

易经新译

A NEW TRANSLATION
OF YIJING

罗志野 译

By Luo Zhiye

青岛出版社

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匡世明题



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117108

鲁新登字 08 号

责任编辑 徐诚 高继民

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青岛出版社出版

(青岛市徐州路 77 号)

邮政编码:266071

Qingdao Publishing House,

Xuzhou Road 77, Qingdao,

China 266071

新华书店北京发行所发行

青岛新华印刷厂照排

胶南市印刷厂印刷

1995 年 3 月第 1 版 1995 年 3 月第 1 次印刷

32 开(850×1168 毫米) 8.75 印张 4 插页 200 千字

ISBN 7-5436-1242-9/B·9

定价:20.00 元

序

“易”是中国一部非常古老的占筮之书。流传至今的是《周易》，而在这之前便存在现已失传的是《夏易》（《连山》）和《殷易》（《归藏》）。在中国历史上，夏代的年代是公元前 21 世纪至前 16 世纪；殷是地名，是商代晚期的都邑，商代的年代是公元前 16 世纪至前 11 世纪；接下来的周代，分西周和东周，年代是公元前 11 世纪，直到公元前 200 多年。可见这样一部书是多么古老，它的岁数达四五千年。

人类对于祸福莫测的命运总是怀有一种敬畏之情，而且总希望冥冥中的神灵透露一些人们认为他们知道并且掌握着的消息。所以，求神问卜、算命看相等，即使在今天的文明社会仍然盛行。在中国上古时期，人们在祭祀、征伐、生产、出入、渔猎、婚姻、疾病、水旱灾害等方面，祈求得到神灵的启示，有着两种方法。一种是卜。方法是在龟甲或牛肩胛骨上钻孔，在火上烧炙，会出现“卜”的裂纹。然后根据这种裂纹猜测出神灵的启示，同时把这种启示刻或写在甲骨上。中国的象形文字于古人卜问神灵之际，随之在这种甲骨上诞生出来。1889 年河南安阳掘出大批甲骨，至今各地共出土 25 万多片，不同的卜辞文字共 4500 多个。

第二种是筮。方法是用竹棍或者蓍草（即蚰蜒草或锯齿草）作为一种筹码，由巫师在举行某种仪式时，把这种筹码分成若干组奇、偶数，再根据奇、偶数来占卜吉凶祸福。巫师要求出七、八、九、六这四个数中的一个。如果求得七或者九，便是阳，用阳爻“——”表示；如果求得八或者六，便是阴，用阴爻“——”表示。筮如何定吉

凶，已经失传。用三条爻上下排列起来，便成一卦。这种排列可以形成八种不同的图形，便是八卦。具体说来，是：☰(卦名乾，象征天)，☷(卦名坤，象征地)，☳(卦名震，象征雷)，☴(卦名巽，象征风)，☵(卦名坎，象征水)，☲(卦名离，象征火)，☶(卦名艮，象征山)，☱(卦名兑，象征泽)。这种八卦是经过长期的演变过程才确定下来的，至于如何定吉凶，后世也不清楚。

直到公元前 11 世纪或更早的时期，传说周文王将八卦重叠起来，即将三爻卦重叠为六爻卦。六爻卦可以排出 64 种不同的图形，于是演为比八卦内容丰富得多的 64 卦。这 64 卦除原有的 8 种卦名外，也都被赋予不同的卦名。周文王还为每一卦作了卦辞。

64 卦每卦 6 爻，共为 384 爻，解释每一爻的文字为爻辞却有 386 条。这是因为至关重要的乾卦和坤卦各加了一条无形的爻。爻辞和卦辞有些地方互不协调，甚至互相矛盾，因而被认为并非出自周文王之手，而是他的儿子周公(?~约前 1095)所撰。这也只能作为传说来看待。其实，筮和卦是经过几十个世纪衍变、发展而形成的，各种解说必定是许多古人逐渐积累并流传下来的。

易是从筮脱胎演变而来的，易是变易或变化之意，它以卦画为其特征。易演变到周代被固定下来，有了比较完备的系统和解释其卦象的卦辞和爻辞，这便是流传至今的《周易》。

中国的暴君秦始皇(前 259~前 210)曾经有过著名的“焚书坑儒”的暴行，但是他对孔子(前 551~前 479)定为儒家六经之首的《周易》却网开一面，不作为必焚的书。这是值得玩味的事。可能秦始皇觉得此书是一本有用而无害于他统治地位的书，也可能他对于这种与鬼神交通的典籍不敢轻举妄动。

