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THE ZHOU BOOK OF CHANGE

II

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# 周易

## The Zhou Book of Change

II



张善文 今译

傅惠生 英译

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## 下经

### 咸卦第三十一

#### 【原文】

䷞ 咸，亨，利贞；取女吉。

彖曰：咸，感也；柔上而刚下，二气感应以相与。止而说，男下女，是以亨，利贞，取女吉也。天地感而万物化生，圣人感人心而天下和平；观其所感，而天地万物之情可见矣！

象曰：山上有泽，咸；君子以虚受人。

初六，咸其拇。象曰：咸其拇，志在外也。

#### 【今译】

· ䷞ 《咸》卦象征交感：亨通，利于守持正固；求娶女子为妻可获吉祥。

《象传》说：咸，意思是交感；恰如阴柔往上而阳刚在下，二气交感互应而两相亲和。交感之时稳重自制而又欢快欣悦，就像男子要以礼下求女子，所以“亨通，利于守持正固，求娶女子为妻可获吉祥”。天地交感带来万物化育生长，圣人感化人心带来天下和平昌顺：观察交感现象，天地万物的性情就可以明白了！

《象传》说：山上有大泽（而山泽之气相通），象征“交感”；君子因此虚怀若谷而广泛容纳感化众人。

初六，交感相应 in 脚拇指。

《象传》说：“交感相应 in 脚拇指”，表明初六的感应志向是向外发展。





## Volume Two

### The Xian Hexagram, the Thirty-first

☵☶ The Xian hexagram symbolizes communion. The future is smooth. It is appropriate to persevere in the right way. The marriage after courting the woman brings good fortune.

*Exposition:* The Xian hexagram symbolizes communion. As the yielding yin qi goes upward and the firm yang qi comes downward, the communion between them results in intimacy. At the time of communion, self-restraint with joy is required. A man should court a woman in compliance with rites, so “The future is smooth. It is appropriate to persevere in the right way. The marriage after courting the woman brings good fortune.” Communion between heaven and earth brings growth and prosperity of all things of creation. The communion of sages with people brings peace and prosperity throughout the land. If we observe all phenomena of communion, we then can understand the nature of heaven, earth and all things of creation under heaven.

*IMAGE:* A lake on a mountain symbolizes communion. Likewise, the superior man keeps modest and holds communion extensively with others.

Six at the bottom line, he holds communion with his toes.

*Image:* He holds communion with his toes, it means he is



### 【原文】

六二，咸其腓，凶，居吉。象曰：虽凶居吉，顺不害也。

九三，咸其股，执其随，往吝。象曰：咸其股，亦不处也；志在随人，所执下也。

九四，贞吉，悔亡；憧憧往来，朋从尔思。象曰：贞吉悔亡，未感害也；憧憧往来，未光大也。

九五，咸其脢，无悔。象曰：咸其脢，志末也。

### 【今译】

六二，交感相应在小腿肚，有凶险；安居可获吉祥。

《象传》说：“尽管有凶险但安居守静可获吉祥”，说明六二能柔顺安守交感正道则可免遭祸害。

九三，交感相应在大腿，执意盲从泛随于人，如此往前必有憾惜。

《象传》说：“交感相应在大腿”，说明九三不安于恬静退处；心志在于盲目泛随于人，说明所执守之义是卑下的。

九四，守持正固可获吉祥，悔恨必将消亡；心意不安地频频往来，友朋终究顺从你的思念。

《象传》说：“守持正固可获吉祥而悔恨必将消亡”，说明九四未曾因交感不正而遭害；“心意不定地频频往来”，说明此时交感之道尚未光大。

九五，交感相应 in 背脊肉上，不致悔恨。

《象传》说：“交感相应 in 背脊肉上”，说明九五的交感志向颇为浅微。



willing to hold communion with the one outside.

Six at the second line, he holds communion with his calves, there is a disaster. Peaceful life at home brings good fortune.

*Image:* Although there is a disaster, peaceful life at home brings good fortune. It means the six at the second perseveres obediently in the right way of communion and is free from harm.

