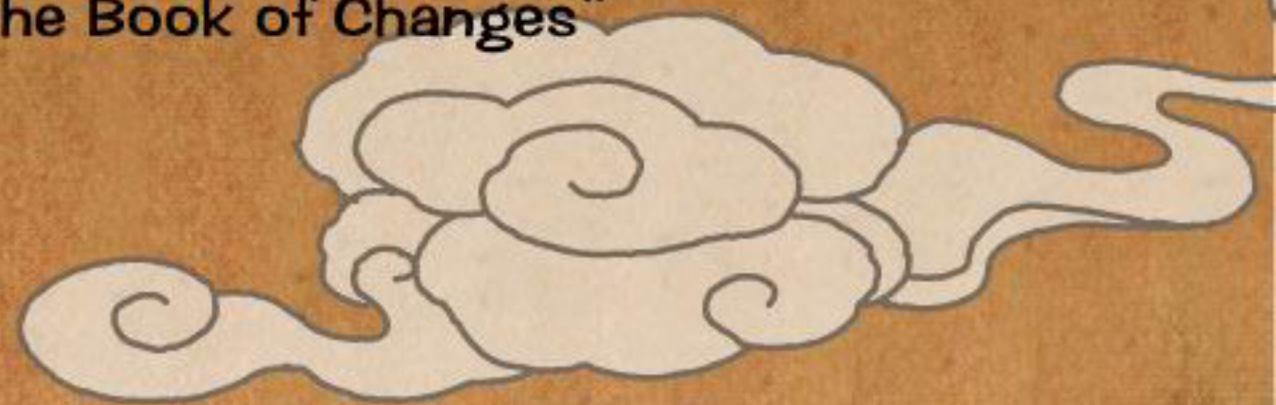


百集《天人合一的易经》奥运篇

A hundred series The Olympic part of "Harmony of Heaven and Mankind
—The Book of Changes"



特别献给2008年北京奥林匹克开幕式!

It is hereby contributed to 2008 Beijing Olympic Opening Ceremony!

同一个 天人合一 世界

同一个 奥林匹克 梦想

One World of "Harmony of Heaven and Mankind"

One Olympic Dream

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Beijing2008



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同一个“天人合一”世界 同一个奥林匹克梦想

One World of "Harmony of Heaven and Mankind"

One Olympic Dream

(百集《天人合一的易经》奥运篇)

(A Hundred Series The Olympic Part of "Harmony of Heaven and Mankind—The Book of Changes")

序

Preface

1. 执着的燃烧了 2700 多年的奥林匹亚圣火，在公历 2008 年 8 月 8 日，农历 7 月初 8，三伏第一天，将与生生不息延续了 5000 多年的中华文明相汇北京。

1. Has been burning clingingly for more than 27 hundred years and has been continuing for more than 50 hundred years generation after generation respectively, the Olympic Sacred Torch will intersect with Chinese Civilization in Beijing in AD Aug 8th 2008 Solar Calendar, also that is July 8th of lunar calendar and the first day of dog-days.

时间.空间在此定格。(高举着橄榄枝的奥林匹克运动会，曾经是传说中“天神”的节日，古希腊举行奥运会是为了促进和平友好，庆贺丰收，祭祀神灵，祈求福佑，一路走来，承载.传承了全世界人类共同的理念.文化，奥林匹克精神已成为人类文明的成果。

Time and space will be fixed just here and now. According to the legends the Olympic Game, holding high the olive branch, once is the deities' festival. For the sake of promoting peace and friendship, celebrating bumper harvest, sacrificing deities and praying for happiness and blessing, Ancient Greece undertook the Olympic Game, which has been held for lots of times and bearing & inheriting the common ideas and culture of humanbeing all over the world. Nowadays the Olympic spirit has become the achievement of human civilization.