思想家、教育家和儒家学派创始人孔子十分重视《周易》，亲自为它作传，即撰写了 10 篇阐述和研究其正文的文章，称为《易传》，又称“十翼”。这些是孔子所作，还是他的弟子所作或弟子记录孔子的意见等等，后世仍有争论，但是在没有定论之前，不妨按照司马

迁的经典著作《史记》上的说法，认为是孔子的作品。《周易》除了是周代的易之外，还有一重意思，即包括正文《易经》和传文《易传》的易，叫做《周易》。

易本来是变易的意思，关于易的书本是关于占筮之书。但是孔子把易作了哲学的概括，认为易仍指万物的本源或根本原则，在《易传·系辞上》中说：

“易有太极，是生两仪，两仪生四象，四象生八卦，八卦定吉凶，吉凶生大业。”

并且把世间最根本的规律概括为阴阳对立面的交互作用，说：

“一阴一阳谓之道。”

大概与孔子同时代的哲学家老子提出：“道生一，一生二，二生三，三生万物。万物负阴而抱阳……”这和上述的“易有太极，是生两仪，两仪生四象……”以及易经中的阴阳理论颇有相似之处。继承老子思想的哲学家庄子（约前 369～前 286）也说：

“易以道阴阳。”

其后，中国历史上盛行过阴阳五行学说，并且把这种学说与易经和八卦结合起来。这些情况，可以说是易的发展和派生，但是逐渐和易的本来用途、本来面目发生了距离，甚至是变异。北宋时期的学者更说：

“神者，易之主也，所以无方；易者，神之用也，所以无体。”

明朝学者则认为“良知即是易”。历代研究与阐释易的古籍达 3000 多种，真是洋洋大观，可是不少理论可说是玄之又玄，只能令人敬而远之了。

比如卦的图形，我们可以想象，这不过是巫师在占筮的时候用竹棍或者蓍草纵横交错，从下而上堆叠三次（单卦）或六次（复卦）的记录，求得阳爻时横置一根，求得阴爻时纵置两根，这样解释，岂不简单，也有可能？然而有一种解释，八卦的六爻为上二爻象征天之道，下二爻象征地之道，中二爻象征人之道。有一种“阴阳五行图

式”更认为八卦各主 45 日而成岁，将一年 360 日（而不是 365 日）和八卦联系起来。这在易的发展变化上已经到了走火入魔的地步。

上古时期，是人类知识的蒙昧时期。那些活过的人是我们的祖先；但是从整个人类发展的角度来看，又是人类的童年。比起现代的人类来，他们所知不多，在战天斗地，与别人、与别的部落斗争以求生存和发展的同时，他们要求解决种种使他们困惑的属于命运主宰的问题，于是产生了易。在人类社会没有进入科学昌明的文明时期，许多才智之士用种种不科学的理论解释易，也是情有可原的。我们今天研究易，首先似乎应该怀着这种科学的历史观，否则便容易坠入历史迷雾和八卦的迷宫里，而难以脱身，难以自拔。

这不是说《易经》只不过是一部求神问卜的迷信书，没有什么价值。这样看又不是科学的态度。《易经》存在了几千年，几乎和中国的历史一样悠久。而且每一代都有著名学者写出关于此书的著名论著，这说明它的不可估量的影响和强大的生命力。《易经》自古以来对中国哲学思想、宗教、政治、社会伦理、教育、法律、军事以至医学都产生过巨大的影响，流风所被，也波及朝鲜、日本等国家。至于东西方文明广泛交流，《易经》被译成西方文字之后，又一次次产生自东向西的冲击波。如今更有人把《易经》和化学元素、数学以至电脑联系起来。这些是我们古代的巫师们所万万意想不到的。也许《易经》之中的确是深藏着这种宇宙间的深奥的原始密码，那就有待于事实的证明了。

比较明显，而且一般公认的是《易经》的卦辞 64 条和 386 条，共 450 条 5169 字的解说辞之中，蕴含着哲理，这些哲理当是古人千百年来观察天地万物和世态人情变化的总结。因而其思想是深邃的，其价值是永恒的。比如其中主要的思想循环论，即往来循环，复归其旧；剥极必复，否极泰来，物极必反等理论，用来说明日月星辰，四时变化，国运兴衰，人世沧桑，以及个人命运，虽然不免片面

