

自誠明、謂之性——《禮記·中庸》 與郎尼根《洞察》（15·7·4）的對話

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摘要

《禮記·中庸》論「誠」，以「誠之不可揜」（十六章）一語揭開序幕，標榜出天道「信實無妄」、「體物不遺」；落實於聖者而為「自誠明、謂之性」（廿一章），以致「不勉而中，不思而得，從容中道。」（二十章）尚未成全的君子若欲「率性修道」，則須「擇善固執」，勉力「博學之、審問之、慎思之、明辨之、篤行之。」而且須「弗得而弗措」（二十章），總之，「盡性致誠」之道涵括著「盡己之性」、「盡人之性」、「盡物之性」，而至「贊天地之化育，可以與天地參矣！」（廿二章）

《中庸》「誠」論，相應著郎尼根《洞察》第十五章、七之四節所談的「真誠/Genuineness」。「真誠」，消極地意謂著「不惑」、「不偽」，積極地寓意着「屬己」、「本真/Authenticity」。從動態的眼先看人的發展，「真誠」的出發點起自那尚待完成的自我，經歷一切艱辛困惑，並按著內心那股超越的感召，而導引著個體、團體、甚至宇宙整體邁向所展望的圓滿，藉此仰合那真誠無妄的究極終點（Point-Omega）。

《中庸》所論的「誠」，與郎尼根所談的「真誠」，都奠基於最高本體的「超越屬性/Transcendental Attribute」上立論，並強調人和萬物都至少潛伏著「絕對存有/Absolute Being」那份信實誠摯之「性」；人尚且代表著宇宙萬物來把這性份加以「擴而充之」，以「止於至善」，並契合天心。

關鍵詞：誠、性、善、知、行

On Genuineness: A Dialogue between the Confucian *Doctrine of the Mean* and Lonergan's *Insight*, ch.15, §7.4

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Abstract

Because of the spirit of openness and dialogue as encouraged by Vatican II, the study is put forward on "Genuineness" with a comparison between Li-Chi's "*Chung-Yung*" and Lonergan's *Insight*, ch.15, §7.4. It is found that in despite of certain minor discrepancy concerning terminology and the way of presentation due to cultural difference, there is still a basic harmony between the oriental and the occidental in their metaphysical appreciation of the idea of Genuineness, a Transcendental Attribute which we can discover not only in the Absolute Being, but also among all finite beings including the material, the biological, the sensible, as well as the rational. Man as a rational being is representing the whole universe to foster an understanding and practice of the virtue of Genuineness so as to lead all things back to the Point-Omega in the ultimate eschatological union of Heaven and Earth as inspired both by Confucianism and Christianity.

Keywords: Genuineness, Nature, Goodness, Knowledge, Practice