

## 緒論

研究的對象，本身有所處的學術環境與背景，從文本認識的工夫入手，以客觀的態度探討與評斷其學術特色、學術成就，乃至學術得失。研究朱震（西元 1072-1138 年）易學，掌握朱震本人所處的時代現況，觀照學術環境的歷史事實，根據文本的實質面貌去認識、觀覽、分析，從詳熟文本作為最根本的研究入門，確切的瞭解朱震易學的實質面貌，掌握其各個論題主張的實況，以進行評析與檢討。例如探討朱震宇宙觀的哲學命題，若僅從其所言「體用一源，顯微無間」的單一概念之認識，聯繫作為程頤（西元 1033-1107 年）易學の後繼者，而將之歸為程氏之學的延續，未能辨清其主要觀點多與程氏相悖，而是立基於張載（西元 1020-1077 年）的氣化思想；若不能予以辨清，對其氣化的宇宙觀之認識，可能將只陷於一隅，無法得其全真。又如探討卦變說的議題，朱震卦變說談的非常龐雜，一時間不易有系統的掌握其主體的內容，而最方便的方式就是直接以其《漢上卦圖》中的卦變圖式作為說明的主軸，然而這樣的作法或許能清楚認識李挺之（西元?-1045 年）的卦變說，但對朱震的卦變說也難以求其全；唯有從朱震對每一卦爻的釋文中進行整理分析，才能呈現朱震真正的卦變主張，因為朱震卦變說的主要文獻材料，都在其經傳釋文之中。所以，面對研究的對象，以客觀的態度與正確的理解，並以文本為依據，期能面對探討的主題，達到較為全面而完整的認識。

學術本身就存在著一種具有多元價值多元發展的取向，立於易學研究的宏觀視野中，不論是象數或義理，本身應該是可以相容並存的，尤其面對類似朱震這種以象數與圖書之學為重的易學家，若預設象數之學為末流學說，他的易學定位也將可能導向末流的思維。主觀態度很有可能左右我們的認識意志，象數之學或圖書之學是否必然要被冠以主觀上價值低廉的標籤？在某些機械化的認識系統中，仍有其知識建構的邏輯性與合理性存在，也有其所屬的科學的或社會文化的意義，同時也可以從當中的思維體系中，試圖去創構可能的哲學意義，這是研究朱震易學所抱持的態度與努力的期許。

朱震易學展現出象數、義理與圖書兼綜的特色，在宋代易學發展過程，乃至後代易學的發展，有其特殊的定位、價值與影響，歷來論述者關注其象數之說，僅從其概括的傾向作評論，或關注其易學圖式，重於易圖源流的議題，但少有對其主要之觀點或主張，進行周延之討論。晚近具規模之研究漸起，成果益增，然對其核心思想主張的探述，仍有可待之處。因此，本論著主要把握其重要的、前人研究所不足的範疇與論題，進行詳細的評述。

本論著主要採取主題討題的方法，從其義理、象數與圖書易學等方面的重要主張論題進行入手，凸顯與建構有關主張的內容屬性與主體觀點之具體內涵。同時藉由投射歷史性的視域，掌握漢宋易學的本質與發展源流概況，對其相關的論題作客觀的認識與評價。重視材料揀選與運用的系統性與全面性，聯結研究對象的所有材料，對其《漢上易傳》、《漢上卦圖》、《漢上叢說》三作，不偏取其一，

兼重運用，以得到較為全面而妥切的結果。各個論題，皆有其易學源流傳衍與思想主題辨證的問題，因此重視歸納、分析與考證的工夫，以及漢宋觀點、不同《易》說之相對比較，對朱震思想內涵與得失，進行準確的評析。

本論著同時結合 2008-2010 年度連續三年的國科會研究計畫進行，把握論題的重要性與完整性，主要探討的議題摘要如下：

一、朱震易學的氣化宇宙觀：漢代卦氣說下的氣化宇宙觀思想，到了宋代理學家競說「理」、「氣」的問題，張載可以視為氣論推衍過程的典型代表，也是漢說思想的延續。朱震在宇宙觀方面，除了根本漢《易》的氣化觀點外，並採取張載、程頤與邵雍（西元 1011-1077 年）等前儒之說。朱震的宇宙觀，圍繞在以「太極」或「太虛」作為萬物本源的核心主張下開展，氣化之質的內涵，近於張載之說。朱震以氣作為宇宙的本源，具有變動之性，故有「聚散」之別，並涉及「有無」、「體用」等性質。「陰陽」作為氣化的主要二元，一切的形成與存在，都是陰陽的變化作用，朱震也具體提出陰陽的神化作用與動靜變化觀點。朱震融會前儒之說，建構了一個屬於自己對宇宙觀的新理解。