蓍草，旧时被中国人称为灵草，相传中国古圣人伏羲用它画八卦，也是周易最古老的占卜用具。不知道蓍草是否能像橄榄枝代表奥林匹克精神一样代表周易，但可以肯定的是一一周易是中华文明的代表。中华文明是世界上最古老的文明之一，也是世界上持续时间最长的文明。中华文明的直接源头有三个，即黄河文明.长江文明和北方草原文明，中华文明是这三种区域文明交流.融合.升华的果实，它孕育了人类最多人口的国家。而“天人合一”则是周易的核心思想。

In the old times Chinese took Alpine Yarrow as the magic herb, it was said that Fu Xi, the ancient sage, once used the Alpine Yarrow to draw Eight Diagrams and in Changes yarrow was described as the most ancient auspicial appliance. It is not sure whether the Alpine Yarrow could represent Zhou Yi the way olive branch representing the Olympic spirit, however, it is sure that Zhou Yi is the representation of Chinese civilization, which is one of the most ancient civilizations in the world and the one with the longest duration. As the result of communication, integration and sublimation of three regional civilizations, namely the Yellow River civilization, the Yangtze River civilization and the northern Grasslands civilization, Chinese civilization gestated the country with the biggest population all over the world. And the core idea of Zhou Yi is "harmony of heaven and mankind".

蓍草与橄榄枝，周易与奥林匹克宪章，从古代奥运会“天体运动会”“裸体竞技”奠定的体育运动与陶冶心灵的关系，以及人的身体.德行和智慧和谐发展到现代奥林匹克所凸显的体育运动为人的和谐发展服务；到 2008 北京“人文奥运.绿色奥运.科技奥运”，以推动人的体魄与人的精神和谐发展.人类社会的和谐发展.人类与环境的和谐发展；“同一个世界，同一个梦想”，和谐奥运，和谐中国，和谐人类，和谐世界，寻找中华文化与奥林匹克文化的支撑.交汇.发展与超越，我们惊喜的发现就是“天人合一”，它体现了彰显和谐精神的奥林匹

克主义与崇尚和谐思想的中华文化的相互契合.共同超越。这种可以堪称伟大的发现其伟大之处来自每个普通人的心底。

Yarrow and olive branch; Zhou Yi and the Olympic Charter; the relationship between sports & mind-edification established by celestial body game and naked athletes in ancient Olympic arena; the harmonious development among human body, moral conduct and wisdom; the sports' promotion affect to human being's harmonious development representing by modern Olympic Games; the proposition of Humanistic Olympic, Green Olympic and Hi-tech Olympic hasten the harmonious development between human body and mind, humankind and environment and human society; one world and one dream; harmonious Olympic, China, humankind and world; the seeking for sustention, confluence, development and transcendence between Chinese civilization and Olympic culture. When examined, we amazedly but pleasantly discover that all the foregoing facts are connected with harmony of heaven and mankind, which embodies the mutual consilience and transcendence between Olympic spirit and Chinese civilization, for both of them are advocating harmonious ideas, and those ideas come from everybody's inner heart, which is the really grandness of aforesaid discovery.

从 2001 年 7 月 13 日沙马兰奇先生宣布由北京承办 29 届奥运会那个不眠之夜开始，有一家人就特意搬进了“鸟巢”旁边的高层住宅。这些镜头就是这家人在楼顶拍摄的。随着“鸟巢”一天天的“长大”，也随着孩子天真的诵读朱熹“老老老爷爷”的《八卦取象歌》，大人们也踏上了探寻“天人合一”的心路历程，延续“和谐”的千年梦想。

On the white night of July 13th 2001, Mr. Samaranch declared that Beijing will undertake the 29th Olympic Game. From the same day of declaration, one family designedly moved into the high residence nearby the Nest, and these pictures were taken on top of their building. Accompanied with the everyday growth of the Nest and the kid's innocent recitation of "Eight Diagrams Memorizing Song" which was compiled by Zhu Xi the elder-elder-elder grandpa, the adults start their spiritual course for seeking of harmony of heaven and mankind and continue their millennium dream of harmony.

第一篇 中国文化的总源头—易经核心理念是“天人合一”

Piece One Harmony of Heaven and Mankind Is The Core Idea of The Book of Changes, The Overall Source of Chinese Culture

2.说起中华文化就要说到它的起源,《易经》是中华文化的总源头,这是古往今来许多仁人智士的共同看法。

2. We cannot bypass her origin when discussing Chinese culture and “The Book of Changes” is the just origin, which is the common opinion held by lots of people with lofty ideals in the long history of thousands of years.

