

## 試論王弼的“執一統眾”思維方式

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### 摘 要

萬象紛紜，統之者一，“以無爲一，以有爲眾”是王弼思想的特質。他認爲現象世界必以本體世界爲依歸，紛紜的萬事萬物必統一於本體的“無”，“一”與“眾”的模式又同時是“無”與“有”的模式，透過體用合一、相即不離的作用，“眾”的形形色色都是“一”這個本體的現象或展現；反之，形形色色的“眾”也會歸於“一”、相攝於“一”的這個內涵當中。運用這樣的思維，對於本末、有無、體用、言意、聖人有情、無情……等這些哲學課題，便能有所統馭了。本文即試著從王弼“執一統眾”的理論去消弭形而上、形而下種種的對立，以達到體用合一的哲學體系。

關鍵詞：王弼、有無、體用、言意之辨、聖人有情、執一統眾

### 前 言

認爲紛繁的萬事萬物都有一個形而上的本體作爲統馭的法則，他在《論語釋疑·里仁》說：「夫事有歸，理有會。故得其歸，事雖殷大，可以一名舉；總其會，理雖博，可以至約窮也。譬猶以君御民，執一統眾之道也。」又「能盡理極，則無物不統。極不可二，故謂之一也。推身統物，窮類適盡。」<sup>(1)</sup>（同上）事情繁雜，理亦眾多，理、事仍非究竟，最後必須由一個“一”來統籌，那麼這個“一”又是什麼呢？它在形而上與形而下究竟有什麼涵義？這又與“無”、“道”有何種關係呢？這就是本文所要探討的目標。

## 執一統眾與王弼的易學

### 一、執一統眾

《周易略例·明象》：「夫眾不能治眾，治眾者，至寡者也。夫動不能制動，制天下之動者，貞夫一者也。故眾之所以得咸存者，主必致一也；動之所以咸運者，原必無二也。物無妄然，必由其理。統之有宗，會之有元，故繁而不亂，眾而不惑。故六爻相錯，可舉一以明也。剛柔相乘，可立主以定也。……故自統而尋之，物雖眾，則知可以執一御也；由本以觀之，義雖博，則知可以一名

## ABSTRACT

### A Preliminary Study on the Thinking Model of Wang Pi's "Hold the Simple One to Control the Complex"

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#### ABSTRACT

Although everything we see is diverse and confused, it is sure to a certain regulation. "Ultimate nothingness as one, the phenomenon as the whole" is one aspect of Wang Pi's thought. He regards that the sensible things must conform to the law of the substance and the essence by which all things exist. So the thinking model of one and the whole is as well as Nonbeing and being. Nonbeing is the Tao. To all appearance, Tao is really Wu-wei, "nothingness", but in existence, it is everywhere. By the way of "being and appearance belong to the same origin", it is reasonable for Wang Pi to interpret the issue between essence and triviality, Nonbeing and Being, theory and practice, words and meaning, man in society and man for self, the Sang has emotion or not? Therefore the main purpose of this thesis is to try to reconsider the interpretation of the methodology of Wang Pi's philosophical system and we can face ten thousand changes with unchanged principal through the approach of "hold the simple one to control the complex". This is exactly the specific character of his metaphysics, "the concept of the fusion of an ontological nature and moral cultivation"

**Key words:** Wang pi · Nonbeing/Being · Noumenon/Appearance · The distinction between words and meaning · Hold the Simple One to Control the Complex.