

由萬物構成問題 辨析《管子》四篇中的道與氣

Distinguishing between Dao and Qi in
The Four Articles of Guanzi from the Viewpoint of
How All Things Are Constructed

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摘要

《管子》四篇中的精氣說在中國哲學氣論範疇的發展上，佔有重要的一席之地。學者們多主張《管子》四篇以精氣說改造了《老子》的道論，四篇中的氣或精氣等同於道。本文則認為《管子》四篇中的道與氣、精氣確實有著密切的內在聯繫，但不宜將它們視為異名同謂的概念，故由萬物構成問題的解度進行辨析，嘗試指出其間的差異在於：「道」是萬物的終極存在根據，賦予萬物形式，是人精神性的來源；「氣」則為構成萬物具體質料的細微元素，賦予萬物質料，是人物質性的根源；「精氣」，基本上是「氣」的一種，具有「職道」的獨特能力，因而為道與氣的中介。《管子》四篇以精氣說緊密地建立了道、氣、物乃至於人心的內在聯繫，完成了道家氣論的一種成熟型態。

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Abstract

Jing Qi (Fine Qi) theory of *The Four Articles of Guanzi* plays an important role in the development of Qi category in Chinese philosophy. Most scholars declare that the writer of *The Four Articles of Guanzi* transformed Laozi's Dao theory into Jing Qi theory, and the concept Qi or Jing Qi is equal to Dao in *The Four Articles of Guanzi*. It's obviously that these concepts have inner connection, however, we should not simply regard them as one concept in different terms. I try to point out their difference from the viewpoint of how all things are constructed, and consider that "Dao" is the ultimate foundation of all things, that is the formal cause, and the source of spiritual activities; "Qi" is the material element, that is the material cause, and the material source of all things; "Jing Qi" is one type of Qi which can hold Dao, so it is able to be the media between Dao and Qi. Through Jing, *The Four Articles of Guanzi* combined the inner connection among Dao, Qi, all thing, and human heart, and established a mature type of Qi theory in Daoism.

關鍵詞：《管子》四篇、老子、道、氣、精／精氣

Keywords: the Four Articles of Guanzi, Laozi, Dao, Qi, Jing / Jing Qi (Fine Qi)