Nine at the third line, he holds communion with his thighs and insists on following others blindly. If he goes forward, he will have disappointments.

*Image:* "He holds communion with his thighs." It means the nine at the third is not satisfied with peaceful reclusion. He is willing to follow others blindly. It means his persistence is contemptible.

Nine at the fourth line, his perseverance in the right way brings good fortune and his regret will disappear. He comes and goes anxiously and his friends will in the end hold communion with him.

*Image:* "His perseverance in the right way brings good fortune and his regret will disappear." It means the nine at the fourth has never suffered from harm because of his communion. "He comes and goes anxiously." It means the way of communion has not been widely accepted.

The nine at the fifth line, he is in communion with his back muscles. There is no regret.

*Image:* "He is in communion with his back muscles." It means his aspiration for communion is rather short-sighted.



【原文】

上六，咸其辅颊舌。象曰：咸其辅颊舌，滕口说也。

【今译】

上六，交感相应在于口头上。

《象传》说：“交感相应在于口头上”，可见上六不过腾扬空言而已。



Six at the top line, he holds communion with his jaws, cheeks and tongue.

*Image:* "He holds communion with his jaws, cheeks and tongue." It means the six at the top is only glib-tongued.



## 恒卦第三十二

### 【原文】

䷟ 恒，亨，无咎，利贞，利有攸往。

彖曰：恒，久也。刚上而柔下，雷风相与，巽而动，刚柔皆应，恒。恒，亨，无咎，利贞，久于其道也。天地之道，恒久而不已也；利有攸往，终则有始也。日月得天而能久照，四时变化而能久成，圣人久于其道而天下化成：观其所恒，而天地万物之情可见矣！

象曰：雷风，恒；君子以立不易方。

### 【今译】

䷟ 《恒》卦象征恒久：亨通，必无咎害，利于守持正固，利于有所前往。

《象传》说：恒，意思是恒久。恰如阳刚居上而阴柔处下，雷发风行常交相助，先要逊顺而后能动，刚柔禀性皆相应合，这都是恒久可行的事状。“恒久，亨通，必无咎害，利于守持正固”，说明事物要永久地保持美好的道德。天地的运行规律，是恒久而不停止；“利于有所前往”，说明事物的发展是终而复始。日月顺行天道而能永久照耀天下，四季往复变化而能永久地生成万物，圣人永久保持美好的道德而天下就能遵从教化形成美俗：观察恒久现象，天地万物的性情就可以明白了！

《象传》说：雷发风行常相交助，象征“恒久”；君子因此树立恒久不变的正确思想。





## The Heng Hexagram, the Thirty-second

☰ The Heng hexagram symbolizes constancy. The future is smooth. There is no harm. It is appropriate to persevere in the right way and to go for a destination.

*Exposition:* The Heng hexagram symbolizes constancy. The firm is in the upper position, while the yielding in the lower position. Thunder roars while wind blows in mutual assistance. Submission comes before action, and firmness and yieldingness respond to each other, they are states of constancy. “The Heng hexagram symbolizes constancy. The future is smooth. There is no harm. It is appropriate to persevere in the right way.” It means all things of creation should keep their virtue in constancy. The ways of heaven and earth are to move constantly and never stop. “It is appropriate to go for a destination.” It means all things of creation develop in cycles constantly. The sun and the moon follow the way of heaven, thus they shine constantly, four seasons alternate constantly to assist reproduction of all things of creation. Sages keep their ways constantly and people throughout the land become civilized with good customs. If we observe different phenomena of constancy, we can understand change and constancy of heaven, earth and all things of creation.

