



英
释

国学经典 选读

主编◎侯先绒 刘胜兵

English Interpretation of
Chinese Classics:
Selected Readings



上海交通大学出版社
SHANGHAI JIAO TONG UNIVERSITY PRESS

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前言

在中国政治经济正在深刻影响世界历史的今天,建设文化强国,让中国文化走出去,已经成为提升我国竞争力和软实力的一项战略国策。作为国家文化教育、科学研究重镇的大学应当在文化传播中担任重要角色。高校学生作为国际交流不可忽视的一支生力军,对传播中国文化具有不可估量的作用。大学英语课程的主要目标之一是培养学生具有国际视野的跨文化能力。《英释国学经典选读》正是在这一形势下,本着学国学、讲经典、练英语、传文化的初心编撰而成的。

《英释国学经典选读》课题组从璨如星海的传统国学经典中精心选出《周易》《庄子》《论语》《中庸》《史记》《孙子兵法》《黄帝内经》和《聊斋志异》八部经典,既有百经之首、医之始祖,又有儒道瑰宝、兵学圣典,还有史家绝唱、短篇巨著,横贯历史长河,纵览上下数千年。不仅如此,这些国学经典均在不同历史时期为国内外译者屡次翻译推介,可见其在中国文化史和人类文明史上具有举足轻重的地位。课题组选择这些经典及其译文可以帮助学生体会经典的魅力、文化的影响力和翻译的创作力,为讲好中国故事、传播中国文化做好准备。

全书各单元从作品及选读简介入手,旨在让学生通过简介 Introduction 了解该著作在中国文化史上的地位和影响,然后设立学习目标(Learning Objectives),帮助学生以目标为导向进行学习,也有助于教师设计翻转课堂教学活动。课题组针对每部经典的多个今译本和英译本进行仔细对比甄选后,选择有代表性的今译本,和在国际国内接受度高的中国译者和西方译者各一篇英译本,与节选的原著(Selected Readings)组成每单元的阅读主体材料。为了提供更好的阅读体验,编者们对文中艰涩的古汉字和较难的英语单词都做了注释。

除此之外,每单元还设有中国哲学板块,就所选国学经典中涉及的哲学思想(Chinese Philosophy)做出英语阐释,帮助学生更好地用英语表达中国传统文化价值观中的精华部分。在练习部分(Practice),既安排了帮助学生学英语的经典词汇和翻译练习,又设计了促进学生文化思考的批判性思维问题。

教师在使用此书时可以先布置课前预习任务,包括简介、节选原文、今译本和两篇英译本,并安排教学小组做好课件进行课堂展示。在课堂上根据教学目标,一方面可以引导学生关注各译本对原著的不同解读,在学习英语的同时帮助学生认识翻译创作对文化传播的影响和再造功能;另一方面可以针对经典中蕴含的文化思想激发学生进行思考,结合国家的发展、社会的进步,探讨这些思想在当今时代的新的价值和意义。

本书是2016年中南大学精品教材立项建设教材,是大学英语高级阶段《英释国学经典选读》选修课教材。编者都是有着丰富教学经验的一线教师,有着深厚的应用语言学和翻译学学术涵养。第一



单元《周易》由侯先絨教授编写,第二单元《庄子》由陈晖老师编写,第三单元《论语》由欧阳婷(博士)编写,第四单元《中庸》由旷剑敏博士(在读)编写,第五单元《史记》由王昱老师博士(在读)编写,第六单元《孙子兵法》由吴莎(博士)编写,第七单元《黄帝内经》由刘胜兵副教授编写,第八单元《聊斋志异》由袁圆(博士)编写。在编撰过程中大家数次组织研讨,从指导思想、编写理念到选材、体例都进行了深入的交流,在这个思维碰撞的过程中每个人都获益良多。所选材料确定后在选修课上试用了初稿,从各个方面收集了教与学的反馈意见,进行了有针对性的修改。每位成员在成书过程中严谨细致、努力奉献的学术精神令人振奋。

在编写过程中我们还得到了多位专家和同行的支持和帮助。彭金定、李清平、鄢宏福和傅晓燕等专家和老师在教材设计、选材、推荐出版等方面给予了大力支持和帮助。本教材在交稿前有幸得到北京外国语大学孙有中教授的指导和中南大学范武邱教授的亲自审订。孙教授对教材提出了非常中肯的修改意见和建议,范教授彭教授亲自进行修改。三位专家为教材质量把住最后的关口。在此,我们致以诚挚的感谢!在交付出版的过程中,我们一直得到出版社编辑的帮助和鼓励。对于他们的贡献和付出,在此一并表示感谢。此外,本教材的编撰和出版还得到了中南大学本科生院“2016年中南大学教材立项”资助和中南大学外国语学院省级重点学科“外国语言文学”基金资助,在此我们对中南大学本科生院和外国语学院的大力支持致以诚挚的感谢!

