

# 論魏晉名士的自我意識

## Literati's Self-Consciousness in Wei-Jin Dynasties

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(Received: August 16, 1997; Revised December 24, 1998; Accepted: February 3, 1999)

**摘要：**自我意識是一個人身心活動的主體。當孔子與孟子倡言「為仁由己」、「舍我其誰」之時，已為吾人自我意識之覺醒開創了光明的契機。然而經過兩漢「天人感應」說的長期洗刷後，「天」的規律及意志成了統一的、最高的價值根源，人之主體價值所在的自我意識未曾得到自由發展。魏晉以降，所謂「名士風流」、「魏晉風度」之產生，固然表現於外在的談玄說理、任達傲誕等言行特徵，而追本溯源，莫不由於此「自我意識」的高度發揚。

本文綜觀魏晉名士間自我意識之表現，認為其時普遍風行的「當“我”不讓」、「謂己為賢」之作風，說明了傳統價值體系的全盤改變，從以德為主，轉而重才輕德；而名士殷浩鏗鏘有力的一聲「我寧做我」，更宣告了一種直接就自我的生命人格，「如其為人」地做欣趣判斷的審美角度，從而臻於真正自我肯定的境界。此為其現象背後的美學意涵。

至於自我意識對魏晉審美的影響，亦可分二點言之：1.在審美標準上，以獨創為貴，個性美、風神論由是而生；2.社會風氣方面，則以任誕為美，尚奇立異的行為模式由此而立。於是所謂「新自覺新思潮」，即於魏晉名士間彰顯無遺。

**關鍵字：**魏晉、名士、自我意識

**Abstract:** Self-consciousness is one of the major activities of mind. When Confucius and Mencius advocated "being benevolent is up to oneself" and "who else could do this if not me?," ways were shown to begin the search for self-consciousness. However, in the West and East Han Dynasties, through a long-term development of the concept "resonance between heaven and man," the law and the will of the "heaven" had become the source of unified and ultimate value system, and self-

consciousness where the subject of value system rests on did not have chances to develop. Since the beginning of Wei-Jin Dynasties, so-called "literati's bearings" and "Wei-Jin styles" had been formed. Though seen in talks on absurdity and behaviors of wilfulness, they clearly displayed the concept of self-consciousness.

In the examination on the expression of self-consciousness, it is found that the common practice of "no yielding to others" and "to say oneself being the best" clearly changes traditional value system, from concentrating on morality such as modesty, to emphasizing on personal talents. Yin Hao's bold claim of "I would rather be myself" manifested a direct connection between oneself and one's life, which reached the state of self-assurance. This reflects a profound aesthetic significance.

The influence of self-consciousness on to the aesthetics in Wei-Jin period is two fold. First of all, the emphasis on creativity, personality, and one's carriage. Second, the stress on wilfulness and being different. This new trend of self-awareness hence became prevalent among Wei-Jin literati.

**Key words:** Wei-Jin Dynasties, literati, self-consciousness