

論韓儒李退溪對傳統儒學人性論的詮釋

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摘要

韓國自古以來深受儒學影響，至李氏朝鮮朱子學成為官學，其中代表人物乃退溪李滉(1501-1570)，承續朱熹(1130-1200)學思與傳佈程朱理學於東土，於自號「小中華」之地倡導儒學。退溪學思以朱子為宗，恪遵朱熹矩矱，然亦有新見。其論人性，雖仍區分「本然之性」與「氣質之性」，可認為氣質之性乃混之理氣，故氣質中之性理仍是本然之性，所以僅有本然之性。以之理解「四端」與「七情」，四端發於理，故為善；七情發於氣，故有善有惡。理氣互發，故四端與七情亦互發。此與朱熹二元人性論顯有所差異。就大體言，退溪依然於「從『性善』至『性本善』」的大傳統中，但其通過克治存養、著重躬行實踐的「敬」之工夫，則呈顯了儒學中東方天下一善士之典範。

本文一在討論退溪對傳統儒學人性論作出何樣的詮釋？進而判斷退溪詮釋是否果有新義？抑或是僅是恪遵朱熹矩矱？故於第二部分討論退溪人性論在整個儒學史中的地位為何。最後做一結論。

關鍵字：李退溪、朱熹、人性、四端、七情

Li Tuixi's Interpretation of the Traditional Confucian Concept of *Xing*(Human Nature)

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Abstract

Corea has been heavilit influenced by Confucian thought. During Li Tuxi's life time (1501-1570) the Neo-Confucian thought of Zhu Xi (1130-1200) became the official ideology of Corea. Li Tuixi and his disciples based their thought on Zhu Xi's writing, but also expressed some original thoughts. This can be exemplified by Li Tuixi's ideas on human nature (*xing*). Li proposes that the "original human nature" (*benran zhi xing*) and the *qi*-based human nature are not completely separated, but that within the *qi*-based the original human nature can be found. This differs from Zhu Xi's view, who proposes a strictly dualistic view on human nature.

Accordingly Li Tuixi stresses a form of self cultivation that starts with the concrete individual who is to aquire a respectful (*jing*) view on things. Thus the Eastern ideal personality of a benevolent exemplary man is proposed. This essay looks at the differences between Li Tuixi and Zhu Xi in respect to their views on human nature and the role Li Tuixi plays within the Asian cultural heritage.

Key words: Li Tuixi, Zhu Xi, Human nature, the fou Sprouts of Virtue, the seven Emotions.