在编写过程中,我们无时无刻不感恩生长在这个有着浓厚文化底蕴的文明国度,无时无刻不感念先祖们闪耀的智慧和前辈译者们的卓越贡献。如果本书能给读者提供传播中国文化、用英语讲好中国故事的学习和参考材料,为中国文化走出去贡献一份绵薄之力,我们将倍感欣慰。

鉴于编者水平、时间和经验等方面的因素,虽已竭尽全力,但错漏之处恐难避免。祈请读者朋友不吝赐教,我们将不胜感激。

《英释国学经典选读》课题组

2018年4月

于中南大学外国语学院

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Unit 1

The Zhou Book of Change^①

Introduction

The Zhou Book of Change, also translated as, *The Classic of Changes* (*Yijing*), *Changes of the Zhou* (*Zhouyi*), *I Ching*, etc. is hailed as a book of wisdom as well as the source of *Dao* (or Way) and the origin of Chinese Classics. It consists of 64 hexagrams (*gua*) and the related texts as the Ten Wings (*Shiyi*). The hexagrams, formed by combinations of 2 trigrams (also *gua*), are composed of 6 lines (*yao*) each arranged one atop the other in vertical sequence and read from bottom to top. Each line is either solid (*yang*—) or broken (*yin*--). Each hexagram is accompanied basically by a hexagram name (*guaming*), a hexagram statement (*guaci*), and a line statement (*yaoci*) for each of the 6 lines.

One of the Ten Wings, On the Trigrams, also translated as Explaining the Trigrams (*Shuogua*), is a treatise on the origin and use of the *The Zhou Book of Change* and on the nature and meaning of the 8 classic trigrams (*bagua*), the permutations of which form the 64 hexagrams. Understanding On the Trigrams is quite helpful for the understanding of *The Zhou Book of Change*. Hence the selected reading in this unit.

Learning Objectives

After learning this unit, you will be able to

1. learn generally about the content and the genre of *The Zhou Book of Change*;
2. understand deeply the schema and the symbolic meaning related to each of the eight trigrams;

① The original text of *Shuogua* and its modern Chinese version in this unit are excerpted from *Zhouyi* interpreted by Huang Shouqi and Zhang Shanwen published by Shanghai Classics Publishing House in 2007. English version 1 (On the Trigrams) in this unit is excerpted from *The Zhou Book of Change* translated by Fu Huisheng which was published by Hunan People's Publishing House in 2008, while English version 2 (Explaining the Trigrams [Shuogua]) is excerpted from *The Classic of Changes—A New Translation of the I Ching as Interpreted by Wang Bi* translated by Richard John Lynn which was published by Columbia University Press in 1994.



3. interpret critically the texts of *On the Trigrams* in English;
4. explore the traditional Chinese philosophy out of the selected treatise *On the Trigrams*.

Selected Readings

说卦传

第一章

◆【原文】

昔者圣人之作《易》也，幽赞于神明而生蓍，参天两地而倚数，观变于阴阳而立卦，发挥于刚柔而生爻，和顺于道德而理于义，穷理尽性以至于命。

蓍[shī] 名词，(植)蓍草

参[sān] 数词，同“叁”[sān]，即“三”

◆【今译】

从前圣人创作《周易》的时候，凭着精深的智虑赞祝神奇光明的造化而创造出用蓍草来揲筮的方法，于是采取天的“三”数与地的“两”数而建立阴阳奇偶数的象征(来配合蓍占)，并且观察天地阴阳的变化规律而演算成立卦形，发动挥散卦中刚柔两画而产生各爻的变迁，然后和谐顺成其道德而运用合宜的方法治理天下，又能穷极奥理，尽究万物的性质，以至通晓自然命运。

◆【Version 1】

On the Trigrams

Chapter One^①

Of old when the **sages** wrote *The Zhou Book of Change*, they silently prayed to the bright and miraculous nature and produced **yarow stalks** for **divination**. At the same time they used heavenly and earthly numbers such as three and two to **signify** odd and even numbers. They operated to produce the trigrams through observation of changes of yin and yang and elaborated **alternation** of the firm line and the yielding line to **manifest** changes of lines. Then the sages associated them harmoniously with the ways and virtue of heaven and earth and applied the principles of change