还有诸如以下溢美之词：

There are still many compliments as following:

在人类枢轴时代,只有一本书是由符号系统与文字系统共同构成的,那就是《周易》;在中国文化历史上,只有一本书是为儒家和道家共同尊奉的,那就是《周易》;在中国科学文化发展进程中,只有一本书对人文和科学都产生过巨大影响的,那就是《周易》。

In human being's pivot age only one book comprised both symbol system and character system, that is “Zhou Yi”; During Chinese cultural history only one book was jointly worshipped by both Confucians and Taoists, that is “Zhou Yi”; During Chinese scientific and cultural development course only one book has impacted both humanity and science in no small degree, that is “Zhou Yi”.

《周易》是华夏文明的总源头,是中华文化的聚焦点！

“Zhou Yi” is the overall origin of Chinese civilization and the focus point of Chinese culture.

《易经》.《易传》. “易学” 不仅是“易文化”形成的三阶段,也是中华文化进程的三部曲,它标志着中华文化从巫术文化到人文文化.科学文化的发展过程。从某种意义上说,一部易学史就是一部中华精神文化发生.发展史。

“The Book of Changes”, “The Memoir of Changes” and “Changes theory” are not only the three phases of the formation of Changes Culture, but the trilogy of the development of Chinese culture. They embody the Chinese cultural transition from witchcraft culture to humanistic & scientific culture and in a certain sense the history of Changes theory can be taken as the genesis and developing history of Chinese spirit and culture.

作为“易文化”本质的“易道”,是宇宙生命的本体理念与生成结构,是开物成务.彰往而明.弥纶三才的大规律.大法则,是天人同构.时空合一.中正和合的思维方式与价值取向。“易道”构成了中华文化最稳定.最本质的内核,决定了中华文化的面貌.特征和总体走向,代表了中华民族的深层心理结构,促成了中国人特有的生活方式.行为方式.价值取向.伦理道德.审美意识和风俗习惯。

As the essence of “Changes culture” and embodying the identity ideology and formation structure of universal life, “The Tao of Changes” is the great law and rule concerning of the formation, development and their elements of all the things, also it's the thinking mode and value orientation relate to the integrity of time and space, harmony of heaven and mankind and golden median. “The Tao of Changes” forms the most stable and essential kernel of Chinese culture, determines its visage, characteristics and overall trend, embodies the deeper psychological structure of Chinese nation and causes the unique life style, behavior manner, value orientation, ethics, aesthetic consciousness and custom of Chinese.

因此,我们有理由说:“易道”正是通贯儒家.道家的中华大道,是中国文化的主干,是中华民族的精神支柱!

So we allege with abundant confidence that “The Tao of Changes” is just the Great Tao interpenetrating both Confucianism and Taoism, the backbone of Chinese culture and the spiritual prop of Chinese nation.

“易道”对中华文化各形态、各学科的影响是深层次的。无论是以易理为指导思想规范各学科的学术走向,还是以易符、易图为框架建构各学科的理论体系,都说明了这一点。

中国古代的社会科学、人文科学、自然科学、生命科学在形成、发展过程中,往往或援易为说,或援以入易,从而都或多或少地与“易”建立了一种亲缘的关系。

“The Tao of Changes” has deeper influence to all aspects and subjects of Chinese culture, and this viewpoint is illuminated by the following facts: all subjects’ academic trend and theoretical system were regulated by “the Tao of Changes” the guideline and built according to Changes symbols and Changes diagrams the framework respectively.

In their formation and development courses, the ancient social sciences, humanities, natural sciences and life sciences of China will sometimes cite “the Tao of Changes” to put forward their viewpoints or make their relationship with “the Tao of Changes” known, thus more or less establishing the consanguinity with “Changes”.

因而从“易学”入手,从“易道”入手,探讨中国文化的本质,探讨中国文化各形态、各学科的思想来源、理论特征,就成为必要而且可能。

Thus we start from “Changes theory” and “The Tao of Changes”, to discuss the spiritual essence, all aspects and subjects’ ideological origin and theoretical features of Chinese culture become necessary and possible.

