

A Chinese-English Edition

【中英文对照读本】

周易

金言百句

梁深洪 冯清高 仇仲谦◎编著

Golden Sayings of The Book of Changes

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全国优秀出版社

广东教育出版社
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图书在版编目 (CIP) 数据

周易金言百句：中英文对照读本/梁深洪，冯清高，仇仲谦编著. —广州：广东教育出版社，2009.1

ISBN 978-7-5406-7446-5

I. 周… II. ①梁…②冯…③仇… III. 周易-通俗读物-汉、英 IV. B221-49

中国版本图书馆 CIP 数据核字 (2009) 第 005127 号

策 划：周伟励

责任编辑：卞晓琰 邝嘉敏 戴 森

装帧设计：黎国泰

责任技编：涂晓东

广东教育出版社出版发行

(广州市环市东路 472 号 12-15 楼)

邮政编码：510075

网址：<http://www.gjs.cn>

广东新华发行集团股份有限公司经销

佛山市浩文彩色印刷有限公司印刷

(南海区狮山科技工业园 A 区)

787 毫米×1092 毫米 16 开本 10.25 印张 205 000 字

2009 年 1 月第 1 版 2009 年 1 月第 1 次印刷

ISBN 978-7-5406-7446-5

定价：20.00 元

质量监督电话：020-87613102 购书咨询电话：020-34120440

序言

每个时代总有一个时代精神，我们终于从 20 世纪 60 年代的“文革”、80 年代的“改革”，走进了今天的“和谐”。为了成就和谐社会，中国人民不仅在积极创造丰富的物质基础，还在努力创建一个完美的精神文明环境。而随着历史的进程，越来越多的民众已经理解到，具有中国特色的精神文明必须由三方面组成：即发展着的马克思主义、古代中国文化精粹与世界文明中精粹。这就是为什么 21 世纪初，国学风吹遍神州大地，不少高校纷纷开设国学选修课的缘故。大家都不约而同地在寻找传统文化中的香花异草，为塑造新一代青年探索道路。

高等学校是培养人才的园圃，也是莘莘学子追求理想、成才蓄势的基地。当然，所有青年都有成才的理想。但是何谓人才？如何成才？尽管见仁见智，难以统一，但普遍还是认为素质全面者方为良才。而从素质教育方面考虑，传统文化传承是首选。中华文明养育了我们的祖先，它继续滋润着今天的亿万青年。传统文化有很多是无形的，随着社会发展，我们的思维方式、精神意识、生活方式虽然仍显示着鲜明的中华特色，但在中西文化激烈碰撞的现代社会，尤其在西方文化及其价值观的冲击下，如何弘扬民族文化，与时俱进，仍然是当今高等教育孜孜追求之目标。

为适应时势、发扬传统优秀文化，我们遂专选大众喜欢并依然具有现实意义和价值的古代儒学典籍之一《周易》。儒学是传统文化中的显学，儒学之精华在于人生教育、道德教育。它是中华民族绵延两千余年的脊柱，它的精神将融进今日世界，发扬光大。儒学经典的大集中或许就是十三经，而十三经之首便是《周易》。《周易》之精髓在于从六合中探索出和谐的真理，其中佳句不可胜数，然《周易》之名固然为大众所熟悉，而《周易》之理却并不为百姓真正理解，其原因有二：一误以为它就是用来算命的，另一原因就是注家纷纭，不知孰对。唯此，我们通读《周易》及多家注释，遴选出百余句，在对历代注家注释切磋对比的基础上，试图以新的面貌介绍给大众。

本书从总体上分四部分：第一部分是选句。众所周知，中国人历来很重视历代经籍中良言的教诲作用。正所谓“良药苦口利于病，忠言逆耳利于行”，只要是良言，即使一时间不爱听，大众还是会很认真地听下去。那么《周易》中究竟哪些是良言而让人感到金子般珍贵呢？而这些良言又从何章

何节择取？其实我们所看到的《周易》分为“经”与“传”两部分。经是占筮用的卦爻辞，传为后代儒生对卦爻辞释义的演绎。对广大读者来说，也许更希望从古老的卦爻辞中汲取智慧和启迪，这固然有溯本寻源的意识，或许还隐含着对筮语的某些敬畏。为了照顾《周易》的结构特点，保持《周易》中原始巫文化风貌的某些色彩，我们也尽量选择一些健康有益的卦爻辞，从新的角度加以诠释。但我们更多的还是从易传中筛选词条。第二部分是今译。周易之注释确实令人大费周章，因为历代有关《周易》之注释不下上百家，各不相同，其根源在于注家都沿易之象诠释卦爻之义，象不定而释义也不尽同，不过有一点却大致相同，即历代许多注家都在《易经》的注释中光大了儒家的理念。从象释易义，固然折射出《易经》钻石般特有的光芒，却过于专业，也过于复杂。怎么会衍射到大众呢？因此我们强调今译，其特点是直抒易义而暗合象，然这又会不会貽笑方家？但只要便民，有益于弘扬《易经》精神，姑且走一回小路。因而本书之释义就是在体察卦象，择选前注，结合时势之后的灵便诠释。第三部分是衍言。作为注者在理解《周易》金言后的一个阅读心得。第四部分是《周易》小词典，择要介绍《周易》术语、各卦要略以及历代易学名家等，以帮助读者进一步了解《周易》。