① As for the number of chapters in the treatise *On the Trigrams*, there are different divisions in history with various versions. Of the selected readings, it is divided into 11 chapters while in other versions it is not the case, for example, Feng Guochao (2016) divides it into 6 chapters. As for the translation of the chapter numbers, in some of the versions, they are translated as “Chapter 1” to “Chapter 11” (as in Fu Huisheng, 2008), while in other versions, they may be just numbered as “1” through “11” (as in Richard John Lynn, 1994).



appropriately to the rule of the land, thus they attained a thorough mastery of the **esoteric** principles, a full knowledge of nature of all things of creation and even fate.

sage /seɪdʒ/ *n.* *literary* someone, especially an old man, who is very wise 圣人; 贤人; 哲人

yarrow /'jærəʊ/ *n.* a widely naturalized strong-scented Eurasian composite herb (*Achillea millefolium*) with finely dissected leaves and small (usually white) corymbose flowers 蓍草

stalk /stɔ:k/ *n.* a long narrow part of a plant that supports leaves, fruits, or flowers (植物的)茎, 秆; (支持叶子、果实和花的)梗, 柄

divination /ˌdɪvəˈneɪʃən/ *n.* the ability to say what will happen in the future, or the act of doing this 预测; 占卜

signify /'sɪgnɪfaɪ/ *vt.* to represent, mean, or be a sign of something 表示; 意味; 预示

alternation /ˌɔ:ltnəˈneɪʃən/ *n.* successive change from one condition or action to another and back again repeatedly 交替; 轮流; 间隔

manifest /'mænəfest/ *vt.* *formal* to show a feeling, an attitude, etc. 证明, 表明; 显示

esoteric /ˌesəˈterɪk/ *adj.* known and understood by only a few people who have special knowledge about something 秘传的; 限于圈内人的; 难懂的

◆ [Version 2]

Explaining the Trigrams

(Shuo gua)

1. In the distant past, the way the sage made the *Changes* is as follows: He was mysteriously assisted by the gods (*shenming*, literally, “the numinous and the bright”) and so initiated the use of yarrow stalks. He made Heaven three and Earth two and so provided the numbers with a basis. He observed the changes between yin and yang and then established the trigrams. As the trigrams are begun and are **dispersed** through the movement of the hard and soft lines, he initiated the use of such lines. He was in complete **accord** with the Dao and with Virtue, and the principles involved **conform** to rightness. He exhausted principles to the utmost and dealt thoroughly with human nature, and in doing so arrived at the workings of fate.

disperse /dɪˈspɜ:s/ *v.* 1. if a group of people disperse or are dispersed, they go away in different directions 驱散; 散开 2. if something disperses or is dispersed, it spreads in different directions over a wide area 使分散; 扩散

accord /əˈkɔ:d/ *n.* *formal* a situation in which two people, ideas, or statements agree with each other 符合; 一致; 协议; 自愿

conform /kənˈfɔ:m/ *vi.* 1. to behave in the way that most other people in your group or society behave 守规矩 2. to obey a law, rule, etc. (与法律、愿望等)相符合



第二章

◆【原文】

昔者圣人之作《易》也，将以顺性命之理。是以立天之道曰阴与阳，立地之道曰柔与刚，立人之道曰仁与义。兼三才而两之，故《易》六画而成卦；分阴分阳，迭用柔刚，故《易》六位而成章。

◆【今译】

从前圣人创作《周易》的时候，是用它来顺合万物的性质和自然命运的变化规律。所以确立天的道理有“阴”和“阳”两方面，确立地的道理有“柔”和“刚”两方面，确立人的道理有“仁”和“义”两方面。（作《易》者）兼合（三画的八卦符号中）天地人的象征而每两卦相重，所以《周易》卦体必须具备六画才形成一卦；六画又分阴位阳位，更迭运用柔爻和刚爻来布局，所以《周易》的卦体必须具备六位才蔚成章理。

◆【Version 1】

Chapter Two

Of old when the sages wrote *The Zhou Book of Change*, they intended to **simulate** obediently the principles of nature and fate of all things of creation. Therefore, they set alternation of yin and yang as the way of heaven, alternation of yieldingness and firmness as the way of earth and benevolence and righteousness as the way of man. They doubled the eight trigrams of the three **cardinal** ways into different combinations of the sixty four hexagrams. Therefore, in *The Zhou Book of Change*, one hexagram consists of six lines. The six lines are subdivided into three pairs of yin and yang positions and distributed with alternation of yielding and firm lines, therefore, a hexagram of six lines in *The Zhou Book of Change* forms a pattern.