绿色奥运、科技奥运和人文奥运是 2008 北京奥运会筹办的理念。中文“人文”、“文化”两个词汇即来自《易经》贲卦彖辞:“观乎天文,以察时变;观乎人文,以化成天下。”

Green Olympic, Hi-tech Olympic and Humanistic Olympic are the preparing ideas of 2008 Olympic game in Beijing, and the words “humanism” and “culture” are from Tuan Diction of Ben Diagram, “The Book of Changes”, which says that: observing astronomical phenomena to realize the transformation of time and observing the human to achieve the formation of world.

3.易经是怎样孕育产生出来的

3. Gestation and production of “The Book of Changes”

《周易·系辞传》中说:“古者包牺氏之王天下也,仰则观象于天,俯则观法于地,观鸟兽之文与地之宜,近取诸身,远取诸物,于是始作八卦,以通神明之德,以类万物之情。”这是说的中国伏羲作先天八卦之事。这里说的八卦“类万物之情”是说包括了世间万物和人类本身。中国人认为天道与人道的规律是一致的、同构的。(镜头:易经的一些镜头和一些自然、人体的镜头)

“Zhou Yi-The Biology of Copulative” says that once Bao Xi Shi the King governed the world, he observed the things in the universe and on the ground, sought the actual situations and variation laws of human self and external world and finally drew the Eight Diagrams for the sake of interpreting divinities’ specifications and distinguishing all the things of world. Herein describing the fact of Fu Xi drawing innate Eight Diagrams and distinguishing all the things of world including all the things and human itself, ancient Chinese considered that the Tao of heaven and the Tao of human is consistent with one another and isomorphic. (scenes: some pictures of The Book of Changes, nature and human beings.)

“仰则观象于天”与“观鸟兽之文”是中国天文学中二十八宿所分青龙、朱雀、白虎、玄武之天象。这就是说伏羲观天象的任务是熟识二十八宿次序,并以此为参照系,度量金、木、水、火、土五星和日月在天空运行的相对位置,以便识别由天文引起的自然灾害和风调雨顺年景,所谓“吉凶之象”。《周易·系辞传》概括地说“乐天知命,故不忧”。谈完了天,还要论地。前面提到《周易·系辞传》关于地的部分是“俯则观法于地”,“与地之宜”。大地一年四季,春去冬来往复变化,万物兴衰,在天地之间观“风、雷、山、泽、水、火”,故而将八卦之名取为,乾对天,坤对地,巽对风,震对雷,坎对水,离对火,艮对山,兑对泽。

The things in the universe and on the ground observed by Fu Xi means the astronomical phenomena of Blue Dragon, White Tiger, Red Phoenix and Black Tortoise, which were detailed discussed by Chinese astronomy and differentiated among twenty-eight constellations. And herein the task of Fu Xi observing astronomical phenomena was initially to ascertain the order of twenty-eight constellations and then utilizing the aforesaid results as the reference system to measure the relative positions of Venus, Jupiter, Mercury, Mars, Saturn, Sun and Moon, and finally to identify the nature disasters and favorable weather resulted from those astronomical phenomena, this is so-called symbols of good or bad luck. "Zhou Yi·The Biology of Copulative" resumptively says that ultimate reconciliation with nature and destiny will lead no anxieties. After the discussion of celestial bodies, the book dealt with the earth. When talking of the earth, "Zhou Yi·The Biology of Copulative" says that Fu Xi observed the things on the ground and their rules. Every year has four seasons and they are reciprocating changing, season after season, which leads to the rise & fall of all things. Wind, thunder, mountain, river, water and fire are exists between sky and earth and observed by human beings, so the ancients matched the Eight Diagrams with foregoing natural phenomena, namely Qian representing the sky, Kun the earth, Xun the wind, Zhen the thunder, Kan the water, Li the fire, Gen the mountain and Dui the river.

“近取诸身”讲的是对人体自身向内的观察。

“Nearby he observed himself” talks about the human beings’ internal observation of themselves.

“远取诸物”讲的是向外对事物本身变化规律的观察与认识。

“Far away he observed all the things” talks over the human being’s external observation of the things and their changing laws.