华南农业大学珠江学院之创办已进入第二年，深洪、清高两先生与余虽皆年过花甲，仍在校共事。闲暇时我们三人几经切磋思考，决定以《周易》中的和谐文化为主题在珠江学院举办“民族、文明、和谐”书法篆刻作品展，展后结集出版，并在此基础上在珠江学院开设相关选修课，希望通过文字与书篆结合的形式，活跃校园文化，同时又潜移默化地给人以借鉴，达到知识补阙与道德精神熏陶的效果。深洪先生自幼爱好书艺篆刻，来院担任领导工作之余暇又创作了大量作品，其固然有醉心篆刻书法之雅致，然更多的是出于一个长者对青年的爱心。为了让中华文明走向世界，深洪先生希望作品附英译文并增白话文。遂邀冯清高教授配英文，又和余初选条目、增白话文与序。

我们所择的百余句金言仅是《周易》之一隅。《周易》像大海，深且广；《周易》是一条源远流长的清溪，流淌着每个时代学者的情感；《周易》是一部教人从逆境走上顺途、处亨达而保持仁和的宝典。命运非卜算对象，前程靠人的智搏，我们真诚地希望，本书成为读者解读《周易》的启蒙，让我们从《周易》中去寻觅一方和谐的心地。

仇仲谦

戊子年孟夏于从化白田岗

PREFACE

In the development of human society, every age is characterized by its special spirit. As we have entered a great epoch of social harmony after the "Cultural Revolution" in 1960s and "Reform and Opening-up" in 1980s, we are trying to achieve not only material wealth but also an ideal spiritual environment. More and more Chinese people have come to realize the three aspects that constitute the spiritual civilization with Chinese characteristics: the developing Marxism, the ancient Chinese cultural essence and the world civilization spirit. Since the beginning of the new century this understanding has caused a nation-wide pursuit of traditional Chinese culture. A lot of universities and colleges are offering special programs on Chinese classics as optional courses to introduce young people into a paradise of our traditional culture in their growth.

A university is in its essence an institution of higher learning with the idea of training and qualifying people. It is also a place where young students have opportunities to pursue their ideals and aspirations, learning to grow as talents who will cherish their ambitions in the future. But what is talent and how to be trained as a person of talent? Despite different answers to these questions, the general concept implies all-around qualifications and fully developed qualities. In quality-oriented education it is of first importance to understand how to impart and inherit the traditional culture. As a matter of fact, Chinese civilization had cultivated our ancestors and is now nourishing millions of young people. Traditional culture, though invisible as other cultures, has been very much Chinese due to our special social environment, thinking pattern, habitual ideology and living style. However, in a modern society of conflicts between Chinese and Western cultures,

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especially in the shock of the latter and their idea of values, how to develop the national culture in our continuous advance with time has become a serious concern, and, at the same time, an objective which higher education is aiming at.

To keep abreast of the current situation and carry forward the fine Chinese traditional culture, we try to make this collection of the popular book of changes *Zhou Yi*, a classic of long lasting value and contemporary significance, and a book of great popularity as well. In Chinese traditional culture, Confucianism is a famous school of thought, whose cream is made up of its principle on education of life and morality. For over two thousand years, Confucianism has acted as a philosophical beck stone of the Chinese nation, and developed as an important element of the present world cultures. Most important Confucian works might be collected in *Shi San Jing* (*The Thirteen Classics of Confucianism*) with *Zhou Yi* (*The Book of Changes*) in the first place. The essence of this book lies in its exploration of great harmony in the six directions — north, south, east, west, the above and the below, in short, the harmony of the world or universe. It is a book full of wonderful words and sentences. Its name is well-known to common Chinese, but the profound and peculiar philosophical theory it embodies may seem too abstruse to be really understood by many. Some people mistake it as a fortune-telling book. Some are confused by the abundant annotations and explanations, which are so divided in opinion that the reader can hardly distinguish which is right and which is wrong. Having read over the original and compared various commentaries of scholars through the ages, we select from *Zhou Yi* one odd hundred sayings and compile this booklet so as to help general comprehension, hoping it will be new in both form and content.