二、乾坤地位張揚的思想內涵：朱震肯定變動之性的氣化流行，重視陰陽的變化之道；此陰陽的變化之道，亦即乾坤的變化之道，乾坤在其易學系統中，占有極為重要的地位。朱震特別重視乾坤在宇宙觀中所扮演的角色，對乾坤的論述尤甚。因此，本論題主要探討朱震易學中乾坤所傳達的重要意義，包括從乾坤同於陰陽之性的創生系統、乾坤具無形的本源功能、乾與坤的重要區別、乾尊坤卑的必然性認識等幾個方面進行概括的探析。

三、傳統的儒學本色與援史入《易》的釋義特色：朱震易學具有強烈的儒家思想性格，重視儒家道統，推崇孔夫子，闡揚先聖先儒之說，表彰禮制，重視儒教規範、倫常思想，體現誠道，羅織為強烈的儒學本色之釋《易》特色，也正反映為程氏、張載等宋代儒學氣質的延續，並集中於君臣關係等治道的範疇上。同時，朱震繼承程氏引史入《易》的傳統，表達其對政治的理性自覺與期待，並以儒家先王之政為範式，以史鑑陳述《易》義。因此，本論題主要從儒學性格的詮釋內容、援史入《易》的表現，以及將《易》義融入對治道的見解等幾個面向切入，以深入探討朱震這些重要義理主張所呈顯的實質內涵。

四、以象釋義的卦象主張：自從王弼（西元 226-249 年）關注「得象而忘言，得意而忘象」的以「意」為主體的釋《易》觀點，「象」弱化為僅是工具化的意義，對易學的發展造成了革命性的影響，唐宋以降用「象」釋義已遠遠不如漢魏時期的普遍。朱震象數之學特別表現在用象的方面，足以與漢儒如荀爽（西元 128-190 年）、虞翻（西元 164-233 年）等人並論；卦象的重視與運用，為繼漢魏之後的風華再現，成為其易學的主要特色。朱震的用象，主要以《說卦傳》與漢魏以來易學家之說，以及有關的逸象作為依據，並進一步比類推衍，繁富的運用大量的卦象，建立起屬於自己的用象法則。因此，本論題在探討朱震卦象運用的實質內涵，主要包括從其八卦用象的方式及內容來源、合二卦以上之象而得新象的理解、一卦之象類推它象和多卦取同一卦象的認識，以及不同爻位與上下不同

卦位呈現不同卦象等幾個方面，進行詳要之梳理與評析。

五、互體取象之說：互體取象作為漢代易學的主流觀點，歷經魏晉的論戰與沈寂，到了南宋時期，朱震再一次將之推向高點。朱震以互體作為取象詮義的主要方法，也是這個時期大規模運用此法的第一人。互體之法除了作為朱震象數之說的主要方法，亦是其變易思想的具體作為。本論題主要探討朱震互體取象之法，從互體之用在於取象，以及以傳統《易傳》之說，確定互體運用的合理性，進而說明朱震運用互體之法的必要性。同時也從三爻互體之法、別卦互體之法、非本卦互體取象之法，以及半象的另類互體取象等方面，詳要論述朱震互體取象的具體內容。

六、卦主之說：卦主之說為漢魏以來爻位主張的重要觀點，從王弼建立其完整而有規模的論述體系以後，隨著象數之學的式微而歷經隋唐走向沈寂，到了南宋朱震再一次將之推向理解與運用的高峰。朱震以卦主的觀點論述卦爻之義，表明一卦之主藉由卦爻位的關係，以及卦爻象的呈現，推定某一爻為卦主，以闡釋一卦之義。卦主之用，確立一爻在一卦中的重要角色，也確立該爻在一卦中的地位，以及該爻表徵卦義的可能內涵。在客觀而現實的侷限下，六十四卦很難推定出每一卦都有一個卦主存在，同時朱震也無意於如何建立一套完整的六十四卦卦主的代表體系，故只能從部份的別卦找尋其卦主。本論題旨在闡明朱震卦主解釋卦義與運用上的具體內容，以及以卦主的觀點聯繫其它解釋卦義的卦爻運用內容，並對其卦主申明卦義之說，作概括的述評。