还有一个易经源头之说，《周易》中说“河出图，洛出书，圣人则之”。河是指黄河，洛指中国洛阳古城的洛水。史实说明：河洛地区系指以黄河与洛水交汇处以伊洛平原为中心的豫西地带。早在新石器时代，河洛地区就成为文化内涵非常丰富的地区和孕育文明的策源地，且是中国夏·商·周三代的政治·经济·文化发展中心。故无论就地理位置或社会历史作用而言，河洛地区均在“天下之中”。洛阳不仅是中国历史上屈指可数的“九朝(或曰十一·十三朝)故都”(其建都时间达千余年)，同时又是“丝绸之路”的起点。

Still another parlance relates to the origin of The Book of Changes. "Zhou Yi" says, "River produces the Map, Luo produces the Writing and Sage utilizes them". Herein the River representing Yellow River and Luo, the Luo River located in Luoyang the ancient city. Historical facts demonstrate that Heluo Area is the confluence point between Yellow River and Luo River and the western region of Henan Province with Yiluo Plain as the regional centre. As early as Neolithic age Heluo Area, armed with abundant cultural connotation, had become the original place of civilization, in addition she is the political, economic and cultural center of Xia-Shang-Zhou dynasties. Thus considering the geographical position or her social historical affect, Heluo Area without exception is the center of world. Luoyang the ancient city is not only one of the rare Nine Ancient capitals (or the so-called Eleven or Thirteen Ancient capitals) with the capital-founding duration for more than one thousand years, but the starting point of Silk Road.

伏羲是古代传说中的部落酋长，即太昊，风姓。相传说他如何教民捕鱼畜牧，以充庖厨。这说明他生活的时代是开始有畜牧业的一个时代。神话里又说他是人头蛇(或龙)身。说明这个部落可能就是以龙为图腾标志的。相传也就在这一时代，有龙马背负“图”从黄河而出。伏羲依此而画成“八卦”。

Fu Xi, namely Tai Hao, is a tribal chief in ancient legends with the surname of Feng. According to the legends, he taught the people how to fish and farm, to produce food for themselves. This suggests the era he lived in is one in which farming originated. While in the fairytales, he was said to have a human head and a snake (or dragon) body. This suggests that the

tribe might take the dragon as its totem. It is also in this era, according to the legends, that the Dragon-Horse came out of the Yellow River with a “drawing” on its back, and Fu Xi drew the “Eight Diagrams” based on that drawing.

河图出而洛书感。历史到了舜禹时代，时值中原大地洪水泛滥，大禹继父之业并掌握了治国安民的常理，得到了“上帝”赐予的九种大法(即“洪范九畴”络书)，终于完成了治水大业。

River Map and Luo Writing appeared one after the other and the history has developed to Emperors Shun & Yu age, at that time the central plain was afflicted by inundation. After the inheritance of his father's post and armed with the master of common sense relate to state-administrating & people- pacifying, Dayu gained the nine fundamental laws favored by the God, namely the Nine Categories Laws and ultimately finished water controlling the great cause.

中原河洛文化孕育了中华文明，“华夏”一语，原是中国和汉族的古称。“华夏”有时通称为“夏”。“诸夏”或“华夏”，有时分称为“华”和“夏”。就字面而言，“华”意为荣，“夏”意为大；大国曰夏，夏者即“中国之人”，或中原之人。《左传》有“冕服采章曰华，大国曰夏。”疏云：“华夏为中国也。”

Central plain's Heluo culture gestated Chinese civilization and the word “Huaxia” originally is the ancient name for China and Han nationality. Sometimes Huaxia is jointly named as Xia, Zhuxia and Huaxia and other times separately called as Hua and Xia. Only considering the literal meaning, Hua means flourish, Xia represents bigness; and the Great Power was regarded as Xia, Xiese stands for Chinese or the people of central plain. “Tso Suan” says that the man with gorgeous raiment will be named as Hua and the Great Power, Xia, and the interpretation point out that Hua Xia means China.