性,但是却可以用许多事实来印证。又比如阴阳论,用来说明天地、日月、山川、男女、雌雄等等,虽然我们今天的天文、地理知识已大大丰富,但是在过去很长的历史时期,阴阳还是深奥的和概括许多问题的理论。《易经》的五千多言包含了一些晦涩难懂和看来琐细的文字,比如用“噬嗑”即口咬来说明卦象,用“童观”、“窥观”来作为爻辞。还有“姤,女壮,勿用取女”,即“女子逐渐壮大起来,不要娶她为妻”,来作为启示。这些,就难以了解其中包含什么哲理了。

本人对于哲学是门外汉,对于《易经》同样是“童子无知”。这一几千年传下来的宝典在我看来是深不可测的,不敢涉足其中,更不应大胆置喙。可是我的朋友罗志野教授把《易经》译成了英语,一再嘱我写一篇序,我只得勉强并坦率地谈谈我对《易经》的看法。我的无知必然免不了招致学者专家的嘲笑。好在“童言无忌”,在学术界之外,有这样一个门外汉的窃窃私语或许是无害的,更或许是有益的,君不闻说皇帝没有穿新衣的正是个无知的孩子吗?

罗志野教授早年随严群先生学古典拉丁文,是一位学贯中西的学者,又是一位温柔敦厚埋首于中国古籍的带有儒家精神的典型中国知识分子。他曾经钻研莎士比亚,并写了系列有关论文;又参加译过唐诗宋词,校订《英汉四书》中的《孟子》部分,出版过《西方文学批评史》、《美国哲学史》、《实用主义的演变与分化》,不久又将出版《美国文化与美国哲学》。如今他从事翻译《易经》,这是一件艰难而有价值的任务。外国人既然如此重视《易经》,有多种英文的译本以便正确理解是很必要的。《易经》的语言是中国上古时期的语言,对于中国读者也难以理解,外国人也是需要一位治学谨严的学者的译本的。我乐意介绍罗志野教授的这个译本。

吴钧陶

1992.8.13. 星期四

下午四时

PREFACE

"Yi" is a classic book to divine in China. "Zhou Yi" is the present form handed down from ancient times; before Zhou Yi there were Xia Yi (Lianshan Yi) and Yin Yi (Guizhang Yi), but both of them were lost. In history of China, Xia Dynasty was during the time between 21st ~ 16th centuries, B. C. Yin is a place name that was the capital during the late Shang, between 16th ~ 11th centuries, B. C. After that it was Zhou Dynasty, that fell into West Zhou and East Zhou, between 11th ~ about two hundred and more years B. C. This book is obviously very old, nearly reaching its five thousand years old.

Men always have great respect for their future and destine hard to foretell, and long for some information from deities in secret who know well man's fate. So that the consulting of oracle, telling fortune by varied ways, including by reading faces, even now in such cultural society, are still in vague. In ancient China there were two ways to pray and consult oracle in relation to offering sacrifices, going on an expedition, production, going out and returning, fishing and hunting, marriage, sickness, and floods or fires. One is the oracle inscription. They drilled holes through tortoiseshells or cow's blade bones, then burned them on the fire, then a crack appeared in each one, which would be guessed or explained what the gods intend, at the same time they cut or wrote these inspirations on the tortoiseshells or animal bones. The Chinese pictograph was born from the ancient tortoiseshells and animal bones with the development of their consulting oracles. In 1889 there were large

quantities of unearth tortoiseshells and animal bones in Anyang, Henan Province, on which inscriptions were cut, till now there are altogether about 250,000 pieces excavated in many places, unlike oracle inscriptions are more than 4,500.

The other way is divination. Bamboo sticks or alpine yarrow were taken as a kind of chips, the wizard divided them into several odd and even groups while holding a ceremony, according to which he found out good or bad luck, fortune or misfortune. The wizard must extract one number out of 7, 8, 9, or 6. If he extracted 7 or 9, it is strong, so a strong yao (— —) would be used, if 8 or 6 was extracted, it is weak, so a weak yao (—) would be adopted. The way to decide what is good or bad has been lost.

Three yao, arranged up and down, form a gua (divinatory symbol), and 8 unlike diagrams may be formed, which is called the eight elementary gua. Generally speaking, ☰ is the symbol of Qian that represents heaven; ☷ is the symbol of Kun that represents earth; ☳ is the symbol of Zhen that represents thunder; ☴ is the symbol of Xun that represents wind; ☵ is the symbol of Kan, representing water; ☲, the symbol of Li, representing fire; ☶, the symbol of Gen, representing mountain, and ☱ is the symbol of Dui, representing marsh. The eight elementary gua were formed through a very long time. The way how to decide what is fortunate and what is unfortunate is unknown now.

