

# 葛洪的神仙思想及其名教與自然的調和

## The reconciliation of “Ming-Jiau” and “Tz-Ran” in Go Hung’s concept of “Shen Shian”

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### 摘要

「名教」與「自然」是魏晉的主題之一。被定位為道教思想家的葛洪，處於這樣的時代氛圍，也必然面對處理這個中國思想史上的千古難題。他即透過神仙思想中「神仙即聖人」，仙聖一體的概念，將聖人的概念融攝於神仙的概念之中，以聖人對名教人倫的關注補充神仙對民生、人倫的忽視，並以神仙的自然、自由鬆綁名教之於聖人的枷鎖，調和儒道，肯定自然，亦維護名教，體證了儒道互補、仙聖雙修的精神，即道家生命哲學與儒家倫理文化的結合，並確定中國神仙皆是忠孝、道德的聖人神仙形象，奠定了自然與名教的問題在宗教上發展的新方向，使自然與名教的問題轉變為宗教與中國傳統思想衝突的問題繼續發展。

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## Abstract

Self-exploration is the spirit during the Wei and Jin Dynasties. The issues between having freedom, as represented by human nature, which is known as “Zi Ran”, versus having to be bound to and governed by a set of social norms, ethics and moral rules, which is known as “Ming Jiau”, are explored and examined by the thinkers of the Neo-Taoism (also known as Xuan Xue) during that period. Go Hung, a Religionist and in particular a Taoist, applied the concept of “Shen Sian is Shen Ren” (which means immortals are the highest moral saints) to illustrate that “Ming Jiau” and “Zi Ran” are complementary, and both Confucianism and Taoism are indispensable. This paper examines Go Hung’s key ideas and arguments of “Shen Sian” and “Shen Ren”, and how the argument on “Shen Sian is Shen Ren” is justified. At the same time, the idea on how Confucianism and Taoism can be reconciled and neither of them can be disregarded.

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