
中國祭天禮考原

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摘要

祭天禮影響中國至深至遠，依《尚書·堯典》記載，可上溯堯舜時代（約為公元兩千多年前），下止於中華民國成立後（公元一九一一年），長達四千多年；而記載著祭天禮、有著濃厚成聖道德觀的四書五經亦隨著教育部禁止小學讀經（公元一九一六年）而逐漸衰微，筆者深感祭天禮與儒家經典實為中華文化之靈魂與國粹，渴望能藉由探討此一主題，為中華文化之復興稍盡綿薄之力，此為筆者研究中國祭天禮的動機。

目前研究中國古代祭禮的書籍與論文，幾乎都是從進化論和功利歷史學的角度去詮釋，所得的結論偏向於將中國古祭天禮視為統治者鞏固王權的工具或手段，甚或指為巫術迷信的儀式。本文從相反的觀點即《聖經》創造論與中國天道觀重新審視與詮釋，賦予中國古祭天禮的價值與意義。

關鍵字：祭天禮、古中國、中華文化、四書五經、創造論

Abstract

Sacrifice to heaven had a influence on chinese culture. On the basis of Canon of Yao in the book of documents, sacrifice to heaven ceremony had been taking place in Yao and Shun Era about 2000 B.C., lasting for Four thousand years until R.O.C. was founded. Although the four books and five classics had recorded sacrifice to heaven and strong ethics of sanctification, these classics was forbidden in 1916 A.D. by the ministry of education and declined gradually. Sacrifice to heaven is indeed the soul of chinese culture. Hence, I want to discuss sacrifice to heaven to make an effort on revival of chinese culture, which is research motive of this study.

The researcher nowadays almost interpreted sacrifice to heaven in terms of utilitarianism or theory of evolution. Thus, they came to a same conclusion that sacrifice to heaven ceremony is a way to consolidate royal power, even alleging it just a witchcraft ceremony and superstition. At a opposite point of view namely creationism and the thought of the way to heaven, this study gave sacrifice to heaven ceremony in ancient china a second thought as well as whole new value and meaning.

Keywords: Sacrifice to Heaven, Ancient China, Chinese Culture, The Four Books and Five Classics, Creationism