

朱子大學章句中『明德注』的義理與韓國朝鮮朝的『明德論爭』

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朱子對《大學》「明德」的注解引發了當時及後代儒者許多的討論，究竟明德是指心或是指性而言？在朱子的有關文獻中都可以找出根據。當代牟宗三先生認為依朱子，明德是指性而言，對此他做了非常嚴謹明白的分疏，又對朱子的注文給出修訂。韓國朝鮮朝的儒者有所謂明德論爭，即對於明德究竟是心或是理（性）有針鋒相對的辯論，這一問題牽涉到華西學派與艮齋學派。筆者細探「明德注」與《大學或問》、《朱子語類》、《文集》的有關的文獻，認為明德是以心為主，而性理在心中呈現之意。明德不只是心或理（性），而是兩者關聯在一起，此說應該是朱子詮釋明德的原意。本文準備證成此一對明德的理解，並由此說明朱子在「明德注」中所說的「因其所發而遂明之」是表示理在心中隨時有其流露，故人對於道德之理是本有所知的。本著此對性理的本知或已知，就可以進一步而求真知，故朱子可以說「因其已知之理而益窮之」，而所謂「一旦豁然貫通」，便有理論上的根據，而非「異質的跳躍」。如此解釋，應可以對朱子的成德理論給出一個較為順當的說明。

The Meaning in The Bright Morality Annotation of Zhu Xi' s Great Learning Interpretations and The Korean Discussion of The Bright Morality in The Joseon Dynasty

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Zhu Xi's(1130-1200) interpretation of the term Mingde (The Bright Morality) in the text of Da Xue (Great Learning) caused much discussion at that time and in later generations. What does the Bright Morality ('Mingde') stand for? The mind and heart ('Xin') or the moral nature ('Xing')? Evidence could be found in search of Zhu Xi's Writings.

The modern philosopher Mou Zongsan believed Mingde means Xing (The Moral Nature). For this argument, he did very detailed analysis and even some revisions of Zhu's Annotations. However, in The Joseon dynasty, Korean, Confucius Scholars had opposite argument for this issue and believed Mingde means Xin (the mind and the heart), but not Li (normative principles) and Xing (the moral nature). This issue has related to their academic training from Huaxi School and Genzhai School.

I carefully investigated "The Annotation of Mingde" and the related materials for The Questions for Daxue, The Collection of Conversations by Zhuzi, and Anthology, and I believe that the Mingde mainly stands for "the mind and the heart", and the moral nature and normative principles are embodied within it. Mingde is not either Xing or Xin, but the interlocked relation with one another, which I believe, should be the original meaning of Zhuzi's interpretation of Mingde.

This paper aims to prove this interpretation of Mingde, and starts from this point to further elaborate that the words "Relying on what has started and casting lights on it" in Zhuzi's Annotation of Mingde represents that the normative principles are more

often than not revealing in the heart and the mind, and by this way, the human being has some original feelings and senses for the normative principles of moralities.

And by this self-awareness of moral natures/ principles, one could further to search for the true knowledge. So Zhuzi would say, “Stick on the principles that already mastered and further on exhausting it”, and “Once the truth is thoroughly understood and revealed”, there would be a substantial basis, instead of abrupt conversions. I think this would be a very reasonable interpretation of Zhuzi’s theory of “Completing human virtue”.