Golden Sayings of Zhou Yi consists of four parts in each item. In the first part are phrases and sentences taken directly from the original book of *Zhou Yi*. Chinese people cherish golden sayings much for their great instructive effect. Just as bitter medicine cures sickness, so unpalatable advice benefits conduct. Golden sayings, though unpleasant to the ear, will be accepted at last. Then, which words of *Zhou Yi* are really valuable in the reader's eye? And from where shall we collect them? The edition of *The Book of Changes* in wide circulation is made up of two parts, one is

termed *Jing* (the Text), and the other *Zhuan* (the Commentaries). The divinatory symbols, judgment to the hexagrams, and the text pertaining to the individual lines composed *Jing*. And *Zhuan* is believed to be completed by scholars of later generations. For the reading public, the wisdom and enlightenment may be more expected from *Gua Ci* (the judgement to the hexagrams) and *Yao Ci* (the text pertaining to the individual lines). This gives expression to their interest in tacking down the source, and, at the same time, implies their awe and veneration of divinatory words. Out of a consideration of the structural features of *Zhou Yi*, our selection includes some quotations from *Gua Ci* and *Yao Ci*, which, on the one hand, are morally instructive, and beneficial to the reader's virtue improvement in one way or another, and, on the other hand, reflect the style and features of witch culture to a certain degree. These quotations are all annotated from a new angle. In our selection, however, most quotations come from *Zhuan* (The Commentaries).

The second part is termed as modern interpretation or translation. Emphasis is placed on this part because there are so many annotations as to trouble readers' efforts. In the past ages, more than one hundred scholars have presented various explanatory notes. The great diversity of notes results from the similar way the past scholars have adopted in explaining the symbolic sense of *Gua Ci* and *Yao Ci* according to the image of *Gua* and its linear signs. As images are not definite, the annotation did vary even on the same symbol. In spite of different commentaries, scholars of past dynasties contributed more or less to the development of Confucian philosophy. Annotating symbolic meanings based on images can reflect the special glory of *The Book of Changes*, but it is rather specialized and complicated to common people. Modern interpretations here in our book try to explain the *Zhou Yi* quotations in a straight way and in association with their images. We are not sure whether this kind of treatment will incur the ridicule of experts. Anyhow, we want to take a shortcut if our treatment is beneficial to an easy understanding and spreading the *Zhou Yi* spirit. Consequently, annotations in this book are quite readable as a combination of hexagram symbolism, selected previous explanation notes and the current situation. In the third part, the reader will find what we term *Yan Yan* (the Moral), an

independent part of each item to show our personal understanding and reflections. The last part, which we call glossary, is added, to help the reader comprehend *The Book of Changes*, where some academic terms of *Zhou Yi*, outlines of hexagrams, and biographic notes of famous schools and scholars in the study of *Zhou Yi* are briefly presented.

This is the second academic year of Zhujiang College of SCAU, where Mr Liang Shenhong, Mr Feng Qianggao and I, all over sixty years old, are working together as colleagues. In exchanging views during our free time about the construction of campus civilization, we concluded that a harmonious atmosphere should be built up at the university campus by some cultural and artistic means. Specifically, we thought out an exhibition of calligraphy and seal cutting with the theme of "Nation, Civilization and Harmony", which was held last year and is to be followed by an optional course of Chinese national culture on the basis of the book we are now working at. It is hoped that what we are doing will liven up the campus cultural atmosphere, and, more importantly, it will help our students use the national traditional culture for reference in their character improvement, to get them nurtured imperceptibly in virtue and spirit while enriching their knowledge of national culture.

Prof. Liang, President of Zhujiang College, has been long engrossed with painting, calligraphy and seal cutting. His great interest in this filed has led to many works of art though he is very busy with administration. His works bear not only his artistry and good taste but also the love of a venerable elder for young people. According to his proposal, all the quotations, their modern interpretations, morals as well as the related notes are rendered into English by Prof. Feng Qinggao, with a wish to bring Chinese civilization outside into the world. In addition to this, he also shares with we in the selection of quotations, their modern Chinese interpretation, and the draft of the foreword and postscript.

The one hundred odd golden sayings collected here in this book just make up a small part of *Zhou Yi*. *The Book of Changes* seems as deep and vast as the sea. It is also like a clear stream with a distant source of profound feelings and emotions of scholars of different ages. Actually, *Zhou Yi* is such a treasured classic that teaches people how to go out of adversity

into easier circumstances, how to stay modest and harmonious when enjoying a prosperous state. One's destiny is not decided by any divination practice, but by his resourceful efforts. We sincerely hope this book will serve as a primer of *Zhou Yi*, initiating the reader into the moral world; and giving him some enlightenment. A harmonious state of mind is what we all hope for and strive after, and it can be achieved in this very book of *Zhou Yi*.

