

《易緯》中宇宙化生系統試析

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摘要

《易緯》本於元氣之說，以呈現其宇宙本源的思想，建構一套太極生次的化生系統；同時，提出太易而後「三始」，而後由無形至有形的物化理論。在這二個系統中，「乾坤」又居其要，扮演了極其重要的角色。

《易》以太極為最高性，不但是其哲學思維的重要核心，也是論述易學思想在宇宙論中的重要命題。太極生次的思想，蓋濫觴於《易傳》，而為兩漢時期普遍延續而存在的說法。這樣的生次觀，《易緯》則表現地更為明確，以「太極→天地→四時→八卦」為生次歷程，覈示與推明《易傳》的「太極→兩儀→四象→八卦」的論述體系，作為宇宙生成的發展過程。

《易緯》同時建構一套由「太易」→「太初」→「太始」→「太素」，進而化分天地與衍生出具有形質的萬物的宇宙觀，其核心內容在於其氣化之質，是由無而有的，是不斷變化的。在這套宇宙觀裡，太易是其最高之本源，至於一般所提的太極，則又居於太易之下，彼此各司其位，分立而有別。

乾坤為太極化生萬物之首要且唯一的門徑，乾坤未行，太極之德業無以成。《易緯》深識其要，特別抉啟乾坤大法，於其「太易」、「太極」為源起的宇宙觀裡，皆下貫乾坤之門，所以乾坤二者，為其論述宇宙本體時不可或缺的命題。

關鍵詞：易緯、易傳、太極、乾坤、宇宙觀

The Study of I-Wei in Universal Constructing System

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ABSTRACT

I Wei was originally a proverb for vitality, revealing the fundamental thoughts of the universe and constructing a ranking system for Tai-Chi. Also, it indicates the (san shi) 'three fundamentals', upon which effects turn from the intangible to tangible. In these two systems, the (qian kun), plays an important role in the universe.

'I' is the highest level of Tai-Chi. Its not only the core of the philosophy but describes the thoughts of (I jieng) in this universal theory. The ranking system of Tai-Chi is based upon (I chung). However, this saying comes from (Liang han) period. According to the ranking system I Wei (the intangible) becomes unveiled. The ranking path leads through four things, (Tai-Chi → Tian-di → S-shi → Ba gua) Compared to I Zhuan, (the creational process of the Universe.) (Tai-Chi → Liang-I → S-xiang → Ba gua)

I Wei constructs a series of concepts that start from, (Tai-I → Tai chu → Tai shi → Tai su) and eventually divides the sky and ground, multiplying the substance of life. The basic elements become evaporated into the air. It's constantly changing from nothingness into something tangible. In this conceptual Universe, (Tai I) is the most basic. Tai-chi is generally placed under Tai I. But, both have their own status and differences.

The only pathway to living life with Tai-Chi is by (Qian kun). Without (Qian kun) Tai-Chi wouldn't have any functional effect. I Wei has to be comprehended deeply. It will inspire the pathway of (Qian kun). Tai I and Tai-Chi are originally from the conceptual universe are both beneath (Qian kun) Moreover both 'Qian' and 'Kun' are inevitable issues for this Universe.

Key Words: I Wei, I chung, Tai-Chi, Qian Kun