

# SYMPOSIUM ON CHINESE STUDIES

Commemorating the Golden Jubilee of  
The University of Hong Kong

1911-1961

香港大學  
五十週年

## 紀念論文集

第一冊

DEPARTMENT OF CHINESE  
UNIVERSITY OF HONG KONG

1964

# 香港大學五十週年 紀念論文集

第一冊

香港大學中文系主編



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# SYMPOSIUM ON CHINESE STUDIES

COMMEMORATING  
THE GOLDEN JUBILEE OF  
THE UNIVERSITY OF HONG KONG  
1911—1961

*COMPILED BY THE DEPARTMENT OF CHINESE  
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VOL. I

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1964

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主任委員 林仰山謹啓

## P R E F A C E

This *Symposium on Chinese Studies*, of which the First Part is now offered to the public, was commenced in 1961 as a contribution by the members of the Department of Chinese at the University of Hong Kong towards the Golden Jubilee Celebrations of the University which took place in that year.

The long list of eminent contributors who responded to the appeal with the fruits of their scholarly labours is sufficient to show the camaraderie and good will that exists in the world of Chinese scholarship. It also shows how deeply rooted is the faith of the Chinese scholars in the values of their culture, how persistent is their work, and how unflagging is their interest. No matter how unpromising are the times, how pitiless the economic pressure, how confusing the social changes, the scholars continue their investigations whether into great problems of ethical and intellectual principle, or into minute questions of historical and literary criticism. Consequently there is never any shortage of material. The books, the journals, the papers, the articles, that flow from the press unceasingly, bear witness to an unquenchable source of spiritual and cultural life, which can be traced to the hoary past. It is not surprising, therefore, that the material contributed to the present *Symposium* soon surpassed the modest limits of the one volume, which was originally planned, both in respect to the length and to the number of the papers; and a second volume was soon envisaged. It is thought advisable, however, to publish the present volume of thirteen papers first; and to follow it with the second volume of eleven papers as soon afterwards as possible. After that a third volume of papers contributed in Western languages will remain to be prepared for the press.

Of the twenty-four papers contributed to the first two volumes, six are by members of the University staff; the remaining eighteen are by eminent scholars who are related more or less closely to the University itself or to individuals in it. But in either case, they need no introduction to the learned world. We are therefore the more grateful to these

scholars for taking so much time from the pursuit of their personal interests, in order to devote themselves for a time to our particular endeavour. In a casual glance at the list of authors, a number of outstanding names will at once catch the eye. The range of topics found in the *Symposium* shows the rich variety of subjects in which these scholars are interested, and on account of which they are famed. We confidently commend this volume to the public, as another example of the spontaneity, the ingenuity, and the irrepressibility of the Chinese scholars, even in the physical separation from their homeland, and in a sense exiled from their country. They may indeed be cited as the world's supreme example of scholarship for scholarship's sake.

Next, we wish to express our gratitude to the many Chinese friends who have made possible the publication of this *Symposium* by their generous donations. If the Chinese scholars are to be commended for their belief in and devotion to pure scholarship, no less are the Chinese merchants, administrators, and men of affairs, to be admired for their liberal gifts and intellectual support. It is of frequent occurrence in China that the great administrators are themselves great scholars. And great scholars, through their general recognition as leaders of the community, are often compelled, however reluctantly, to become men of affairs. Chinese political philosophy, while recognizing economic welfare as the first concern of the government of the state, always insists that ethics and learning, which in China are two aspects of one principle, are its life and strength. Hence merchant - administrator - scholar are not so unrelated as might be supposed. The merchants are accustomed to making generous grants to finance the labours of the scholars, as their contribution to the welfare of the state and of mankind. So while we express our thanks to those who have made such generous donations on the present occasion, we do so against the broader background of China as a whole, and in the appreciation of the fact that the support of the merchants is due to their belief in the efficacy of what the scholars are doing.

Finally, a word about the Department of Chinese in the year of the University's Jubilee may not be out of place. Chinese Studies commenced

at the University of Hong Kong about thirty-seven years ago headed by several eminent Chinese scholars and with the active support of Chinese businessmen, with whose aid funds were raised and two buildings were donated in 1931—a building for Chinese studies, and a Chinese Library. Between the years 1933 and the commencement of the war in the Pacific in 1942, there were twenty-two B.A. graduates specializing in Chinese studies, and one M.A. graduate.

