

莊子虛靜心及其在藝文創作之意義初探

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摘 要

莊子是繼老子之後的戰國時代道家學派重要代表，他進一步發展老子學說形成自己學說之特色，在中國思想史上它的地位如同儒家的孟子，莊子關懷現實人生，由於受戰國時代環境的制約，決定了莊子亂世哲學之特色，諸如他主張如何超越是非，齊一生死，避害遠禍，順任自然，逍遙養生，如何通過心齋、坐忘等修養方法達到與萬物為一體的境界，在在是莊子思想所關心的命題；在這諸多命題中，尤以如何讓心靈虛靜就成為莊子學說重要工夫入手處，虛靜一辭首見於老子一書中之「致虛極，守靜篤。」莊子進一步加以發揮，使之成為整個道家學說體道最重要修養方法之依據；莊子一書中所描述的理想人格「神人」、「至人」、「真人」、「聖人」，這些體道之人，皆通過虛靜心靈的修養而有以致之，這種虛靜心之修養與一個藝術家從事藝術創造所具備心靈自由的意趣相通，莊子書中例舉多則寓言如庖丁解牛、梓慶削木為鐻、佝僂承蜩等等，皆說明此中意義，故莊子啓示於文學藝術其意義在此。本文嘗試先探討莊子虛靜心與體道之關係，然後進一步探討莊子虛靜心在藝文創作中所揭示之意義。

關鍵詞：莊子、道家學派、虛靜心、心齋、坐忘、神人、至人、真人、聖人

前 言

先秦諸子中以儒、道二家，不僅對後代中國學術思想發展具有極深遠之影響，而且也對人文性格生成亦具有決定性之影響。儘管儒道二家思想影響後人有別，但二家思想形成都立足於對周文疲憊之反省，著眼於當時現實人生的關懷則無不同，後人常以儒家著重於入世、道家偏向於出世，治世時用儒家，亂世時用道家，以區分儒道二家之差異，實則更足見出二家的相依互補。因二家互有擅場，適足以為後人提供一種全方位之處世之人生態度，積極進取、樂天安命，不極端、不偏滯，自足和諧；中國學術思想之有儒道二家，故能顯出中國學術思想的精彩。

中國學術思想無論儒之孔、孟；或是道之老、莊；其終極關懷皆以現實人生為出發點，重在主體生命之修養，不重客觀知識之建立，儒家孔、孟如此，道家之老、莊亦然，老子以道為宇宙萬物

ABSTRACT

Chuang Tzu Empty Minds and It in Literature or Artistry Means

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ABSTRACT

Chuang Tzu was born in the war times. Zhanguo. He had developed the thought of Lao Tzu. In history of Chinese philosophy. his position as same as Mon Tzu in the Zoist. Owing to controlled by the ancient war times. Zhanguo It defined to Chuang Tzu his thought. He consisted how many propositions. for example. He consisted above or beyond true or false. life and die all in one. seat forget all things. heaven and earth were born together with me .then myriad things and I are one. Chuang Tzu a question of especial importance the center in his philosopher it was by minds abstinence or seat forgetting all things every one can making go to the world. Tao. then be called spiritual man. perfect man. true man. holy man. this method by minds abstinence or empty minds as same as Literature or artistry making work he must lets his minds abstinence. he must become empty mind. the purpose of this paper was to understand Chuang Tzu empty minds and it means in literature or artistry.

Key words: The taoist school, Emptying mind, Spiritual man, Perfect man, True man
Holy man, Mind abstinence, Seat forget all things.