AKI Research Note | October 1, 2026

Shao Yong, Zhu Xi, and "Each Possesses One Li / One Taiji"
Archival research for ABC Paper IV: 《儒家的新起点》

1. Passage supplied for discussion

邵雍："道生一，一为太极；一生二，二为两仪；二生四，四为四象；四生八，八为八卦；八卦生六十四，六十四具而后天地之数备焉。天地万物莫不以一为本原，于一而演之以万，穷天下之数而复归于一。"

The passage, as supplied, links "one" with Taiji and describes an unfolding from unity to multiplicity and a return to unity. Its exact original source, edition and wording require verification before publication.

2. The Fang–Wu textual argument

Fang Xudong and Wu Yueqiang observe that Zhu Xi's fourth defense responds to "不当言一物各具一太极," whereas its transmitted conclusion reads "各具一理." On the parallel structure of the defenses, "太极" better echoes the objection. They infer an authorial slip, possibly influenced by the nearby "天理完具" or the familiar expression "万物各具一理." The textual observation and the attribution of authorial intention are distinct claims.

3. Alternative interpretive possibility

A rhetorically unexpected term is not necessarily a clerical error. If Zhu Xi understands Taiji as Li in this context, "各具一理" could be a philosophically motivated reformulation of "各具一太极," even if "太极" better matches the immediate sentence pattern. This is a hypothesis to test, not an established conclusion.

4. Central question for later research

Do "各具一理" and "各具一太极" convey a related unity–multiplicity structure while emphasizing different aspects of the relation between universal principle and particular things? Shao Yong's passage suggests a comparative avenue but cannot alone establish Zhu Xi's intended wording.

5. Bounded AZF/AZSF comparison

AZF treats (0,1)_IU as invariant and represented by 1; each natural number may represent its numerical cosmos. This provides a possible structural analogy about one and many. It does not establish that Shao Yong's "one," Zhu Xi's Li/Taiji, and the AZF Intrinsic Unit are identical. Bridge ≠ identity ≠ proof.

6. Archival decision

Reserve this question for ABC Paper IV, 《儒家的新起点》. Do not reopen Dao Feng Paper I, 《理、先在与受造秩序》, which remains frozen for submission. Before publishing a historical argument, verify the original Shao Yong passage and reread Zhu Xi's fourth defense in its primary-text context.

Research maxim: A rhetorically preferable word does not by itself prove that the transmitted word is an authorial error.