

續修四庫全書

the *Journal of the American Medical Association* (JAMA) and the *British Medical Journal* (BMJ) were selected for this study.

The JAMA and BMJ were selected for this study because they are the most influential journals in the field of medicine. The JAMA is the largest medical journal in the United States and the BMJ is the largest medical journal in the United Kingdom. Both journals are highly respected and their content is widely cited in the medical literature.

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《續修四庫全書》編纂委員會編

續修四庫全書

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讀易便解

〔清〕盧見曾撰

據山東圖書館藏清抄
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讀易便解

德州 盧見曾手稿

上經

三三乾卦

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元亨是許占者利貞是戒占者須句從乾字內看出乾本至健是固有可為之實而自見大通乾既至健則又當善其有為之術而必利子至正元亨天理之本然利貞人事之當然貞字有正而固二義正則不流于妄僻固則不廢于中道

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初陽在下有聖德而隱者故象為潛龍而于此宜晦處靜候

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元亨利貞有兩層意非兩時事從頭做去使通從頭做去便要正非待元亨然後利貞也發元亨之時見通之才此時亦格通之理發利貞之固貞之守性亦貞之達通句一要抱緊乾字否則卦詞卦名不閑合矣四德不允配乾字不泥定天道

易之道四辭變象占九為變潛龍為象勿用為占初九潛龍勿用為占之辭餘做此

九二雖未得位而大人之德已著

九二見龍在田利見大人

為臣象以剛健中正出潜離隱猶人來時而出如龍見于田而澤足以雲雨將及物也故君民皆當利見之與君見之資敵民見之資蒙澤美

九三君子終日乾乾夕惕若厲无咎

乾惕戒懼之意九陽又三陽位重剛不中居下之上乃危地也然性體剛健知危能戒有乾惕之象如是則思深慮周雖夏物于勢君澤民風夜匪懈故

危无咎也

九四或躍在淵无咎

或者疑而未定之辭九陽四陰居上之下正當改革之際而進退未定者詳審如是伺冒進之咎哉

九五飛龍在天利見大人

五為君象以
剛健中正以居尊位澤被天下猶為飛龍在天之象此德位兼
隆之太人也故又為臣民所利見

上九亢龍有悔

亢高九也
陽極于上時當盛滿不善處而與時俱亢動必有悔

用九見羣龍元首吉

九老陽也老有變陰之機乾之六爻皆用九則皆變而陰矣陽老而能也

人君善用其剛而不過為群龍元首之象剛柔相濟治道之
善也故吉

彖曰大哉乾元萬物資始乃統天始是氣之始然有氣則理便具無氣原不相離
但不可說到形有恐涉于坤元耳

此者乾元字釋義也
此舉以天道明乾義又析元亨利貞為四德以發明之而此
首釋元義也乾天也元大也始也乾元天德之大始故物之

資始資元氣以為發生之基當未
呈露于外此乾字只當大字自形
氣而言謂之天自性情而言謂之乾
須將乾字重復轉到元字始大
字顯而不致方得發端語句

生皆資之其氣以為始也由是而生成皆之所資以為始又為四德之首而貫乎天德之始終故

曰統天

雲行雨施品物流形乾之亨在品物流形見

此釋乾之亨也流形者形生不窮之謂

大明終始六位時成時乘六龍以御天易本乎天聖大明易之理而天道即在聖人春針問開中說時指成宜便是乘六龍便是御天無兩會

天道之終于貞而始于元者時也聖人大明此時曰知卦之

六位亦以時成而乘此六龍以運治張弛闔闢與時偕行則

天道自我駕馭矣此聖人之元亨也

乾道變化各正性命保合太和乃利貞

變者化之漸化者變之成物所受為性天所賦為命太和陰

