



(汉英对照)

图说周易

A Bilingual Reading of the I Ching with Illustrations

谢祥荣◎著

魏全凤 冯斗 任运忠 陈玉堂◎译

李华培◎绘图



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易经文化

是中国文化之根

诸子百家之源

在我国文化传统的历史进程中

曾经发生过导向性与标志性的重大作用

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thunder, wind, water, mountain and earth. With analogy and association, they can signify more substances. For example, Qian resembles heaven, father, king, jade, gold, stallion, not while Kun refers to earth, mother, earth, etc., country, crowd, literacy, chariot, cow, etc.



前 言

本书是根据《周易见龙》原著改编的。

《周易见龙》是谢祥荣教授关于《易经》的社会、历史、哲学、文化汇解与评析的学术专著。由于《易经》文字古奥，解读中引用古典文献较多，不便阅读，不少易学爱好者希望能改写出一个简明易懂的通俗版本，让更多的人能够读懂。现在这本《图说周易》便是为适应这一要求由谢祥荣教授亲自改写而成的。为便于阅读，此处先作一些必要的说明：

(1) 卦与爻。

卦就是 ☰ 乾、☱ 兑、☲ 离、☳ 震、☴ 巽、☵ 坎、☶ 艮、☷ 坤这八个卦符，通常称为“八卦”，它们分别象征天、泽、火、雷、风、水、山、地这八种最大的自然物、自然力。通过类比联想还可以象征更多的事物，例如：乾象天、父、君、玉、金、马、木果……坤象地、母、布、釜、国、众、文、舆、牛……



Preface

The book is a simplified version adapted from *Discovering Loong from Zhou Yi* by Prof. Xie Xiangrong, which is a book interpreting and commenting on the social, historical, philosophical and cultural aspects of Chinese classics *Zhou Yi*. Due to the abstruse and the obscure expression in the book, and lots of quotes from ancient Chinese classics in our explanation, the book seems rather difficult for *Yi Jing* learners. Many readers expect a simpler adapted version to make it more publicized. Here comes the simplified edition by Prof. Xie Xiangrong himself to meet the request of them. The following is the brief introduction to facilitate the reading and researching on *Yi Jing* texts and interpretations:

(1) Trigrams and Lines

Trigrams (Gua in Chinese) are the eight symbols of ☰ Qian, ☷ Dui, ☲ Li, ☵ Zhen, ☴ Xun, ☶ Kan, ☳ Gen, ☱ Kun, which are called “Eight Trigrams”. They symbolize the eight major natural substances with their forces including heaven, lake, fire, thunder, wind, water, mountain and earth. With analogy and association, they can signify more substances. For example, Qian resembles heaven, father, king, jade, gold, stallion, nut, while Kun refers to earth, mother, cloth, axe, country, crowd, literacy, chariot, cow, etc.



图说周易

(汉英对照)

八卦各自具有不同的性能：乾健、兑说、离丽、震动、巽入、坎陷、艮止、坤顺等。将八卦两两相重为64个重卦，就可以象征成百上千以至万事万物。

组成卦象的横线是“爻”，“—”叫阳爻，“--”叫阴爻。一个卦由3个爻或6个爻组成，按从下到上的顺序，最下的爻叫初爻，最上的爻叫上爻，中间的爻叫中爻或依次称为二、三、四、五爻。

(2) 卦辞、爻辞与爻题。

《易经》每一个卦符后面系属的文字叫卦辞。例如：“乾。元亨。利贞。”便是 ☰ 乾卦的卦辞；“坤。元亨。利牝马之贞。君子有攸往，先迷后得主。利西南得朋，东北丧朋，安贞吉。”便是 ☷ 坤卦的卦辞。



Preface

A Colossal Reader of *Zhu Yi* with Illustrations

The eight trigrams have different natures: Qian is strength, Dui is speaking, Li is brightness, Zhen is moving, Xun is entering, Kan is falling, Gen is stopping, Kun is obedience... To superpose the eight trigrams with one another, 64 hexagrams are formed to signify hundreds and thousands of things.