During the war years the University closed, but after the war the Department of Chinese was revived and expanded together with the rest of the University, and in 1952 with greatly increased staff and revised syllabus it was more closely integrated with the Faculty of Arts, and its Degree work was transferred to the Main Building of the University. An Institute of Oriental Studies, including a Research section, a Language School, and a Museum of Chinese Art and Archæology, was established for the teaching of Chinese to non-Chinese students, and to facilitate publications and research. A *Journal of Oriental Studies* was established, and a number of important research works and text-books were published.

The number of undergraduates taking courses in Chinese rose in 1960-1961 to a maximum of 191, of whom 66 were specializing in Chinese subjects for the Final B.A. Degree examination. In the eleven years from 1952-1963, the total number of B.A. graduates specializing in Chinese was 174, and the number of M.A. graduates was 16. The number of students in the Language School in 1963-1964 was 54.

The Editorial Committee appointed to manage the present publication was composed of both staff and student members of the Department of Chinese. Our thanks are due to the members of the Committee for collecting and editing the papers, and for seeing the volume through the press.

F. S. Drake

University of Hong Kong  
March 1964

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# 孟子教仁理論的分析

陳大齊

孟子的基本思想，在純理方面，主張性善；在實踐方面，教人「居仁由義」。爲什麼要「居仁由義」？「居仁由義」有什麼好處？不「居仁由義」有什麼壞處？關於「由義」部分，孟子未有所說明。關於「居仁」部分，孟子多所論及。孟子教仁的理論、其相互之間，尤其與其性善的主張之間，乍看起來，頗有不相符順之嫌，但在略加分析以後，即可見其無所抵觸。

爲什麼要居仁？孟子有好幾則言論，可引以爲此一問題的答語。

孟子曰：「……仁者愛人……愛人者、人恆愛之。」離婁下

孟子對曰：「仁者無敵。」梁惠王上

孟子曰：「……仁者無敵於天下。」盡心下

孟子曰：「仁則榮，不仁則辱。今惡辱而居不仁，是猶惡濕而居下也。」

公孫丑上

孟子曰：「……天子不仁，不保四海，諸侯不仁，不保社稷。卿大夫不仁，不保宗廟。士庶人不仁，不保四體。今惡死亡而樂不仁，是猶惡醉而強酒。」

離婁上

孟子曰：「……苟不志於仁。終身憂辱以陷於死亡。」離婁上

「愛人者人恆愛之。」愛是對流的，此方施以愛，對方亦必報以愛。「仁者愛人」，一定會引致應得的報答，而爲衆人所共愛。愛與恨相反，爲衆人所共愛的人，一定不會爲任何人所怨恨，不會爲任何人所敵視，所以「仁人無敵於天下」。既爲大家所共愛而沒有人敵視，必爲衆望所歸屬，爲歌頌所集中，所以「仁則榮」。居仁的結果是榮，不居仁的結果則與相反，即是辱。關於辱的具體情形，孟子先就各階層分別敘述其有所不保，在天子則不保四海；在諸侯則不保社稷，在卿大夫則不保宗廟，在士庶人則不保四體。自天子以至於庶人，其所不保的、雖有大小的殊異，結果所屆，不外於死亡，故孟子又以死亡爲辱的具體情形的總結。「仁則榮」，單就此一句來看，

猶留有「不仁或亦可榮」的餘地，「不仁則辱」，兼就此一句來看，不仁便決不能有僥倖邀榮的希望。因為辱與榮相反，不能並容，不仁所能引致的，既然盡是辱，自不能同時又是榮。所以榮是仁所獨佔，不為不仁所分享；辱是不仁所獨佔，亦不為仁所分享。「仁則榮，不仁則辱」兩語、合而言之，仁是榮的唯一的原因，不仁亦是辱的唯一的原因。仁與不仁、既各是榮與辱的唯一原因，則倒過來說，若欲求榮，必須居仁；若欲避辱，必須去不仁；舍此以外，別無其他途徑可循。「今惡辱而居不仁，是猶惡濕而居下也。」正在表示：居不仁而欲避辱、是必不可得的。「今惡死亡而樂不仁，是猶惡醉而強酒。」亦正表示：樂不仁而欲免死亡、是背道而馳的。凡此所說、都在加強指示求榮避辱與求生避死的唯一正途。求榮避辱與求生避死的利己心、是人人所同具的，且根深蒂固，不可動搖。故凡是以刺激利己心的言論、最容易動人聽聞。孟子如此立說，不免令人推測，欲以刺激此一心理為手段，以期容易誘導人們樂於居仁而不樂不仁。孟子還有若干言論，亦是支持此一推測。