七、卦變思想：宋人關注卦變的議題，李挺之、邵雍根據虞翻之說，建立新的卦變主張，其後學者多論及卦變，或有新制或沿說，或有反對批評者，卦變之說儼然為宋儒討論象數之學的重要對象。卦變之說為朱震《易》著中象數內容的主體；朱震把握《周易》的變易本質，藉由卦變的操作方式呈顯出來，並且作為解釋六十四卦卦爻義的重要內容。他的卦變觀點，雜揉兩漢以降的諸多說法，將不同系統的卦變之說，融並合言，也表現出他的象數易學之特色。本論題主要從思想理論背景切入，理解朱震卦變的主體意義，進而分析其重要的卦變主張，包括乾坤生六子、十二消息卦變系統、虞翻卦變說的理解、李挺之相生卦變說與反對卦變說等方面，認識與梳理其卦變觀點的實質內涵，並作進一步的評析與檢討。

八、《易》數之述評：易學數論之說，《繫辭傳》開啓天地之數、大衍之數的觀點，成為兩漢以來數論的焦點。朱震關注數論之說，將《易》數之說推向另一高峰，並標誌出漢《易》舊說的主體精神。朱震除了於《漢上易傳》與《漢上叢說》中大量引述《易》數之說，特別表現在天地之數、大衍之數，乃至八卦卦數的認識，並在《漢上卦圖》中也構制諸多由數論出發的圖式。因此，本論題主要從朱震的相關論釋與圖式觀點，針對其《易》數之說進行述評。

九、太極圖、河洛與先後天易學圖式述評：陳搏（西元?-989年）以其道教之詮釋內涵，融入《周易》之中，建立新的易學圖式，並發展出後來屬於宋代的重要易學特色—圖書之學，其核心內容主要包括《太極圖》、《河圖》、《洛書》、《先天圖》、《後天圖》等幾個主要的面向。這些圖式主張，不論是形式或內容，皆異

於漢代象數之學，與傳統易學大異其趣，以今日的哲學觀點來看，可以視為突破傳統界囿的創造性詮釋。本論題主要針對朱震所傳《太極圖》、《河圖》、《洛書》，以及先後天易學圖式等幾個宋代最具代表性的易圖進行考索與闡述，探討有關圖式的可能傳衍之問題與內蘊的重要義涵。

十、納甲與消息圖式述評：納甲與消息之說，代表漢代的主流思想，也為朱震所承繼，成為其詮釋《周易》經傳的重要內容與方法，並且也反映為根本漢學、採摭象數之學的主要成份。這種對納甲與消息之說的回歸與運用，在形式的展現上，朱震又特別以易圖構制的方式來呈現，為其圖書之學的主要內容之一。因此，本論題主要針對朱震的易圖進行考索，關注其易圖中有關納甲與消息的圖式，檢選其最具代表性的納甲圖式與消息卦圖式進行釋說，並申明圖式所反映的宇宙時空觀之義蘊與內涵。

十一、卦氣、律呂與天文圖式述評：天文、歷法與律呂等知識系統，為漢代普遍發展用的認識及材料，隨著陰陽災異的思想在政治社會與學術上的高度運用，在易學的體系中，這些知識成為建構具有時代特色的學說思想之養料，也成為漢代象數易學的重要標誌。朱震建構與輯述諸多易圖，其中不乏大量有關卦氣、律呂與天文方面的易學圖式。本論題置重於揀選朱震易圖中，包括從卦氣、律呂與天文等三個範疇，進行詳要之述評。

本論著希望從上述重點論題之深入探討，以確切瞭解朱震易學之特質，以及在義理、象數與圖書等方面的主要內涵。尤其在義理方面，釐清朱震對程頤、張載等人思想的繼承與改造之實際情形；在象數與圖書方面，除了對相關觀點與圖式進行疏理與考索外，並對有關主張與其前人《易》說的異同進行簡要之述評。最後確認朱震在宋代易學發展過程中，展現的易學之主體特色，以及其得失檢討，進行概括的客觀評論。

