

魏晉六朝體道精神與《文心雕龍》徵聖立言觀念研究
A Research on Spirit of Dao Realization during Wei to Six
Dynasties with the Literary Theory of Learning to the Sage in
Wen-xin Diao-long

by

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提要

本論文是以南朝梁代劉勰《文心雕龍》為對象，圍繞其體道思想所開展的文學理論研究，揭示徵聖立言是在時代體道追求之下的文學理論，以聖人立文為典範所建構的藝文原則和制作觀念，由此實現超凡入聖的理想。顯豁其中自然與應然圓融配合的文學觀，及其在當時文論與超凡入聖之學所特立的意義，說明了揉合道藝的徵聖立言觀念，乃產生於六朝特有的文化環境，引發道入聖的自信重振，於此特殊氛圍下，長養出徵聖的思想，並演化為文學觀念。

論文透過體道思想以及《文心雕龍》的立文徵聖思想兩大方面的考析，為劉勰的徵聖思想尋求合符史實的解釋。在魏晉六朝思想領域產生對玄遠本體的追求，亦影響了文學理論發展的方向，實現一種體道邁聖的超越性立文願景。文論實踐意義，在於作者制作道藝並融的經驗，親證和繼承中國先聖以文明道的大業。

Abstract

The thesis object is the literary theory book *Wen-xin Diao-long* written by Liu Xie in Southern dynasties, and the literary theory produced by the spirit of Dao realization of Liu Xie inside the book is the research focus. The thesis revealed the opinion of learning to the Sage on writing in chapter *Zheng-sheng* which was a literary concept about the willingness of Dao realization, and the reason for Liu Xie chose the Sage articles to establish the principle of artistic writing was making the dream accord with Dao come true. This literary theory combined Daoism and Art concept perfectly; it means there were two manners in this writing concept. It was a meaningful concept on both the subject of literary criticism and transcendent theory. Moreover, during the Late Han to the Six Dynasties, a mingling of Chinese cultures was rising and flourishing, the spirit of Dao realization in Early Chinese was revived depended on Buddhism theory at that time, and the concept of learning to the Sage was also developed in this particular cultural background, then became to a literary concept. Because of accepting the zeitgeist of Dao realization, there was a spirit of learning to the Sage and according with Dao in *Wen-xin Diao-long*, as well as a literary theory of Dao realization was constructed in the book.

The thesis analyzes the spirit of Dao realization in Chinese literary theory, and the concept of learning to the Sage in *Wen-xin Diao-long*. Both of two parts aim at finding the factual explanation for Liu Xie. The Wei, Jin and the Six Dynasties can be seemed as an open and vital period for developing Ontology, encouraging people to recognize and quest for the Substance. It properly influenced the literary field to absorb and fuse the ideological trend, and to establish a great literary theory treatise, which had strong moral will to approach to transcendental state by Composition. The special meaning about practice theory is that authors can prove and continue building

up Chinese civilization based on those traditional Sages, by their writing practice of blending Dao and Art.



聲明

本人所提交的論文，除了經清楚列明來源出處的資料外，其他內容均為原創；本論文的全部或部分未曾在同一學位或其他學位中提交過。

本人聲明已知悉及明白《澳門大學學生學術誠信處理規條》及《澳門大學學生紀律規章》。



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