The line is called “Yao” in Chinese, with the solid one Yang Line, and the broken one Yin Line. Every “Gua” consists of three lines (trigram) or six lines (hexagram), including the first line, the second line, the third line, the fourth line, the fifth line and the top line from bottom up in sequence.

(2) Statement of Hexagrams, Statement and Title of Lines

In *Yi Jing* the words attached to the symbol are the statement of the hexagram. For example:

“Qian. The divination is conducted at the supreme sacrificial ceremony. It is advantageous divination,” is the statement of Hexagram *Qian* ䷀.

“Kun. The divination is conducted at the supreme sacrificial ceremony. It is advantageous divination for issues related to mares. The noble man has to find a better settlement. First he is at a loss, and then he finds a good place to settle down. It is advantageous for him to get friends in the southwest, but he will lose friends in the northeast. The divination shows auspiciousness to settle at a peaceful living place,” is the statement of Hexagram *Kun* ䷁.



图说周易

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《易经》卦符的每一爻后面系属的文字叫作爻辞。例如：乾初九的“潜龙。勿用”。便是乾卦初爻的爻辞。坤初六的“履霜，坚冰至”。便是坤卦初爻的爻辞。

初九、九二、九三、九四、九五、上九，和初六、六二、六三、六四、六五、上六都叫爻题。

“初、二、三、四、五、上”表明这一爻在卦中从下到上所在的位置，“九、六”表明这一爻是动爻，也就是可变之爻。因为按照周易筮法，第一步要“筮数定爻”，便是用50根蓍草进行揲数（四四数之取其余数），经过揲取，得出余数为六、七、八、九，其中“七、八”为少阳、少阴，是不变之数，是为静爻。“六、九”为老阴、老阳，是可变之数，是为动爻。周人尚变，习惯上都以动爻定占，而不用静爻，所以爻题便只有“九、六”而没有“七、八”了。

（3）对《易经》文本的解读。

《易经》文本是以“八卦”为核心的符号系统与相应的卦、爻辞为主体的文字系统共同组成的，两个系统分别运用了多重的认知方式和思维模式，比如直觉感应、象数思维、理性思维、类比隐喻等。两个系统互释互补，构成了文本精彩而深刻的丰富内涵。



The words attached to every line are called statement of lines. For example: “Loong is hidden. No action should be taken,” is the statement of the first line of Qian while “One is treading on hoarfrost. The solid ice is coming,” is the statement of the first line of Kun.

Then “Nine 1st, Nine 2nd, Nine 3rd, Nine 4th, Nine 5th, Top Nine, and Six 1st, Six 2nd, Six 3rd, Six 4th, Six 5th, and Top Six” are called the title of the lines.

“1st, 2nd, 3rd, 4th, 5th, Top/6th” shows the position of each line in the hexagram, among which “Nine and Six” means this line is changing. According to the method of divination in *Yi Jing*, the first step is “Divination by Number”: to get remnants of 6, 7, 8, and 9 from 50 yarrows divided by 4, among which 7 and 8 are *Young Yang* and *Young Yin*, which are static, unchangeable, meanwhile 6 and 9 are *Old Yin* and *Old Yang*, which are dynamic, and changeable. People in Zhou Dynasty preferred changing so they decided the divination results according to the very dynamic line rather than the static one. So Six and Nine are used as the title of lines.

(3) Interpretation of *Yi Jing* Text

Yi Jing consists of image system of 64 hexagrams and corresponding language system to interpret hexagrams and lines. The two systems use multiple cognitive and reasoning methods respectively, such as intuition induction, image-number counting, rational abduction, analogy and metaphor, etc. The two systems interpret and complement mutually to constitute the amazing and profound implication.



