

《呂氏春秋》「貴因」思想 及其在秦官箴中的對應

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戰國中晚期，諸子思想的競逐攀向高峰，經歷熱議交辯後，各家思想也逐漸走向融通。兼具道法特質、傳布在權力高層左右的黃老思潮，可謂是當時學說融合的代表性註腳。而值得注意的是，在此一時期的諸多黃老典籍中，「因」字開始被賦予了前所未見的哲學意義，發揮了重要的思想承轉功能。這在《黃帝四經》、《管子》四篇，以及慎到、申不害為主的等稷下學說中皆可得見。直至秦統一前夕，《呂氏春秋》更直接以「貴因」為名，專篇論述了以「因」為中心的法政思想系統。

本文聚焦戰國中晚期權力層峰與《呂氏春秋》所關注的黃老「貴因」思想，盤整載錄於《黃帝四經》、《管子》，以及《慎子》、《申子》的相關論述，藉以爬梳「貴因」思想的根基。繼而連結睡虎地秦簡《為吏之道》、嶽麓秦簡《為吏治官及黔首》的內容，嘗試探看這一法政學說是否在秦國官箴文書中得到相應的接納。

究竟戰國中晚期的「貴因」思想內容如何？在當時的諸子爭鳴的學術市場中，「貴因」思想如何溝通哲學理想與政治現實，繼而為權力層峰所採納？這一具有重要影響力的主張又以什麼樣的面貌進入秦國官箴之中，隨政治權力傳布各級官僚？本文將環繞前述各項問題，逐步開解之。

關鍵詞：黃老、官箴、貴因、《為吏之道》、《為吏治官及黔首》

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The Guiyin Theory of Qin: A Study Based on *Lüshi Chunqiu* and the Admonitions to Officials of Qin

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Since admonitions to officials of Qin was discovered, abundant achievements have been brought out to our eyes. However, due to the complexity of these historical materials, most of the relevant studies merely focused on certain words or parts of the sayings in the documents, leaving out the main idea of the entire texts.

In order to coherently understand the content of these precious historical materials, this study shall firstly analyze the idea of Guiyin, a political theory suggested by Huang-Lao philosophers in the late Warring States period and widely accepted by contemporary rulers. Secondly, in view of the Guiyin theory recorded in classic texts of Huangdi Sijing, Guanzi, Lushi Chunqiu, and the philosophy books of Shen Dao and Shen Buhai, this article shall try to figure out the same spirit underlying the writings of the admonitions to officials of Qin.

What is the essential idea of Guiyin theory? How did the Huang-Lao philosophers introduce the metaphysical ideal of Taoism to the practical field? In what way did the Guiyin theory exert its influences on the shaping the admonitions to officials of great powers in that period? Furthermore, was the Guiyin ideal genuinely embodied in political or legal practices subsequently? Hopefully, this article shall find out the proper answers to these questions.

Keywords: Huang-Lao, the admonitions to officials, Guiyin, *The Way to Be an Official*, *The Way of Governing the Officials and the Common People*

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