

On the Unequal Relationship of Mencius' and Shun-Tzu's Theory of Humanity from the Ontological Viewpoint

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Abstract

Scholars were used to discuss the issue of humanity with good or evil in Chinese philosophy. It was because of the Mencius' theory of good humanity and the following opposite theory of evil humanity by Shun-Tzu. And then the later scholars were affected by the form of good-or-evil on their theory of humanity.

This article will point out the different foundation and background between the humanity theories of goodness and evilness to show the unequal of them. That is to say that it is not adequate to put the two theories on a par and think them as the opposite to one another.

The first section will discuss on the way of Heaven as the background of the theory of humanity, and explain how the concept Heaven became the heaven which is opposite to the earth from the unitary metaphysical heaven; and what it means that the absolute Heaven became the comparative one in philosophy.

The second section will observe on the concepts of virtue and moral, and point out the two concepts belong to the level of metaphysics or practice are refer to the concept heaven is in the level of absolute or comparative, as to show the differences between the premise of humanity of Mencius' and Shun-Tzu's theory that was

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displaced along with the concepts of Heaven and Virtue.

And the last, this article will analyze that the understanding of goodness and evil in Mencius' and Shun-Tzu's theory of human nature is still as displaced as the concept of Heaven and Virtue, so that the foundation of the Natural goodness theory and the Natural evil theory of Mencius and Shun-Tzu are not on the same ground.

After the three dimensions of analysis, we can say that the evil humanity of Shun-Tzu and the good humanity of Mencius are not equivalent to one another. And then we can understand why Shun-Tzu as a Confucian has the legalist as successor in the thread of his thought.

Keywords : theory of good humanity, theory of evil humanity, Heaven, Virtue, displacement of concepts

從形上觀點析論孟荀人性論之不對等關係

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摘 要

在中國哲學中，學者向來以善惡論人性，其起源乃在於孟子首先提出性善之說，繼之有荀子提出性惡以為對反。其後學者多以善惡對比言人性，是故有性無善無惡說、性善惡混論、性三品說……等各種以善惡為本質而對人性所做的論斷。本文欲指出孟子的性善論之「善」，與荀子性惡論之「惡」所提出的背景與基礎之差異，來論證性惡說與性善說並非在同樣的層級上立論，是故亦不當將二者對比而相提並論。

首段以作為人性論背景的天道觀作論述，說明「天」概念如何從單一本體之「天」分化為「與地對舉」之天，從絕對理想之「天」成為相對理想之「天」又代表了怎樣的哲學意義。次段則以道德實踐中與「天」概念密切相關之「德」與「道德」作觀察，指出此二觀念在「本體」層次與「實踐」層次與「天」觀念之「絕對」與「相對」有脈絡上之相應，從而對比出孟荀二子對人性之設定亦有著因「天」與「德」二觀念的移位所顯現的差距。末段再以人性論切入，分析孟子與荀子在「善」與「惡」的認知上亦存在著「天」「德」二觀移位後之差別，是以荀子性惡說的立論基礎與孟子性善說的立論基礎並非在同一的存在位階上。由此三面向之觀察與分析，可辯證出「荀子性惡與孟子性善為不對等關係」之結論來，從而亦可察知荀子作為先秦儒家的繼承者卻開出法家之後學，在其理論之內實是有跡可循的。

關鍵字：性善、性惡、天、德、觀念移位

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