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易象德治思想意蕴发微

On moral-governing thought expressed  
through divinatory symbols

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## 内容提要

本文主要探讨了《周易》通过易象所表达的德治思想。全文共分为五大部分：引论；德治的途径：君子修德；德的内容：谦虚、诚信、循礼；德政的实施：民本和慎刑以及易象的妇德观、余论等内容。

在引论部分，本文阐述了选题缘起与研究现状、选题的价值与意义、论文的研究方法、易象德治思想发秘等问题。作者认为，《周易》是中华文化中的一部重要元典，被儒家称为“群经之首”，被道家称为“三玄之冠”，是中国文化的“大道之源”，称为中国文化的源头活水。在中国漫长的封建社会之中，《周易》一直被尊奉为神圣的经典。在《周易》经传的文本里，有很多内容可以纳入德治思想的范畴。首先，《周易》文本非常重视君子修德；其次，《周易》有一些卦表达的是儒家道德的具体内容；再次，《周易》文本还有丰富的民本和慎刑思想，民本思想和慎刑思想是儒家德治思想在政治上的体现，是古代德治思想内容的一部分；最后，在《周易》之中，也有很多卦辞和爻辞涉及到妇德问题。认真研究《周易》通过易象所表达出来的德治主张，取其精华，去其糟粕，对于今天的道德建设具有重大的借鉴意义。综观易象所表达的德治思想，主要有以下几个特点：第一，比较重视君子个人的道德休养，第二，易象对德治思想的表达，是通过明天道而及人事的方式进行的，充分体现了天人合一的思维理路。

论文第一章，探讨了易象的修德思想意蕴。作者认为，《周易》非常重视君子修德，这些德治思想包括君子修德的起点，君子修德的过程以及君子德行与济世情怀。这些关于君子修德的主张都是通过易象来表达的。具体说来，《小畜》卦表达了“君子之人欲成大业，必先修德”的修德主张；《蒙》卦表达了“果行育德”的修德思想；《大畜》卦表达了“多识前言往行”的修德方法；《益》卦表达了“见善则迁 有过则改”的修德方式，《艮》卦表达了“君子以思不出其位”的修德理念，《震》卦表达了“恐惧修省”修德措施，《否》卦表达了“以俭德避难”的修德观点，《渐》卦表达了渐进修德的修德意涵；《升》卦表达了“积小以高大”的修德旨趣；《坎》卦表达了“常德行、习教事”的修德导向；《蹇》卦表达了“君子以返身修德”的修德省思；《晋》卦表达了“自昭明德”

的修德观点，《蛊》卦表达了“振民育德”的济世情怀。《周易》之中含有艮象的卦大多与君子修德有关。

论文第二章，探讨了《周易》之中君子之德的具体内容：谦虚、诚信、循礼，在《周易》之中，《谦》通过其易象，赞扬了谦虚之美德；《中孚》通过其卦象和爻象，阐明了诚信的价值，《大壮》卦表达了君子应该循礼而行的德治主张，《家人》卦表达了君子齐家必先修身 修身始于言行，而其言行应该做到“言有物而行有恒”的德治主张。

论文第三章，着重探讨了易象中关于德政的主张。作者认为，易象之德政主张包括民本和慎刑两个方面。民本思想是儒家法律思想的哲学基础之一。易象对民本思想也有丰富的表述。《比》通过地上有水之象表达了统治者应该亲比万民的民本思想；《观》通过风行地上之象表达了统治者应该体察民情，因俗施治的政治主张；《临》通过泽上有地之象表达了教民、容民、保民的政治主张；《井》通过木上有水之象表达了劳民劝民的德政主张。在慎刑方面，《周易》对刑罚问题也有很多表述，《噬嗑》就是以刑狱问题为主题的一卦。《大象传》中也有多处涉及刑罚观问题。《噬嗑》之六二、六三爻表达了刑罚运用之中的中正之道；《贲》与《旅》通过离和艮之象表达了明慎折狱的主张；《中孚》通过兑下巽上之象表达了慎用死刑的主张；在赦宥观方面，《解》通过坎下震上表达了赦过宥罪的主张。《周易》之中对刑罚观的表达大多与离象有关。

论文第四章，探索易象所蕴含的妇德观。作者认为，在《周易》之中，有诸卦涉及妇德的内容，如《咸》、《渐》、《归妹》、《姤》、《蒙》等主张女性在婚姻之中应当恪守贞静之德，《家人》主张女性在家庭之中应该恪守柔顺之德，《恒》主张女性应该从一而终。这些关于妇德的观点反映了中国古代关于妇德思想主流，成为中国古代家庭伦理思想的源头所在。

余论探讨易象德治思想的现代价值。作者认为，易象的修身思想、民本思想等对于当今中国具有很重要的借鉴意义。

**关键词：** 易象； 德治； 民本

## Abstract

This paper mainly discussed the moral-governing thought expressed by *Zhouyi* through divinatory symbols. The text is divided into four parts, including the preface, the way of moral-governing which admonished that the governor must cultivate their characters. The content of morality must include modesty, integrity and following ritual. the implementation of the benevolent rule which including people-based government and Cautious Punishment, and the view on feminine dignity.

