使先秦儒家思想加以轉向，亦對論證方法提出新的解釋，擴大了儒家思想的範域，並成為千年後宋明理學開展的先聲。

本文以為，董仲舒並不討論人性本身內容為何，所以並未界定人性本身是善抑或是惡，其僅僅肯定指出人性具有實踐善行的能力。因此，董仲舒強調聖人制作「三綱五紀」之善，設學校、育賢才之教化，均在使人性實踐出善行。而此，就是實踐天之意志。董仲舒學思固處處以彰顯天意為據，但道德品性是人體會天意而實踐出來的，並未如理學宣稱道德品性是上天先天降賦於人心之內具存的。由此，我們見及從孟子「性善」到朱熹「性本善」的一個關鍵轉折點。

關鍵詞：董仲舒、性待教而為善、人性論、善、教化

On Dong Zhong Shu's Theory of Human Nature: "The Goodness of Human Nature Needs to be Acquired by Cultivation"

Liu Cheng-Wei

General Education Center, ChaoYang University of Technology

Abstract

At 134 B.C., Emperor Wu ordered, in virtue of Dong Zhong Shu's memorial, "to develop and esteem Confucianism only, and to prohibit all other Schools", hence forward Confucianism became the fundamental policy of Han Dynasty, at the same time even became the normative framework of Chinese people's life. One of the most essential topics in Confucianism is the theory of human nature, and Dong Zhong Shu is an important figure in its development.

Dong defines human nature as "the inborn disposition of human beings given by nature or heaven", so it is innate. But he never says whether or not human nature is good. The goodness of humanity is acquired by cultivation, and the cultivation comes from teachings of sage kings or philosophers. We can say that his theory has a critical point for Mencius' thought of "human nature is good". However, from a developmental viewpoint of history of Confucian philosophy, Dong's theory has a two-sided status. On the one hand, he synthesizes Pre-Chin's Confucian theories of human nature, and ascribes the origin of moral abilities to the Heaven. On the other hand, his thought forms a turning point in the history of Confucian philosophy, and opens up a road to Neo-Confucianism.

Dong's theory does not concern with elements of human nature itself, so he does not judge it as good or bad. Though his ground of moral or ethical theory comes from the Heaven, he emphasizes the human ability of grasping the will of heaven, of accomplishing moral virtues, and further he deals with the establishing of social orders and educational systems by sages. Also, this is not the same as Neo-Confucianism, which is to understanding human nature as innately or originally good. Dong's theory is a mediation between Mencius and Neo-Confucianism.

Keywords: Dong Zhong Shu, The Goodness of Human Nature needs to be acquired by Cultivation, Theory of Human Nature, Goodness, By Cultivation.