*IMAGE:* That thunder roars while wind blows symbolizes constancy. Likewise, the superior man establishes the principles



### 【原文】

初六，浚恒，贞凶，无攸利。象曰：浚恒之凶，始求深也。

九二，悔亡。象曰：九二悔亡，能久中也。

九三，不恒其德，或承之羞；贞吝。象曰：不恒其德，无所容也。

九四，田无禽。象曰：久非其位，安得禽也？

六五，恒其德，贞，妇人吉，夫子凶。象曰：妇人贞吉，从一而终也；夫子制义，从妇凶也。

### 【今译】

初六，深求恒久之道，要守持正固以防凶险，否则无所利益。

《象传》说：深求恒久之道的凶险，是由于初六刚开始就求之过深。

九二，悔恨消失。

《象传》说：九二悔恨消亡，足见能恒久守中不偏。

九三，不能恒久保持美德，时或有人施加羞辱；要守持正固以防憾惜。

《象传》说：“不能恒久保持美德”，说明九三长此以往将无处容身。

九四，田猎获不到禽兽。

《象传》说：九四久居不当之位，田猎哪能获得禽兽？

六五，恒久地保持柔顺美德，长守正固；妇人如此可获吉祥，男子则有凶险。

《象传》说：妇人长守正固可获吉祥，表明要跟从一个丈夫终身不改；男子必须制裁事宜，若像妇人那样柔顺必有凶险。



of constancy.

Six at the bottom line, he seeks the way of constancy in depth. He should persevere in the right way to guard against any disaster. Or there is nothing beneficial.

*Image:* He seeks the way of constancy in depth. He should persevere in the right way to guard against any disaster. It is because he seeks the way in depth right at the start.

Nine at the second line, his regret disappears.

*Image:* The regret of the nine at the second disappears. It means he can persevere in the just way constantly.

Nine at the third line, he can not keep up his good virtue in constancy. Sometimes someone may disgrace him. He should persevere in the right way to prevent any disappointment.

*Image:* "He cannot keep up his good virtue in constancy," it means that if he keeps on like this, he cannot even find a place to accept him.

Nine at the fourth line, he has not caught any beast in hunting.

*Image:* The nine at the fourth has been for long in the improper position, how can he catch a beast in hunting?

Six at the fifth line, she keeps her yielding virtue in constancy and perseveres in the right way. A woman can receive good fortune, but a man will meet a disaster.

*Image:* A woman perseveres in the right way and receives good fortune. It means she devotes herself to one husband in her life. A man must make decisions and judgments. If he behaves commissively like a woman, there are disasters.

【原文】

上六，振恒，凶。象曰：振恒在上，大无功也。

【今译】

上六，振动而不安于恒久之道，有凶险。

《象传》说：“振动而不安于恒久之道又高居上位”，说明上六立身处事必然大为无功。



Six at the top line, he is changeable and not content with the way of constancy, there is a disaster.

*Image:* He is changeable and not content with the way of constancy in the top position, it means the six at the top can achieve nothing at all.





## 遁卦第三十三

### 【原文】

䷗ 遁，亨，小利贞。

彖曰：遁，亨，遁而亨也。刚当位而应，与时行也；小利贞，浸而长也。遁之时义大矣哉！

象曰：天下有山，遁；君子以远小人，不恶而严。

初六，遁尾，厉，勿用有攸往。象曰：遁尾之厉，不往何灾也？

六二，执之用黄牛之革，莫之胜说。象曰：执用黄牛，固志也。

### 【今译】

䷗ 《遁》卦象征退避：亨通，柔小者利于守持正固。

《象传》说：“退避，亨通”，表明情势不利时要先作退避而后致亨通；譬如阳刚者正自在尊位而能应合下者，随顺时势施行退避。“柔小者利于守持正固”，说明阴气渐渐盛长而不可妄动害阳。退避之时的意义是多么宏大啊！

《象传》说：高天下面立着大山（犹如天远避山），象征“退避”；君子因此远避小人，不显露憎恶情态而能俨然矜持端庄。

初六，退避不及而落在末尾；有危险，不宜有所前往。

《象传》说：“退避不及而落在末尾以致有危险”，说明初六此时只要不往前进取又有什么灾祸呢？

六二，被黄牛的皮革捆缚住，没有人能够解脱。

《象传》说：“被黄牛的皮革捆缚住”，表明六二固守辅时不退的心志。