《易经》文本中的64个重卦大体上可以看成一个个不同的时空场，卦象就是不同的事物发生、发展、运动、变化过程的时空描述；卦辞、爻辞，便是这一过程的不同阶段、不同条件下应取的最佳抉择的因果描述。

例如：“☰乾。元亨。利贞。”

☰这个卦下乾上乾两乾相重，是天体运行之象。这便是一种时空状态的描述。

天体的性能光明崇高，运行刚健不息，足以化生万物。“元亨。利贞”是大吉大利之意，这种行为取向性的价值评判，便属于因果性的描述了。

☰乾卦各爻都是阳刚之爻，有龙星运行之象。

“初九 潜龙。勿用。”

“潜龙”表示龙星潜伏未见的冬季，这是时空状态的描述。

“勿用”是不可以起用行事之意，这种行为取向性的价值评判，便属于因果性的描述了。



Preface

A Qilin is a symbol of good luck and is often used in Chinese art and literature.

Generally, the 64 hexagrams can be seen as different space-time fields, wherein the images are the description of beginning, development, moving and changing of things, while the statements of hexagrams and lines present the optimal choice according to cause and effect on different stages and conditions.

For example: “☰ Qian. The divination is conducted at the supreme sacrificial ceremony. It is advantageous divination.”

This is double trigram of Qian symbolizing the space-time image of the movement of heavenly bodies.

Heavenly bodies feature brightness and sublimity, unceasing and strong in movement, which is able to generate and change all things. The statement “The divination is conducted at the supreme sacrificial ceremony. It is advantageous divination,” means being supreme auspiciousness and advantage, which is the value judgement of behavioral orientation.

Every line of Qian ☰ is masculine, alike with the image of stars.

In “Loong is hidden. No action should be taken”, “The hidden Loong” shows incubative winter, as its space-time condition.

“No action should be taken” is a value judgement on behavioral orientation meaning you can’t take any action.



图说周易

(汉英对照)



类似这样，乾九二、九三、九四、九五到上九，便是以龙星的初现、显现、跃升、飞天至顶以至于下旋，象征君子的成长过程，从素质培养、才学积累、勤奋实践、开拓进取达到位高权重以至出现过失时应行的正道的系统性描述。

这一过程显然充分体现了为君为长者应有的品格风范，《易经》正是以其展示“为君之道”，并将之列为诸卦之首。

这样，坤、屯、蒙、需……每个卦都依据某一类事物发展变化的规律，阐明人们在不同条件下应有的行为抉择的道理。例如：

䷁ 坤卦以大地有博厚顺成之象，《易经》便用以展示“为臣之道”；

䷅ 讼卦有水天相违之象，《易经》便用以展示“争讼之道”；

䷆ 师卦有行师布阵之象，《易经》便以之展示“兵争之道”；

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Preface

A Colossal Reader of Zhu Yi with Illustrations

Similarly, Nine 2nd, Nine 3rd, Nine 4th, Nine 5th, and Top Nine of Qian show the Loong-like star emerging, appearing, soaring, flying and even falling, to symbolize systematically the growing process of a noble man from cultivation, accumulation, exertion, exploration, completion and even the adjusting orientation following improper behaviors.

It is evident that the process reveals completely that the virtue and example as a king or an elder, which is exactly the reason that Qian is set as priority to demonstrate the way on “how to be the noble”.

In the same way, Kun, Zhun, Meng, Xu... Each hexagram illustrates the behavioral choice on different conditions according to the beginning, developing and changing rule of a certain thing. For example,

Kun ☷ has the image of generosity and forbearance of earth, so it is analogized as the way of being a servant;

Song ☵ has the image of resistance of water against heaven, so it is used to reveal the way in lawsuit;

Shi ☶ has the image of leading an army, so it is used to manifest how to battle for triumph.

