

從名辯觀點看先秦諸子的論辯理路

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摘要：

本文藉由先秦諸子在認知、表達、人性、倫理的四組辯題交鋒中，指出各家學說之所以會有差異的基本理由，在於名的切分性與現象的連續性，概念的靜態內涵與事物的動態變化，此雙方面分合動靜的張力，為先秦諸子哲學交鋒的重要因素；進而嘗試提出以「思想單位」分析先秦諸子的思想結構。從辯者的「指不至，至不絕」到公孫龍的「物莫非指，而指非指」可以說明：孔、墨「仁愛」與「兼愛」，孟、荀「性善」與「性惡」，惠、莊「歷物」與「齊物」思想間的異同與關聯性。本文將從名辯觀點，解析先秦諸子的論辯理路。

關鍵詞：

指不至、物莫非指、仁愛、兼愛、歷物、齊物、思想單位

Discussion on the Pre-Qin Philosophers Debate and Inference from the Viewpoint of Name and Argument

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ABSTRACT

This thesis tries to discuss on the pre-Qin philosophers had a confrontation between four groups that is cognitive ability, expression, human nature and ethics, wherefore that can express every theories has reason why there is different basic reasons. In the segmentation of name and the continuity of phenomenon, as well as the static connotation of concept and the dynamic changes of things, there is the double aspect of tension between division and whole, as well as static and dynamic; which is an important factor for the pre-Qin philosophical conflict. Then, this thesis tries to put forward “thought unit” for analyzing the structure of pre-Qin Scholars thought. From the Debaters said “The results of cognitive function does not reach real things, but its reaching are endless.” to the Kung-sun Lung Tzu said “There is nothing that is not the results of cognitive function, but the results of cognitive function is different from its object.”, which could express the similarities and differences of thought and the associated thought: Confucius’ and Mo Tzu’s “Love of kinship” and “universal love”, and Mencius’ and Hsun Tzu’s “human nature is good” and “human nature is bad”, as well as Hui Shih’s and Chuang Tzu’s “referring to things” and “equality of

things”. This article will analyze the pre-Qin philosophers debate and inference from the viewpoint of name and argument.

Keywords: The results of cognitive function does not reach real things, There is nothing that is not the results of cognitive function, Love of kinship, Universal love, Referring to things, Equality of things, Thought unit.