simulate /'sɪmjələt/ vt. to make or produce something that is not real but has the appearance or feeling of being real 模拟

cardinal /'kɑːdɪnəl/ adj. (only before noun) very important or basic 首要的

◆【Version 2】

2. In the distant past, the way the sages made the *Changes* was as follows: It was to be used as a means to stay in accord with the principles of nature and of fate. It was for this reason that they determined what the Dao of Heaven was, which they defined in terms of yin and yang, what the Dao of Earth was, which they defined in terms of hard and soft, and what the Dao of Man was, which they defined in terms of benevolence and righteousness. They brought these three powers together and doubled them; this is why the *Changes* forms its hexagrams out of six lines.



They provided yin **allotments** and yang allotments, so their functions alternate between soft and hard; this is why the *Changes* forms its patterns out of six positions.

allotment /ə'lɒtmənt/ *n.* the act of distributing by allotting or apportioning 分配

第三章

◆【原文】

天地定位，山泽通气，雷风相薄，水火不相射，八卦相错。数往者顺，知来者逆，是故《易》逆数也。

射[yì] 动词，厌弃

◆【今译】

天地设定上下配合的位置，山泽一高一低气息流通，雷风各自与动以交相潜入应和，水火异性不相厌弃而相资助：八卦就是这样（既对立又统一地）互相错杂。（掌握这种对立统一的运动规律），欲明过去的事理可以顺着推算，欲晓将来的事理可以逆着推知，（将来的事理隐奥难测），所以《周易》的主要功用是逆推来事。

◆【Version 1】

Chapter Three

Heaven and earth determine their own positions; mountain and lake **interchange** with each other through air and vapor; thunder rumbles and wind blows, they echo and mix with each other; fire and water are not opponents but assistants to each other; and the eight trigrams **mingle** in a unity of opposites. A mastery of the principles of change in *The Zhou Book of Change* enables one to trace back and understand the history and to predict and know what will happen in the future. Therefore, the main function for *The Zhou Book of Change* is to predict the future.

interchange /ˌɪntə'tʃeɪndʒ/ *v.* to put each of two things in the place of the other, or to be exchanged in this way 互换

mingle /'mɪŋɡəl/ *v.* if two feelings, sounds, smells etc. mingle, they mix together with each other 混合

◆【Version 2】

3. As Heaven (*Qian*, Pure Yang) and Earth (*Kun*, Pure Yin) establish positions, as Mountain (*Gen*, **Restraint**) and Lake (*Dui*, Joy) **reciprocally circulate** material force, as Thunder



(*Zhen*, Quake) and Wind (*Sun*, **Compliance**) give rise each to the other, and as Water (*Kan*, Sink Hole) and Fire (*Li*, Cohesion) do not fail to complement each other, the eight trigrams combine with one another in such a way that, to reckon the past, one follows the order of their progress, and, to know the future, one works backward through them. Therefore, the Changes allow us to work backward (from the future) and reckon forward (from the past).

restraint /rɪ'streɪnt/ *n.* rules or conditions that limit or restrict someone or something 限制
reciprocally /rɪ'sɪprəkli/ *adv.* in a mutual or shared manner 相互地;相反地;互惠地
circulate /'sɜ:kjəleɪt/ *v.* to move around within a system, or to make something do this 循环
compliance /kəm'plaɪəns/ *n.* *formal* when someone obeys a rule, agreement, or demand 顺从;服从

第四章

◆【原文】

雷以动之，风以散之；雨以润之，日以烜之；艮以止之，兑以说之；乾以君之，坤以藏之。

之[zhī] 代词，指代万物
 烜[xuān] 动词，晒干
 说[yuè] 动词，同“悦”

◆【今译】

(震为)雷用来振奋鼓动万物，(巽为)风用来散布流通万物；(坎为)雨水用来滋润万物，(离为)太阳用来干燥万物；艮(为山)用来抑止万物，兑(为泽)用来欣悦万物；乾(为天)用来君临万物，坤(为地)用来处藏万物。

◆【Version 1】

Chapter Four

Thunder **invigorates** all things of creation, wind scatters them, rain **moistens** them, the sun dries them, mountain stops them, lake pleases them, heaven **reigns** over them and earth **hoards** them up.