## Introduction

Generally, the best way to study a philosopher is to survey his whole range of thought, identify his academic characteristics, and objectively evaluate his academic achievements, strengths and weakness, taking into consideration the academic environment and background at his time. The best way to understand Zhu Zhen's Yi theory is to study and analyze his original texts, grasp the topics he covers in his theory, and then make a review and evaluation, connecting his work to his living background, the academic environment and historical events at his time. For example, when exploring Zhu's cosmology, only a partial and biased understanding instead of a comprehensive one can be achieved if Ti-Yong is the only aspect to consider, which would lead to the false conclusion that Zhu is a follower of Cheng Yi, without realizing the fact that many of Zhu's concepts are in contradiction with Cheng's and that Zhu in fact develops his theory based on Zhang Zai's Qi-hua thought. Also, when it comes to Gua-bian, Zhu's Gua-bian theory is complicated and in great detail, and is not able to be understood in a short time. Therefore, the easiest way to explore his Gua-bian theory is through his Gua-bian Tu-shi in his *Han Shang Guatu*. However, while this approach may help understand Li Tingzhi's Gua-bian theory, it can't help get a whole picture of Zhu's Gua-bian theory. The only way to fully understand Zhu's Gua-bian theory is to examine his analysis of every single Gua yao, which can only be found in his explanation of Jing and Zhuang. In a word, when a scholar aims to conduct a comprehensive research on a philosopher, a textual research and an objective attitude and perspective are the key if he wants to delve into different topics and achieve a global understanding.

Academic studies have multi values and multi dimensions. In the macro view, Xiang-Shu (image-number) and Yili (principle study) should be compatible and co-exist peacefully in the study of Yixue. If Xiang-Shu is presumed as of lower value, such Yi philosopher as Zhu Zhen, who focuses both on Xiang-Shu and Tu-Shu, would never be recognized as one of the most distinguished philosophers. A subjective attitude is very likely to influence the way we view philosophers and their studies. Should Xiang-Shu or Tu-Shu be subjectively labeled as insignificant? In some mechanical systems exist both the logic and rationality of the building of knowledge, and its scientific and socio-cultural significance, with which potential philosophical value may be constructed. This is the attitude and expectation with which the present study on Zhu Zhen's Yi theory is conducted.

The greatest characteristic of Zhu's Yi theory is his equal emphasis on Xiang-Shu, Yili, and Tu-Shu, which has its position, value and influence in the development of Yi in the Song and later dynasties. Scholars who studied Zhu's theory

commented roughly on his views or focused mainly on his Tu-shi and on the origin of Yi Tu; few did a thorough survey on his main theories or thoughts. Lately, research on a larger scale has appeared and yielded more findings; yet, the examination of Zhu's core arguments has remained scarce and incomplete, a fact which gives rise to the present study.

As for the research methods, since each topic or argument has its origin and development in the history of Yi, dialectics, induction and analysis are used in this study to compare and contrast different Yi theories in the Han and Song Dynasties. The present study highlights the concrete content of Zhu's theory by exploring his important arguments in *Yili*, *Xiang-Shu* and *Tu-Shu*, and objectively assesses his arguments and related issues from a historical point of view, with the understanding of the essence and the development of the origin of Yixue in the Han and Song Dynasties. The present study places high premium on the selection of study material and the use of original texts and on the systematic and extensive survey of Zhu's three major works: *Han Shang Yi Zhuang*, *Han Shang Gua-Tu*, and *Han Shang Cong Shuo*. It is hoped that by reviewing the strengths and weaknesses of Zhu's arguments and offering a precise evaluation, a comprehensive result can therefore be achieved.

In combination with the three-consecutive-year research project of Academia Sinica from 2008 to 2010, the present study aims to address the following issues:

I. Zhu Zhen's Qi-hua cosmology: Based on the Qi-hua cosmology of Gua-Qi theory in the Han Dynasty, Song philosophers developed theories of Li and Qi. Among them Zhang Zai can be regarded as the typical representative in the development of Qi theory, and his theory a continuation of Han thought. Zhu bases his cosmology on the Qi-hua view of Han-yi, and adopts the concepts developed by his predecessors, such as Zhang Zai, Cheng Yi and Shao Yong. His core argument is that Taiji or Taixu is the origin of all beings, and the essence of his Qi-hua ideas is similar to that of Zhang Zai. Zhu regards Qi as the origin of the universe, and it has an ever-changing nature, which results in the difference between Ju (gathering) and San (parting) and is related to You (entity) and Wu (nonentity), Ti and Yong. Yin and Yang are the main elements of Qi-hua; the formations and existence of all beings are the changing effects of Yin and Yang. Zhu also makes clear his viewpoints of the magical power of Yin and Yang and the change of Dong (moving) and Jing (stationary). Incorporating his predecessors' thoughts, Zhu constructs his own understanding of cosmology.