It was said that King Wen of Zhou during the 11th century B. C. or earlier overlapped the eight elementary gua, changed three-yao gua into six-yao gua. The six-yao gua might be formed to sixty-four gua, each gua has its own symbol. Besides, King Wen of Zhou wrote 64 passages of interpretation for 64 gua.

Each gua has six yao, the sixty-four gua have 384 yao. Each yao

has an interpretation, but there are altogether 386 passages of interpretation, because the most important Qian and Kun each has another integrated interpretation. In some way the interpretation of gua doesn't seem to be in tune with that of yao, even they are contradictory, which was considered those yao interpretations were not written by King Wen of Zhou, but by his son Zhou Gong (? ~ 1095, B. C.). It is of course only hearsay, which we cannot believe. In fact the decision (how to decide what is good and bad) and gua were evolved, developed and formed through a long time of more a decade centuries, varied interpretations were gradually accumulated in ancient times and from which it handed down.

The Yi was born out of how to decide what is good and bad luck, generally speaking, Yi means change, all things under the sky are in their changes; symbolism is its basic feature. The Yi was formed in Zhou Dynasty and had its integrated system and interpretations of gua and yao. that is Zhou Yi that handed down from the remote ages.

The First Emperor of Qin was a tyrant in history of China, who (259-210, B. C.) had burnt books and buried the literati, but he hadn't burnt "Zhou Yi", the chief one of the six books compiled by Confucius (551-479, B. C.), which is worth our consideration; perhaps he felt that "Zhou Yi" was a book useful and unharmed to his rule, or he dared not take reckless actions to burn those books in relation to communion.

Confucius, the thinker, educationist and the founder of Confucianism, thought highly of "Zhou Yi"; he himself wrote his commentaries on it, ie, ten important articles to expound its text. We cannot determine if it was written by Confucius, or by his disciples, or they recorded what he said, varied verdicts have been there, before the conclusion being drawn we might as well consider that it was written by Confucius ac-

cording to what Shima Qian said in his Historical Records. The Yi in Zhou Dynasty apart, "Zhou Yi" has another meaning, it includes the text "Yijing" and the commentaries on it.

The Yi means change from its origin, and books in relation to change are that of divination. But Confucius generalized it philosophically, his opinion is that the Yi represents the origin of all things or the fundamental principle. He said in his commentary The Great Interpretation (the first part);

"The Yi has taiji (chaos) which gave birth to the two elementary parts (heaven and earth); the two elementary parts gave birth to the four symbols representing seasons; the four symbols gave birth to the eight elementary gua, which then were used to determine what is fortunate or misfortunate, the way of the Yi was followed to escape what is evil and to trend towards what is good, the great undertaking was created." (Chapter 11)

"In addition, Confucius summarized the interaction between the opposites of yin and yang (weakness and strength) as the chief fundamental principle. He wrote;

"The way of the Yi is formed by yin and yang."

Laozi, who was the contemporary of Confucius, put forward; "The way produces one, and one produces two, and two produces three, and then, three gives birth to all things. All things refuse what is weak and embrace what is strong." what Laozi said is very similar to what Confucius wrote in "Zhou Yi"; Taiji gives birth to the two parts, which give birth to the four symbols, which give birth to the eight elementary gua Zhuangzi (about 369—286, B. C.), the follower of Laozi's philosopher, said, too;

"The Yi takes weakness and strength as the way."

Later, in history of China the yin-yang theory of the five elements had been in vogue, which had been combined with the Yi and the eight elementary gua. All these were derived from the Yi, but it was gradually apart from the Yi's original meaning, even it has been varied. The scholar in the dynasty of North Song said:

"What is mysterious in the essence of the Yi, so there is no way; what is changeable is used by the God, so there is no form."

A scholar in Ming Dynasty said: "Good sense is the Yi." These works to interpret Yijing in history of China are over three thousand, as copious as a vast sea, but many verdicts are so mysterious and abstruse that we only keep them at a respectable distance.

Let's take an example, the diagrams of gua, according to our general imagination, were recorded by the wizards while taking bamboo sticks or alpine yellow to overlap three times (single gua) or six times (double gua), a horizontal stick represents a strong yao while two vertical represents a weak yao. It is very clear and possible to explain it with what is mentioned above. But one explanation is that a gua has six yao which fall into three parts, the two above represent the way of heaven, the two below represent the way of earth, and the two middle yao the way of man. According to the so-called yin-yang and five elements diagrams, each of the eight elementary gua rules 45 days, they rule 360 days (a year should be 365 days); they combine the eight elementary gua with days, which has led the Yi on to a satanic valley in its development.