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《易经》64卦，涉及农田劳作、山泽渔猎、商业交往、舟车行旅、军事征战、封邑建国、邦国交往、隐遯言说、修房立舍、婚丧嫁娶、祭祀朝觐、医乐文教以及道德人格的培养等，涵盖了社会生活的方方面面，其中展示的道理，全面地体现了当时的礼制规范。因此可以说，它既是一部历史文化的百科全书，也是指导当时社会生活的百科教材。

《周易见龙》依据历史与逻辑相统一的原则，将《易经》文本所揭示的种种道理和行为准则归纳为九个方面加以探讨，这便是该书下篇九章所述的九条大道：

- 1) 德合天地之道——乾、坤；
- 2) 立国经邦之道——屯、蒙、需、旅、丰、颐、小畜、大畜、大有；
- 3) 崇德广业之道——比、讼、噬嗑、临、观、泰、否；
- 4) 临难用众之道——睽、习坎、同人、离、随、师、困；
- 5) 革故鼎新之道——履、蹇、豫、谦、井、萃、升、晋、遯、明夷、革、鼎、震；
- 6) 戡乱定鼎之道——剥、夬、损、益、蛊；
- 7) 人文化成之道——咸、姤、渐、归妹、家人、解、大过、小过、大壮、涣；
- 8) 中和内美之道——贲、艮、恒、无妄、复、巽、节、兑、中孚；
- 9) 成终成始之道——既济、未济。



Preface

A Gifted Reader of Zhu Yi with Illustrations

The 64 hexagrams concerns farming, fishing, hunting, trading, travelling, fighting, state establishing, mutual communication, escaping, house building, marrying, worshiping, cultivation, and moral fostering, which cover all aspects in all walks of life. The way in it reveals the ritual regulations in that age. So it is safe to say, *Yi Jing* is an encyclopedia on history and culture, even a text book on the social life of that time as well.

In the following, the truthful principle and behavioral maxim are set into nine categories to explain and analyze according to history and logic jointly:

- 1) Follow the *Dao* of the Heaven and the Earth: Qian, Kun;
- 2) Establish and Rule: Zhun, Meng, Xu, Lü, Feng, Yi, Xiaoxu, Daxu, Dayou;
- 3) Advocate Morality and Promote Production: Bi, Song, Shihe, Lin, Guan, Tai, Pi;
- 4) Motivate Mass People in Difficulty: Kui, Xikan, Tongren, Li, Sui, Shi, Kun;
- 5) Discard the Old and Establish the New: Lü, Jian, Yu, Qian, Jing, Cui, Sheng, Jin, Dun, Mingyi, Ge, Ding, Zhen;
- 6) Quell Rebellion and Keep Peace: Bo, Guai, Sun, Yi, Gu;
- 7) Shape Culture and Civilization: Xian, Gou, Jian, Guimei, Jiaren, Jie, Daguo, Xiaoguo, Dazhuang, Huan;
- 8) Advocate Inner Beauty: Bi, Gen, Heng, Wuwang, Fu, Xun, Jie, Dui, Zhongfu;
- 9) Start well and End well: Jiji, Wei ji.



(4)《易经》在历史文化上的重要地位。

《易经》是“八卦文化”从“伏羲画卦”开始，历经神农、黄帝、尧、舜时期及夏、商直至周初数千年文明发展的集大成之作，可以说是中国文明发生、发展过程的一份忠实记录，对中国乃至世界历史进程的研究都具有深刻而重大的意义。

例如：《周易见龙》上篇对“八卦文化”的探讨，阐明了“八卦”是原始巫术文化从“象意型巫术”发展到“符号崇拜”阶段的一种巫术符号。世界各民族的原始文化同样都经历了这一发展阶段，只不过符号有所不同。

一方面，最初出现的都是受到人们广泛崇拜，在巫术活动中需要与之沟通的自然物或与部族图腾相关的符号，随着“万物有灵”观念的发展，许多崇拜物被拟人化而形成了“神灵性符号崇拜”。世界上的许多民族在这种“神灵性符号崇拜”的基础上形成了最初的“原始宗教”，进入文明时代便形成了体系化宗教，进而促成了历史上成千年的宗教统治。