莊子「養生」義之轉化——
談魏晉名士的「養生」之道

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摘要
本文將《莊子》〈養生主〉和〈人問世〉中的養生觀念，歸納成三個主要的養生工夫，以便與魏晉的養生實踐做對照。原本莊子的「為善無近名，為惡無近刑」，在魏晉變成隨順政局的「與世委蛇，順時而為」；「處才與不才間，以無用為用」，則轉變為士人為避免為官，而展現的「佯狂晦智，無用保生」策略。至於，莊子「破生死，不以哀樂傷形神」的養生觀，到魏晉反而因為個體自覺，使名士們遇名教與自然衝突，也往往無視禮法，順情而發；由於越來越重視個人的存在，故執著於死生，導致悲慟過度，形神俱傷，一反追求養生妄態，而導致「傷生」之果。

關鍵詞：莊子、養生、魏晉名士
The Interpretation of “Yang Sheng” Concept in Chuang-Tzu Discussion in Wei-Jin Scholars’ Concept of “Yang Sheng”

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Abstract

The purpose of this study was to compare the concept of “yang sheng” in Chuang-Tzu with the one in Wei-Jin period by generalizing the ideas from the two chapters of Chuang-Tzu, “Yang Sheng Chu” and “Jen Chien Shih” into three parts.

Firstly, the idea in Chuang-Tzu was originally about “wei shan w chin ming, wei ow chin hsing” 為善無近名，為惡無近刑, which means people should stay natural in their mind. People do not need to purposely do the kind thing for fame or a compliment and also do not need to being afraid of doing the bad thing because of punishment. However the idea in Wei-Jin period had been interpreted into “yu shih wei yi, shun shih erh wei” 應世委蛇，順時而為, which means they had to adapt to the trends. People were doing what’s good for them and avoid what’s bad for them. The second idea was about “ts’ ai yu pts’ ai, yi w yung wei yung” 才不才，以無用為用 in Chuang-Tzu, which means there is no difference between with or without talent. Each one was born for being useful. But in Wei-Jin period, it was developed into not
getting involved with being officials from the scholars. They chose “yang k’ uang hui chih, w yung pao sheng” 弘揚理智，無用保生” and pretended that they were not talented to keep them from political environment. Thirdly, in Chuang-Tzu’s “yang sheng” concept(養生觀念), “p’ o sheng szu, pu yi ai le shang hsing shen” 破生死，不以哀樂傷形神, people should take death and life as a natural process and should not been affected by them. But in Wei-Jin period, the scholars became to have individualism awareness. They were being affected emotionally and easily ignored the rules. They began doing whatever they want without following the rules and eventually resulted in a conflict between “ming chiao” (名教)and nature. That also hurt themselves mentally and further physically due to taking life and death too seriously.

Keywords: Chuang-Tzu, Yang Sheng, Wei-Jin period