The remote age was that of barbarism in man's knowledge; the then men were our ancestors; but they were in human's childhood in the development of man. They were much more ignorant than human beings now. They fought against nature and strove with others or other

tribes in order to live and improve their conditions, at the same time, they wanted to solve various puzzles belonging to human fate, then the thought of the Yi emerged out of their minds when human society was in its uncultural time, many wise men interpreted the Yi unscientifically, it is naturally pardonable. Today we should study it with a point of scientific history, otherwise it will be easy to fall into the historic fogs and the maze of the eight elementary gua, and difficult to free from it.

It is not to say that the Yijing is merely a superstitious book to determine what is fortunate or misfortunate, and has no value. If we have such a verdict, we are unscientific. Yijing has been over thousands years, as long as history of China. In addition, many scholars in their own ages had written many well-known works to explain it, which is enough to express its inestimable influence and strong life. Since the ancient times it has had a great effect on Chinese philosophy, religions, politics, social ethics, education, law, military affairs and medical science, and its influence spread to Korea, Japan and other eastern countries. Since the beginning of cultural exchange between east and west, it has been translated into many European languages, like the shock wave that lashed at western countries one time after another. Some scientists in this century combined it with chemical elements, maths and electronic computer. All these could not be guessed by the ancient wizards. It is perhaps there are some profound primeval ciphers about universe in the Yijing, of course, the full proof will be desired.

Obviously, as every one knows that 64 gua interpretations and 386 yao interpretations in the Yijing come to 450 with 5,169 characters, in which some significant philosophy is implied. It is naturally a summary of things under heaven and the ways of the world in their change stud-

ied and watched by the ancient men in thousands of years. What it implies is profound and abstruse and what it costs is invaluable. One of its main ideas is the theory of circular reasoning, such as after going comes returning, after overthrowal comes restoration, after what is unfavorable comes what is favorable, which explain that a thing may turn into its opposite if pushed too far, and used by the ancient men to interpret stars in the sky, seasons in sequence, a nation in its rise and fall, the changes of life and a personal fate and so on. One sidedness apart, many facts have been confirmed.

Its theory of yin-yang, another example, was used to interpret both heaven and earth, sun and moon, rivers and mountauns, man and woman, male and female, apart from today's natural knowledge, in a long history the yin-yang theory has generalized a lot of problems. The Yi, with its more than 5,000 characters, has some words trivial and difficult to understand, such as 噬嗑, which means bite, was used to explain the diagram of gua; and 童观 and 窥视 were used as interpretations of yao; and “姤, 女壮, 勿用取女” (a girl has been grown up, but he couldn't marry her) was used to explain a revelation. All these mentioned above cannot make the people clearly understand the philosophy that is implied in.

I am in ignorance of philosophy and an ignorant child who is lacking in knowledge of the Yi. For my part, this treasury handed down from the ancient times thousands of years ago is so profound and unfathomable, and I cannot go into it and boast my courage to shoot off my mouth. Howerer, I have a friend, Professor Luo Zhiye, who has translated Yijing into English; he asked me to write a preface for it time and again, I cannot but manage to do what is beyond my ability and explain my verdict on it in a frank way. My ignorance of the Yi will in-

vite the scholars' scorn. Fortunately, there is a Chinese proverb: Nothing of what a child said is taboo. I am on the outside, an outsider's whispered comments will not be harmful, maybe it is advantageous. Do you know that he who said "there is no new clothes on the king's body" is a child?

Professor Luo Zhiye, followed professor Yen Qun to study Latin in his earlier years, is a scholar who well verses in both Chinese and western learning, and an intellectual so gentle and kind, buried himself in Chinese classics with confucian spirit. He had studied William Shakespeare and published more than ten criticisms on his works, he had translated some Tang poems and song ci (poem), revised and annotated the Chinese and English Mencius' Works, and he has published several important works: A History of West Literary Criticism, A History of American Philosophy. The Development of Today's Pragmatism, and his American Culture and American Philosophy will publish. Recently he has been engaged in translating Yijing into English. It is a difficult and valuable task. Foreigners pay an importance to it and have had several English translations; it will be necessary for them to have a translation by a Chinese scholar, which may help them make clear its meaning and significance. The language of Yijing is that of ancient China, it is very difficult for modern Chinese mind to understand it, so that, if a new translation by a careful and precise researcher is necessary, then I am willing to recommend Professor Luo Zhiye's translation to the west.

Wu Juntao

Thursday,

At four in the afternoon of the thirteenth day,

August, 1992

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