

從〈互先〉“自厭不自忍”論〈雲漢〉詮釋共享的宇宙觀

范麗梅*

摘要 本文著眼於《詩經》文本書寫與理解詮釋的宏大背景，從上博楚簡〈互先〉所提出“自厭不自忍”的論述觀點，說明《詩經·雲漢》所與之共享的宇宙觀，並據此探究經學發展所凝聚的種種議題的論辯。具體而言，本文考釋“自厭不自忍”語言文字的意義，說明其所表述宇宙萬物生成與運作中“殺埋”與“生生”等裁制作用的宇宙觀。尤其此一宇宙觀蘊含着普遍見於儒、道等思想論述中，有關“忍/仁”觀念的討論，正是建構從宇宙生成下貫到身心修養、人事治政等等層面的重要內容。立足於上述認識，本文再分析〈雲漢〉文本書寫的敘述框架與詩義宗旨，一方面結合毛《傳》、鄭《箋》，以及三家《詩》學等整體理解詮釋，說明其與〈互先〉共享相同的宇宙觀，另一方面又統合《孟子》、《論衡》、《春秋繁露》等徵引〈雲漢〉所作的理解詮釋，說明在共享相同宇宙觀的主導下，先秦兩漢諸子如何通過〈雲漢〉的詩句徵引，並擴及於全詩意義的理解詮釋，在表達一己思想主張的同時，亦逐漸凝聚出“殷憂啟德”、從“孝”到“仁”、“以意逆志”、“天”與“人”相繫等重要議題的交互論辯。凡此，皆足以看到從詩義發掘，到議題凝聚，再到經學建構的一個先秦兩漢經學得以成立的縮影。

關鍵詞 〈雲漢〉 〈互先〉 宇宙觀 經典詮釋 儒道思想

* 范麗梅  rid116854

台灣中研院中國文哲研究所副研究員

A COMMON COSMOLOGY: FROM THE SHANGHAI MUSEUM MANUSCRIPT *HENG XIAN* TO THE *SHIJING* ‘YUN HAN’

PHAM LEE-MOI *

ABSTRACT This paper focuses on the broader context of the text and interpretation of the *Shijing* 詩經 (Classic of Poetry), begins with an analysis of the phrase *ziyan bu ziren* 自厭不自忍, as proposed in the Shanghai Museum bamboo manuscript *Hengxian* 互先, and shows how the *Shijing* “Yunhan” 雲漢 shares with it a common cosmological worldview. On this basis, the paper explores the important themes underlying the development of classical scholarship. Specifically, the paper examines the meaning of the language and text of the phrase *ziyan bu ziren* to explain its cosmology, which addresses the governing forces of “killing and burying” (殺埋) and “birth and renewal” (生生) in the generation and operation of all things in the universe. This cosmology, especially as it is expressed in the “Yunhan,” embodies discussions of concepts like “hardheartedness” (忍) and “benevolence” (仁), as commonly found in Confucian and Daoist thought. These concepts contribute to the construction of a worldview that extends from the generation of the cosmos to the cultivation of the body and mind, and to the governance of human affairs. Based on these observations, the paper further analyzes the narrative framework and poetic intention of the “Yunhan.” On the one hand, it integrates interpretations from the Mao Tradition (毛傳), the Zheng Commentary (鄭箋), and the three schools of *Shijing* scholarship to show how it shares the same cosmological worldview with the *Hengxian*. On the other hand, it synthesizes interpretations from texts that cite the “Yunhan,” including the *Mencius* (孟子), *Lunheng* (論衡), and *Chunqiu Fanlu* (春秋繁露), demonstrating how pre-Qin and Han philosophers, under the influence of this common cosmology, quoting lines from ‘Yunhan’ alongside the poem’s overall meaning to articulate and debate their own thoughts, which gradually coalesced into important themes such as “Profound concern inspires moral growth” (殷憂啟德), the transition from “filial piety” (孝) to “benevolence” (仁), “To approach the will through meaning” (以意逆志), and the connection between “Heaven” (天) and “Man” (人). Through this process, we observe a microcosm of how classical scholarship in the pre-Qin and Han periods was constructed—moving from the interpretation of poem’s meaning, to the formation of important themes, and ultimately to the construction of classical scholarship.

KEYWORDS *Shijing* “Yun Han,” Shanghai Museum Manuscript *Heng Xian*, cosmology, Classical Interpretation, Confucian and Daoist thought

* Pham Lee-moi  rid116854

Associate Researcher at the Institute of Chinese Literature and Philosophy, Academia Sinica, Taiwan