II. The status of Qian and Kun: Zhu affirms the changing quality of Qi-hua and emphasizes the change of Yin and Yang, or the change of Qian and Kun. Qian Kun is an extremely important element in Zhu's Yi theory; he emphasizes and elaborates on

the role Qian Kun plays in cosmology. The present study aims to explore the significance of Zhu's Qian Kun theory, including the notion that Qian Kun and Yin Yang originated from the same system, the invisible function of Qian Kun, the distinction between Qian and Kun, and the concept of superior Qian and inferior Kun.

III. The practice of traditional Confucianism and the explanation of Yi with history: Zhu's Yi theory embodies Confucianism and holds Confucianism's Dao-tong, Confucius and other sages in high esteem. He proposes to conform to Confucian norms, moral rules, and the ethics of honesty. He shows the strong characteristic of explaining Yi with Confucianism, which can also be viewed as a continuation of what such Confucian School philosophers as Cheng Yi and Zhang Zai contended in the Song Dynasty. Zhu focuses on the monarch-subject relationships in the realm of politics, expresses his sensible self-awareness and expectations in politics, and follows the examples of traditional Chinese monarchs, explaining Yi with historical events and facts. The present study probes Zhu's interpretation of Yi from the character of Confucianism, his use of history to explain Yi, and his incorporation of Yi into his political views.

IV. The interpretation of Yi from the perspective of Xiang: Since Wang Bi developed the view that focused on Yi (meaning) when interpreting Yi, Xiang had been reduced in status to merely tools used to explain Yi (meaning), which made a revolutionary impact on the Yixue development. Since the Tang Dynasty, interpreting Yi through Xiang had been much less prevalent than it was in Han-Wei Dynasties. Zhu's Xiang-Shu theory distinguishes itself in the use of Xiang, which makes him as distinguished as Xun Shuang and Yu Fan. Zhu's emphasis and application of Gua Xiang led to its revival, and Gua Xiang thus becomes a great feature in his Yixue theory. Based on *Shuo Gua Zhuang* and thoughts of philosophers since Han-Wei, Zhu makes massive use of Gua Xiang and establishes his own rules of the application of Xiang. The present study aims to investigate Zhu's application of Gua Xiang and make a comprehensive analysis and evaluation.

V. The theory of obtaining Xiang through Huti: Obtaining Xiang through Huti was the mainstream perspective in Yixue in the Han Dynasty and declined in Wei-Jin Dynasties after a series of debates among Yi philosophers. However, thanks to Zhu, it made a comeback and reached its peak in Southern Song. Zhu uses Huti as the main method to obtain Xiang and explain the meaning of Yi, and he is the first to use the method extensively. Besides, the concept of obtaining Xiang through Huti is the main realization and practice of Zhu's thoughts of Yi. The present study aims to inspect

Zhu's theory of obtaining Xiang through Huti, verify the reasonability and practicality of Huti with traditional *Yizhuan* theory, and to further confirm the necessity of Zhu's application of Huti. Meanwhile, the study will provide a detailed description and analysis of Zhu's theory of obtaining Xiang through Huti in terms of the following aspects: three-Yao-Huti, Bie-Gua-Huti, non-Ben-Gua-Huti and unconventional half-Xaing Huti.

VI. The theory of Gua-zhu: The theory of Gua-zhu (the most important yao in a Gua) had been a very important aspect in yao-wei (the position of component lines) since the Han-Wei Dynasties. While it was well established and developed by Wang Bi, the Gua-zhu theory gradually declined with Xiang-Shu and almost came to an end in the Sui-Tang Dynasties. However, because of Zhu, it made a comeback and reached its peak in the Southern Song Dynasty. Zhu explains the meaning of Gua-yao from the perspective of Gua-zhu. He proposes that Gua-zhu is determined both by the relationships among different yaos and by the presentation of Gua-yao. The practice of Gua-zhu marks the role a certain yao plays in a Gua (hexagram), the position the yao possesses in the Gua, and most importantly, what the yao truly represents in meaning. In practice, it is difficult to objectively determine a Gua-zhu for each of the sixty-four Gua. While Zhu has no intention to establish a complete system that accounts for the Gua-zhu in every Gua, what he does is to find a Gua-zhu in some of the sixty-four Gua. The present study aims to explore Zhu's interpretation and practice of the meaning of a Gua from the Gua-zhu perspective and provide a comprehensive evaluation of his theory.