孟子對曰：「……樂民之樂者、民亦樂其樂，憂民之憂者、民亦憂其憂。」

梁惠王下

孟子告齊宣王曰：「君之視臣如手足，則臣視君如腹心。君之視臣如犬馬，則臣視君如國人。君之視臣如土芥，則臣視君如寇讎。」離婁下

孟子曰：「吾今而後知殺人親之重也；殺人之父，人亦殺其父；殺人之兄，人亦殺其兄。」盡心下

孟子對曰：「……曾子曰：『戒之！戒之！出乎爾者、反乎爾者也。』夫民今而後得反之也，君無尤焉。」梁惠王下

孟子這些言論、意在教戒人們，對人要有同情心，要親愛，不可輕視，不可苛待，更不可殺傷。為什麼要如此而不可如彼呢？因為你對人同情，人家亦對你同情；你對人親愛，人家亦對你親愛；你對人輕視，人家亦對你輕視；你對人苛待，人家亦對你苛待；你殺傷人家的父兄，人家亦殺傷你的父兄。總而言之，一切都如曾子所說的「出乎爾者，反乎爾者也。」曾子此言、可稱之為出爾反爾觀，而孟子這些言論都以出爾反爾觀為其基本觀點。由此基本觀點出發，人而欲獲致他人的同情，必先同情他人；欲獲致他人的親愛，必先親愛他人；欲不受他人的輕視，必先不輕視他人；欲不受他人的苛待，必先不苛待他人；欲不受他人的殺傷，必先不殺傷他人——這些都是應有



的結論。孟子言論之涵有此一結論的意義，在其所引「戒之！戒之！」一語中，流露得很明顯。所以孟子這些言論、亦在利用人們的利己心，以激發人們的爲善去惡。孟子雖痛詆墨子，但孟子此一觀點、實與墨子所持者相同。

「夫愛人者、人必從而愛之。利人者、人必從而利之。惡人者、人必從而惡之。害人者、人必從而害之。」兼愛中

「……即此言愛人者、必見愛也；而惡人者、必見惡也。」兼愛下  
墨子此論、亦以出爾反爾觀爲基礎。其言「夫愛人者、人必從而愛之，」與孟子所說「愛人者、人恆愛之，」兩相比較，可謂完全一致。

孔子主張「以直報怨，以德報德。」論語憲問孟子所採取的出爾反爾觀、與孔子此一主張，不盡相符。同情報以同情，親愛報以親愛，合而言之，可說是以德報德。輕視報以輕視，苛待報以苛待，殺傷報以殺傷，合而言之，可說是以怨報怨。所施的是什麼，所報的亦是什麼，所施與所報、兩兩相等。由此一意義說來，孟子在這些言論中所採取的基本觀點，又可稱之爲施報對等觀。用如此名稱，其所具特徵、當可表示得益加顯著。施報對等觀、就實際社會而論，大體上尙合於事實；但亦不無例外。以怨報怨的例外較少，以德報德的例外較多。所謂以怨報怨的例外、係指以直或竟以德報怨者而言。所謂以德報德的例外、係指不以德或竟以怨報德者而言。

施報對等觀、雖尙合於事實，刺激利己心以誘發善行、雖亦可收相當效果，但與孟子另一些主張，似乎不易融洽。

孟子曰：「愛人不親反其仁。」離婁上

孟子曰：「……有人於此，其待我以橫逆，則君子必自反也，我必不仁也，必無禮也，此物奚宜至哉！其自反而仁矣，自反而有禮矣，其橫逆由是也，君子必自反也，我必不忠。自反而忠矣，其橫逆由是也。君子曰：此亦妄人也已矣，如此則與禽獸奚擇哉！於禽獸又何難焉！」離婁下

依上引第一則所說，愛人而不爲人所愛，應當反省自己所施的愛是否有所未盡，不當因爲愛而不見愛、遂亦報以不愛。第二則所說則更進一步，雖在「有人……待我以橫逆」的時候，亦必先審察自己是否有所不仁、無禮或不忠，決不可作衝動的反應，遽以橫逆相報。此種自反態度、寓有先責自己的精神，與以怨報怨、相距甚遠。審察結果，覺得自己已盡了待人應盡的道理，屈在對方，不在自己，依然不與之計較。