In the preamble of the article, the author formulated the background of selection of the topic, the review of current research, the value and meaning of the topic, the researching methods of the article, and so on. The author thought that *Zhouyi* is an important classic of Chinese culture. It was given first priority by both Confucianism and Daoism. It was the root of Chinese traditional culture. In the long history of ancient China, *Zhouyi* has been recognized as sacred classic. In the texts of *Zhouyi*, a lot of content can be integrated into the category of moral-governing thought. Firstly, *Zhouyi* attaches great importance to the cultivating of governor's noble character. Secondly, in *Zhouyi*, there are some hexagrams which expressedis the specific content of Confucian ethics. Thirdly, in *Zhouyi*, there are also abundant civilian-oriented thought and cautious punishment thought, which is reflecting of Confucian morality in politics., is a part of the ancient thought of moral Administration . Finally, in *Zhouyi*, there are many GuaCi and YaoCi involving women's virtue. Through careful study of the moral-governing claims expressed through divinatory symbols by *Zhouyi*, we can select the refined and discard the crude, Provide beneficial reference for today's morality construction of modernization. Make a comprehensive

view on the moral-governing claims expressed through divinatory symbols, the following are the several characteristics: The first, it attach importance to governor's personal moral recuperates; The second, it is expressed by the way that get help from natural phenomenon to express personnel activities. It is very decentralized.

In the first chapter of the thesis, the author discussed the thought that the governor must cultivate their morals through divinatory symbols by *Zhouyi*. The author thought that *Zhouyi* attach importance to governor's personal moral recuperates. the thought included the beginning of cultivating virtue, the way of cultivating virtue, the process of cultivating virtue, the showing of gentleman's virtue and Stressed the cultivation of moral character in the face of adversity. These position about ruler cultivating virtue is expressed through divinatory symbols Specifically. *Meng* expressed that the ruler cultivate virtue must be done when one was a child ,as the spring come out of the mountain .*Xiaochu* expressed that the ruler must cultivate virtue firstly if he wants to achieve the great achievement, *Dachu* expressed that the ruler must learn from the Words and deeds of previous sage, To improve his knowledge, enhance his own quality. *YI* expressed that the ruler must try to emulate a good man When he see him, must correct his fault when find it .*GEN* expressed that the ruler Cannot think be out of its Rank, *ZHEN* expressed that the ruler must examine ones character when he feel frightened, *PI* expressed that the ruler must seek asylum by thrift, *Sheng* and *Jian* expressed that the ruler must cultivate moral character gradually, as the trees grow gradually. *Kan* and *Jian* expressed that the ruler must cultivate moral character in the face of adversity. *Jin* expressed that the ruler must show his own noble personal character to people. *Gu* expressed that the ruler Should provided assistance to the people , as he cultivate his own virtue. the ideas of the rule of virtue mostly were expressed through divinatory symbols.



In the second chapter of the thesis, the author discussed the specific content of Personal character of the gentleman in *Zhouyi*: being modest, being honest, and following ritual. In *Zhouyi*, *QIAN* Praised the virtue of humility through divinatory symbols. *ZHONGFU* expounds the value of integrity. *DAZHUANG* expressed that the ruler Should follow ritual. *JIAREN* expressed that the ruler Should firstly cultivate his morality if he want to manage his own family, he must pay attention to his behavior if he want to cultivate his morality.

In the third chapter of the thesis, the author discussed the benevolent rule expressed through divinatory symbols. the author thought that the benevolent rule expressed through divinatory symbols include people-based government and Cautious Punishment. *Zhouyi* has many statements on the the people - centered idea. *Bi* expressed that the emperor and feudal lord, the feudal lord and the common people, the emperor and the common people, must maintain the intimate relation, which was achieved through the feudal system, as the intimate relation between the land and the water. *Guan* expressed that the governor must inspect all over the country, observe all kinds of local customs, implementate different policies according to different folk customs, as the wind blows the ground. *Lin* expressed that the ruler must educate the people, protect the people, tolerant the people. *Jing* expressed that the ruler must worked hard for the people. On Cautious Punishment, *Zhouyi* has many statements on the the ideas of punishment, *Shihe* takes the punishment and prison as the subject, The second and third Yao of *Shihe* expressed that the ruler must apply criminal punishment justly. *Bi* and *Lv* expressed that the ruler must try cases explicitly and cautiously, *Zhongfu* expressed that the ruler must subject to death penalty cautiously, On the idea about amnesty, *Jie* expressed that the ruler must pardon negligence and reduce the penalties for intentional crime.

In the fourth chapter of the thesis, the author discussed the view on

feminine dignity. The author thought that there are a lot of contents about feminine dignity in *Zhouyi*, *Xian*, *Jian*, *Guimei*, *Gou* and *Meng* expressed that the female must maintain the moral character of chastity and stillness in the marriage. *Jiaren* expressed that the female must maintain the moral character of complaisance in the marriage. *Heng* expressed that the female must be faithful to her husband to the end. These ideas on feminine dignity has reflected the mainstream of the ideas about the female virtues in ancient China. They were the source of family ethics in ancient China.

In the part of other discussion, the author discussed the modern values the the Idea of Rule of Virtue expressed through divinatory symbols. The author thought that the Idea of Rule of Virtue expressed through divinatory symbols has very important reference value to today's China.

【key words】 divinatory symbols, moral-governing , people-based government

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