VII. The theory of Gua-bian: Gua-bian was a popular topic among Song philosophers. Li Tingzhi and Shao Yong, on the basis of Yu Fan's theory, made new proposals of Gua-bian. Later, numerous philosophers covered this issue in their works, with some developing new concepts, some following Li's and Shao's ideas, still some opposing and criticizing them. Gua-bian became an important aspect when Song philosophers dealt with Xiang-Shu. It is also the main subject of Xiang-Shu in Zhu's works. Using Gua-bian, Zhu presents the changing nature of Zhou-yi and interprets the content of sixty-four Gua. Zhu's Gua-bian theory incorporates ideas from different schools since the Han Dynasty and differentiates itself from other philosophers' theories. Based on the rationale of Zhu's theory, the present study aims to review the content of Zhu's Gua-bian, analyze his Gua-bian proposals and provide a comprehensive evaluation.

VIII. The review of Yi-Shu: Regarding Shu theory, *Xici Zhuang* proposes the concepts of Tian-di-zhi-shu and Da-yan-zhi-shu, both of which had become the focus of Shu

since Han. Zhu pushes Yi-Shu to another peak and reviews the main ideas of Han-yi. Zhu not only massively quotes Yi-Shu in his *Han Shang Yi Zhuang* and *Han Shang Cong Shuo*, especially in the explanation of Tian-di-zhi-shu, Da-yan-zhi-shu, and Ba-gua-gua-shu, but also establishes numerous Tu-shi based on his Shu theory in his *Han Shang Gua Tu*. The present study aims to search into and evaluate Zhu's interpretation of Shu and his Tu-shi theory.

IX. The review of Tijitu, He-Luo, Xian-tian and Hou-tian Tu-shi: Incorporating Dao perspective into *Zhou-yi*, Chen Tuan invented new Yixue Tu-shi and developed the theory of Tu-Shu—an essential feature of Yi in the Song Dynasty. The core content of Tu-Shu consists of Taijitu, He Tu, Luo Shu, Xian-tian Tu, and Hou-tian Tu. These Tu-shi, whether in form or in content, differ from Xiang-Shu in the Han Dynasty or the traditional Yixue. From today's philosophical point of view, they can be seen as innovative interpretations that break the traditional norms. The present study aims to examine Zhu's Taijitu, He Tu, Luo Shu, Xian-tian Tu, and Hou-tian Tu, the most representative Yi Tu in Song and discuss the issues that might be derived from them and their potential meaning.

X. The review of Na Jia and Xiao-xi Tu-shi: Zhu Zhen adopts the theories of Na Jia and Xiaoxi Tu-shi, the mainstream perspective in Yixue in the Han Dynasty, and makes them the important content and method in his interpretation of *Zhou-yi Jing Zhuang*, which proves that his theory has its root in Hanxue and reflects his use of Xiang-Shu. In the application of Na Jia and Xiao-xi, Zhu presents them in his establishment of Yi Tu, one of the main ideas of his Tu Shu theory. The present study aims to review Zhu's Yi Tu with the focus on Na Jia and Xiao-xi Tu-shi, select the most representative Na Jia and Xiao-xi Tu-shi, and explain their meanings and what they reflect in the time and space of the universe.

XI. The review of Gua-Qi, Lyu-Lyu, and Tian-Wen Tu-shi: Astronomy, calendar and Lyu-Lyu knowledge systems were prevailing and widely used in the Han Dynasty. With the widespread application of Yin, Yang, and the ideas of catastrophes and anomalies politically, socially and academically, these schools of knowledge served as the fertilizers for the growth of different thoughts and theories which reflected the features of a certain era and became vital aspects in Xiang-Shu Yixue in the Han Dynasty. By selecting Zhu's Yi Tu from three main categories, namely Gua-Qi, Lyu-Lyu, and Tian-Wen, the present study aims to examine them thoroughly and give a detailed evaluation.

By scrutinizing the above-mentioned topics, the present study aims to obtain a deeper understanding of the characteristics of Zhu Zhen's Yi theory and his proposals in Yili, Xiang-Shu and Tu-Shu. In Yili, it is hoped that Zhu's inheritance from Cheng Yi and Zhang Zai can be clarified and his modification of their ideas can be specified. In Xiang-Shu and Tu-Shu, in addition to inspecting relevant theories and Tu-shi, the similarities and differences between Zhu's theory and his predecessors' will be thoroughly surveyed. Above all, the study aims to identify and highlight the characteristics of Zhu's theory in the development of Yixue in the Song Dynasty, and make an objective comprehensive evaluation of the strengths and weaknesses of his theory.