

# 論對於道的認識是一種身體化的認識—以《老子》、《管子》 四篇爲例的說明

## On Embodied Knowing: to Cite Instances from "Lao-tzu" and the Four Chapters of "Kuan-tzu"

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### 摘要

本文主要以《老子》和《管子》四篇爲例，闡明道家對於道的認識是一種身體化的認識。文中析論《老子》中的「無」，作爲一種對於道的認識，是一種技術之知或稱默會之知；「無」作爲對於道的認識是以參與者角度，對自己所投身的事件之發展趨勢的、身體化的實踐感或方向感。另析論《管子》如何解決對於道的認識如何可能的問題，及如何把「氣」—整體感官、心知、百體—「應物而動」的活動本身當作一種對於道的認識。

### Abstract

Based on "Lao-tzu" and the Four Chapters of "Kuan-tzu", this article tries to explore the epistemological perspectives of the Way in Taoism and to interpret that "knowing the Way" is a mode of embodied knowing. First of all, I analyze the epistemological perspectives of "Wu" in "Lao-tzu" and point out that "knowing the Way" is a mode of tacit knowledge and a practice sense or an orientation in the situation that I participate. And then, I elucidate how to response the question of possibility of "knowing the Way" and how to know through Ch'i in the Four Chapters of "Kuan-tzu".