invigorate /ɪn'vɪɡəreɪt/ *vt.* if something invigorates you, it makes you feel healthier, stronger, and have more energy 鼓舞;增加活力
moisten /'mɔɪsən/ *vt.* to make something slightly wet 弄湿;使……湿润
reign /reɪn/ *v.* to rule a nation or group of nations as their king, queen, or emperor 在位统治



hoard /hɔ:d/ (also hoard up) v. to collect and save large amounts of food, money, etc. especially when it is not necessary to do so 贮藏

◆ [Version 2]

4. It is by Thunder (*Zhen*, Quake) that things are caused to move, by Wind (*Sun*, Compliance) that they are dispersed, by the Rain (*Kan*, Sink Hole, i. e., Water) that they are moistened, by the Sun (*Li*, Cohesion, i. e., Fire) that they are dried, by Restraint (*Gen*) that they are made to stop, by Joy (*Dui*) that they are made happy, by Pure Yang (*Qian*, i. e., Heaven) that they are provided with a sovereign, and by Pure Yin (*Kun*, i. e., Earth) they are harbored.

第五章

◆ 【原文】

帝出乎震，齐乎巽，相见乎离，致役乎坤，说言乎兑，战乎乾，劳乎坎，成言乎艮。万物出乎震，震东方也。齐乎巽，巽东南也；齐也者，言万物之絜齐也。离也者，明也，万物皆相见，南方之卦也；圣人南面而听天下，向明而治，盖取诸此也。坤也者，地也，万物皆致养焉，故曰致役乎坤。兑，正秋也，万物之所说也，故曰说言乎兑。战乎乾，乾西北之卦也，言阴阳相薄也。坎者，水也，正北方之卦也，劳卦也，万物之所归也，故曰劳乎坎。艮，东北之卦也，万物之所成终而所成始也，故曰成言乎艮。

帝[dì] 名词，(主宰大自然生机的)元气

◆ 【今译】

主宰大自然生机的元气使万物出生于(象征东方和春分的)震，生长整齐于(象征东南和立夏的)巽，纷相显现于(象征南方和夏至的)离，致力用事于(象征西南和立秋的)坤，成熟欣悦于(象征西方和秋分的)兑，交配结合于(象征西北和立冬的)乾，勤勉劳倦于(象征北方和冬至的)坎，最后成功而又重新萌生于(象征东北和立春的)艮。万物出生于震，因为震卦是象征(万物由以萌生的)东方。生长整齐于巽，因为巽卦是象征(万物和顺生长的)东南方；生长整齐，是说万物的成长状态整洁一致。离卦是光明的象征，万物都旺盛而纷相呈现，这是代表南方的卦；圣人坐北朝南而听政于天下，面向光明而治理事务，大概是吸取了这一卦的象征吧。坤卦，是地的象征，万物都致力养育于大地，所以说致力用事于坤。兑卦，象征正秋时节，万物成熟欣悦于此时，所以说成熟欣悦于兑。交配结合于乾，乾卦是象征西北(阴方)的卦，说明阴阳于此交相潜入应和。坎卦，是水的象征，是代表正北方的卦，又是代表勤勉劳倦的卦，万物劳倦必当归藏休息，所以说勤勉劳倦于坎。艮卦是象征东北(终而复始之位)的卦，万物于此成就其终而更发其始，所以说最后成功而又重新萌生于艮。

◆ [Version 1]

Chapter Five

The **primordial** qi of all things of creation **permeating** in nature begins to take shape in the