Qiu Zhongqian
Baitiangang, Conghua
Guangzhou

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- 109 君子以居贤德善俗。
- 110 永终知敝。
- 111 折狱致刑。
- 112 君子以明慎用刑而不留狱。
- 113 君子以申命行事。
- 114 君子以朋友讲习。
- 115 先王以享于帝，立庙。
- 116 《节》，亨。苦节，不可贞。
- 117 节以制度，不伤财，不害民。
- 118 信及豚鱼。
- 119 君子以行过乎恭，丧过乎哀，用过乎俭。
- 120 君子以思患而豫防之。
- 121 君子以慎辨物居方。
- 122 乐天知命，安土敦仁。
- 123 成性存存，道义之门。
- 124 言行，君子之枢机。枢机之发，荣辱之主也。
- 125 二人同心，其利断金。同心之言，其臭如兰。
- 126 德言盛，礼言恭。

- 127 慢藏诲盗。
- 128 探賾索隐，钩深致远。
- 129 默而成之、不言而信，存乎德行。
- 130 吉凶悔吝生乎动。
- 131 穷则变，变则通，通则久。
- 132 天下同归而殊途，一致而百虑。
- 133 藏器于身，待时而动。
- 134 小惩大诫。
- 135 以小恶为无伤而弗去，故恶积而不可揜。
- 136 安不忘危，存不忘亡，治不忘乱。
- 137 君子上交不谄，下交不渎。
- 138 君子知微知彰，知柔知刚，万夫之望。
- 139 安其身而后动，易其心而后语，定其交而后求。
- 140 出入以度，外内知惧。
- 141 惧以终始，其要无咎，此之谓《易》之道也。
- 142 爱恶相攻而吉凶生，远近相取而悔吝生，情伪相感而利害生。
- 143 将叛者其辞惭，中心疑者其辞枝。
- 144 穷理尽性，以至于命。
- 145 缓必有所失。
- 146 君子道长，小人道忧。
- 147 后记

君子终日乾乾，夕惕若。 厉，无咎。

——出自《乾·九三爻》

【今译】每位德行端正的人既要终日勉力而为，又要从早到晚思虑各种困难，那么即使遇到危难，亦无碍。

【衍言】行事需恒久之毅力，亦需周详之思虑，唯此，方保成功。

《周易》小词典：《周易》，亦称《易经》，简称《易》，儒家重要经典之一。旧传伏羲画卦，文王作辞，然其应该萌芽于殷周之际。它以八卦形式推测社会与自然的变化，富含朴素辩证法的观点。

The superior man is active and vigilant all the day, and in the evening he is still careful and apprehensive. The position is dangerous, but there will be no mistake.

—— from *The Third Line, divided, Qian*

Modern interpretation: A noble man should exert himself to the utmost and consider possible difficulties carefully all day long. This will free him from mistakes even in a dire peril.

Moral: Only when indomitable willpowers and careful considerations are present, can victory be won.

Glossary: *Zhou Yi* (*The Book of Changes*), also called *Yi Jing* or *Yi* for short, is one of the great classics of Confucianism. It was said that Fuxi was the inventor of the eight trigrams, and all the *Gua Ci* (Judgment to the Hexagrams) and *Yao Ci* (the Text Pertaining to the Individual Lines) were written by King Wen of Zhou. Anyway the book might have come forth during the Yin and Zhou Dynasties. By means of the eight trigrams, the book, full of dialectical ideas, tries to infer changes of society and nature.

保合太和，乃利贞。

——出自《乾·彖》

【今译】保持阴阳两方面的平衡和聚集，从而上升到和谐的最高境界，这就会有利于正道。

【衍言】开宗名言，字内之大，莫过于和谐。

《周易》小词典：伏羲，据《史记·三皇本纪》说：“太皞庖牺（伏羲）氏，风姓。”相传是河南省淮阳人，其地今尚存他的陵墓和画卦亭，并塑有手持八卦、头上长角的伏羲像。

Everything obtains its correct nature as appointed by the mind of Heaven; and great harmony will be preserved in union.

—— from *The Tuan, Qian*

Modern interpretation: Great harmony is achieved when Yin and Yang are assembled and kept in equilibrium, which will benefit the right way.

Moral: Nothing in this big world is as important as harmony.

Glossary: According to *San Huang Ben Ji (The Stories of the Three Kings)* of *Shi Ji (Historical Records)* by Sima Qian, Fuxi, also named Paoxi or Taihao Paoxi, chieftain of the Dongyi Clan, came from a family of Feng in Huaiyang of Henan Province, where still remains his mausoleum as well as the pavilion for drawing the trigrams. There also stands a statue of Fuxi with horns on his head, holding Ba Gua (the eight trigrams) in his hand.