陽會合冲和之氣也華者向實而物之生理隨在各足曰各

由亨始之變又以此反斂之化成形成質各有其類不可混淆且陰陽會合冲和之氣生意凝結于中而無少欠缺方可謂之保合

正得于有生之初也。生意渾全，形質完固，足為將來發生之端。曰保合全于已生之後也。此乾之利貞也。

首出庶物，萬國咸寧。

聖人在上，高出於物，猶乾道之變化也。萬國各得其所而咸寧，猶萬物之各正而保合也。此聖人之利貞也。

象曰：天行健，君子以自強不息。

上下皆乾，天行不息之意。君子法之，不以人欲間其天德之剛，則自強而不息矣。此孔子所繫之大象也。

潛龍勿用，陽在下也。

德可用而時未可用也。

見龍在田，德施普也。

繫時行道德可遠施
德以時行也二當出潛離隱之時雖未得位而德盛則化神

所施自无不普

終日乾乾反復道也

道謂相道也反復重復踐行之意

或躍在淵進无咎也
猶言輕進也

時可進而不可遽進也

飛龍在天大人造也

造猶起也謂以聖人興起在位也

亢龍有悔盈不可久也

盈則必虛時勢固然宜知所以持之

用九天德不可為首也

文言者文飾之詞象傳孔子以大
道明乾義此以人道申象傳之意

言陽剝不可為物先則一於剝而事債矣故用九皆變柔
而吉

文言曰元者善之長也亨者嘉之會也利者義之和也貞者事
之幹也

乾之四德在人元則生之性得之最先統之最先故曰善
先也而五德百行皆統于此故曰善之長也亨者嘉之會也
之長亨則濟濟在之體天叙天秩胥此萃聚故曰嘉之會利則
所聚故曰嘉之會利者義之和也利者義之和也利者義之和
心之裁制辨名定分既各得其宜自無乖戾故曰義之和貞則
物之成有智而是不悅事依以五故曰事之幹
人心之智和明守固變化皆從此出故曰事之幹此言性之
本體也。此篇申象傳象傳之意以盡乾坤二卦之蘊

君子體仁足以長人嘉會足以合禮利物足以和義貞固足以
幹事

永言福德人所同有惟君子體具而用金也
即仁體體自无一物不在所愛之中聚眾美於一身則无不
合禮使物各得其所利則義无不和知正之所在而固守
之自得乎事之幹此君子之能盡性也

君子行此四德者故曰乾元亨利貞
惟天德剛健能以行此君子之所以盡性者也此第一

節申彖傳之意

初九曰潛龍勿用何謂也子曰龍德而隱者也
守龍德者也
不易乎世不成
乎名遯世无悶不見是而无悶樂則行之憂則違之確則其不

可拔潛龍也

此言有德而隱者不易謂不變所守不成謂不博名高无悶
者德足自信也見可而動知難而避其守堅不可奪此皆龍

中上小象陽在下之意

申小象德施普之意

德而隱之事故曰潛龍

九二曰見龍在田利見大人何謂也子曰龍德而正中者也庸言之信庸行之謹閑邪存其誠善世而不伐德博而化易曰見龍在田利見大人君德也

註中物字兼君民

此言有德而常其時者正中不潛而未躍之時信謹誠之至也閑邪存誠無欺亦保之意誠極則善蓋一世善滿則博及于物不伐者心忘其善也而化者從從而化也龍德之顯于正中者如此故曰君德

申小象反復道之意

知至知終有忠信立誠無我足心與理會我上進德存義是身與理安我上修業至是是為至終以求至終之是躬行定踐至終

九三曰君子終日乾乾夕惕若厲无咎何謂也子曰君子進德修業忠信所以進德也修辭立其誠所以居業也知至至之可與幾也知終終之可與存義也是故居上位而不驕在下位而

不憂故乾乾因其時而惕雖危无咎矣

聖人至知至意信以是則可也修辭見于事者无一言之不誠也德之極至為至微妙為義業之歸宿為終條理為義

知至知終進修之事而不驕不憂其驗也進德修業故因時而乾惕不驕不憂故雖危而无咎

中小象進无咎之意

九四曰或躍在淵无咎何謂也子曰上下无常非為邪也進退無恒非離羣也君子進德修業欲及時也故无咎

无常无恒言其迹也非為邪非離羣白其心也進德修業九三脩矣此欲及其可上可進之時而不敢遽也

九五曰飛龍在天利見大人何謂也子曰同聲相應同氣相求水流濕火就燥雲從龍風從虎聖人作而萬物覩本乎天者親

中小象大人造之意

中前小象豈不可多意

上本乎地者親下則各從其類也。

以聖作物覩釋利見之義先言物情之感應以起之後言物從其類以明之聖人：類之首也故興起于上則人皆見之上九曰亢龍有悔何謂也子曰貴而无位高而无民賢人在下位而无輔是以動而有悔也

不慎其位則无位不得其民則无民不能虛已下賢則无輔此皆亢之所為也。此第二節申象傳之意。

潜龍勿用下也。

非德不足時在下耳

見龍在田時舍也

有君德而未居君位故曰時舍

終日乾乾行事也

行 謂行所進修
事即相臣之事

或躍在淵自試也

自試自審也、不敢輕進之意

飛龍在天上治也

以德居上、而治也、三重以治天下

亢龍有悔窮之災也

乾元用九天下治也

君道剛而能柔、則威德並行、天下无不治矣。此再申前意

潛龍勿用、陽氣潛藏

文明之運未開也、故與俱潛、言勿用不獨以在下也