direction and season of the Zhen trigram (a symbol of east and spring **equinox**), they grow evenly in the direction and season of the Xun trigram (a symbol of southeast and the beginning of summer), manifest themselves in the direction and season of the Li trigram (a symbol of south and summer **solstice**), dedicate themselves to full development in the direction and season of the Kun trigram (a symbol of southwest and the beginning of autumn), enjoy maturity in the direction and season of Dui trigram (a symbol of west and autumn equinox), **copulate** in the direction and season of the Qian trigram (a symbol of northwest and the beginning of winter), work diligently in the direction and season of the Kan trigram (a symbol of north and winter solstice), finally they complete their cycles and start a new life in the direction and season of the Gen trigram (a symbol of northeast and spring equinox^①). All things of creation are born in the direction of the Zhen trigram, which is a symbol of east. They grow evenly in the direction of Xun trigram, which is a symbol of southeast. Even growth here means all things of creation grow **exuberantly** in the same height. The Li trigram symbolizes light. All things of creation thrive in full and it is a trigram in the direction of south. The sages faced the south and received audience under heaven. They faced light and ruled the land, and perhaps drew inspiration from this trigram. The Kun trigram is a symbol of earth, all things of creation grow and thrive fully on earth, therefore, they dedicated themselves to growth in the direction of the Kun trigram. The Dui trigram symbolizes the season of autumn, all things of creation become ripe and joyful, and thus they are ripe and joyful in the direction of the Dui trigram. Copulation between yin and yang takes place in the direction of the Qian trigram. The Qian trigram symbolizes the direction of northwest, a time that yin and yang penetrate and mix with each other. It symbolizes hard work and exhaustion. All things of creation come to a rest after hard work, thus they work hard and become exhausted in the direction of the Kan trigram. The Gen trigram symbolizes the direction of northeast, when all things of creation complete their cycles and start for a new one. Therefore, they succeed in the end and start a new life in the direction of the Gen trigram.

primordial /praɪ'mɔːdiəl/ *adj.* *formal* existing at the beginning of time or the beginning of the Earth 原始的;远古的

permeate /'pɜːmiət/ *vi./vt.* (liquid, gas, etc.) to enter something and spread through every part of it (液体、气体等)渗透,渗入;弥漫(于)

equinox /'iːkwənɒks/ *n.* one of the two times in a year when night and day are of equal length 昼夜平分日(指春分或秋分)

solstice /'sɒlstɪs/ *n.* the time when the sun is furthest north or south of the equator 至,至日;至点 the summer/winter solstice (= the longest or shortest day of the year) 夏至/冬至

copulate /'kɒpjəleɪt/ *v.* *technical* to have sex 交配;交媾

① Here “spring equinox” should be “beginning of spring”.



exuberant /ɪgˈzju:bərənt/ *adj.* happy and full of energy and excitement 繁茂的;生气勃勃的, 溢的

◆ [Version 2]

5. The Divine Ruler (*shangdi*) comes forth in *Zhen* (Quake) and sets all things in order in *Sun* (Compliance), makes them visible to one another in *Li* (Cohesion, i. e. , Sun, Fire), gives them maximum support in *Kun* (Pure Yin, i. e. , Earth), makes them happy then in *Dui* (Joy), has them do battle in *Qian* (Pure Yang), finds them thoroughly worn out in *Kan* (Water Hole), and has them reach final maturity in *Gen* (Restraint).

The **myriad** things come forth in *Zhen* (Quake); *Zhen* corresponds to the east. They are set in order in *Sun* (Compliance); *Sun* corresponds to the southeast. “Set in order” means that they are fresh and neat. *Li* (Cohesion, Fire, i. e. , the sun) here means brightness. That the myriad things are made visible to one another here signifies that this is the trigram of the south. The fact that the sage (king) faces the south to listen to the whole world and that he turns toward the brightness there to rule is probably derived from this. *Kun* (Pure Yin, Earth) here means the Earth. The myriad things all are nourished to the utmost by it. This is why it says: “gives them maximum support in *Kun*.” *Dui* (Joy) here means autumn at its height, something in which the myriad things all find cause to rejoice. This is why it says: “makes them happy then in *Dui*.” (As for) “has them do battle in *Qian*,” *Qian* here is the trigram of the northwest, so this signifies where yin and yang exert pressure on each other. *Kan* (Sink Hole) here means water. It is the trigram of due north. It is the trigram of **wearisome** toil. It is here that the myriad things all find refuge. This is why it says: “finds them thoroughly worn out in *Kan*.” *Gen* (Restraint) is the trigram of the northeast. It is here that the myriad things reach the end of their development, but it is also the beginning of that development. This is why it says: “has them reach final maturity in *Gen*.”

myriad /ˈmɪriəd/ *adj.* (usually before noun) *written* very many 无数的;种种的

wearisome /ˈwɛərɪsəm/ *adj.* *formal* making you feel bored, tired, or annoyed 使疲倦的;使厌倦的;乏味的

第六章

◆ 【原文】

神也者，妙万物而为言者也。动万物者莫疾乎雷，桡万物者莫疾乎风，燥万物者莫燥乎火，说万物者莫说乎泽，润万物者莫润乎水，终万物始万物者莫盛乎艮。故水火相逮，雷风不相悖。山泽通气，然后能变化，既成万物也。

神[shén] 名词，神奇，此处指大自然运化规律的神奇功能