《易经》“天一，地二；天三，地四；天五，地六；天七，地八；天九，地十”，指的就是河图洛书的生数和成数之关系。有人说河图对应先天八卦，洛书对应后天八卦，也有反过来对调的说法。

Sky corresponding to one and earth, two; sky corresponding to three and earth, four, and accompanied with the successive analogy we'll reach sky corresponding nine and earth, ten. This sentence existing in “The Book of Changes” relates to the relationship between River Map's basic numbers and Luo Writing's generated numbers. Someone says River Map corresponding to innate Eight Diagrams and Luo Writing, the acquired Eight Diagrams; however, others hold the contrary parlance.

还有一个记载，《周易》的作者相传是周文王姬昌，纣王把他囚禁在羑里（今河南汤阴北）。被拘期间，他潜心探究天人之理，将八卦演化成六十四卦，并写了卦辞。

Still another recordation says the author of “Zhou Yi” reputedly is Jichan the Wen-king of Zhou Dynasty, whom was jailed by Zhou-king, the last emperor of the Yin Dynasty, at Youli (nowadays the north of Tangyin County, Henan Province). During the trapped period he studied the laws of nature and human beings attentively and evolved the Eight Diagrams into sixty-four Diagrams with some annotations to interpret those Diagrams.

4.易经杂谈

4. Tittle-tattles on The Book of Changes


其实《易经》的“易”字是“日月为易”，上为日下为月。《周易·系辞传》说“《易》者，象也。象者，像也”。又说“在天成象，在地成形”，“悬象著明，莫大乎日月”。所以《易经》的“易”字的含义本身就是日月天地之义。“《易》与天地准，故能弥天地之道”

In fact the word change in “The Book of Changes” is jointly built up by sun and moon in Chinese with the sun on top of moon. “Zhou Yi-The Biology of Copulative” says Change is similar to the “picture”, and the latter means similarity. Successively the book declares that in the sky

they will become celestial phenomena while on the earth, the various formations; among the kinospheres the sun and moon are the brightest ones. So we will understand that the word change in "The Book of Changes" comprises the meanings of sun, moon, heaven and earth. "Changes" equals to heaven and earth, which also reflects and explains the laws of them.

中国发现最古老的象形文字天的写法是 , 象是人形。有“天人合一”之寓意。

According to the most ancient pictograph of China, the sky was written in following shape:

, which has some similarities with human body and impliedly expressed the meaning of harmony of heaven and mankind.

《易经》里的“易”字的意思一般认为有三个含义，简易，变易与不易。分别代表事物发展的三种状态，而英文翻译《易经》通常都翻译成“关于变化的书”，“The Book of Changes”。

“易通则变，变则通，通则久”。简易，指《周易》的阴阳之理在人类社会.大自然之间处处可见，无所隐奥，毫不繁杂；变易，指《周易》之道，尽在于“变”，如四季更替周转，事物运动.变化.发展之类均是；不易，指《周易》又把某些事理看成是不可变易的，如天在上.地在下，父尊子卑之类均是。

The word “change” in “The Book of Changes” generally considered has three meanings, namely easiness, turning towards easiness and non-easiness, standing for three states during the development course of things respectively. And in English YiJing will be translated into “The Book of Changes”, “Changes leads to fluency and fluency farther leads to longinquity”. Easiness means the Yin and Ying rules of “Zhou Yi” are seen everywhere in human society and the nature, without any secrets and miscellaneous features; turning towards easiness relates to the core idea or main characteristic of “Zhou Yi” lies in changes, such as the subrogation of four seasons, the motion, change and development of matter and so on; and the non-easiness indicates that according to Changes there are some fixed laws or principles, i.e. the sky is higher than the earth and we take the father & son as worshipful & humble respectively etc.

《周易·系辞》说“《易》无思也，无为也，寂然不动，感而遂通天下之故”。此义来自中国另一智者的老子与《道德经》思想。

“Zhou Yi-The Biology of Copulative” says that “Changes” kept motionless, non-thinking and inaction, but understanding all the laws & principle of everything in the universe by just perception. This idea is identical with another Chinese sophist Lao tse and his opinion of “The Book of Tao and Teh”.

5.易经的组成

5. Composition of The Book of Changes

《易经》亦叫《周易》，内容包括《经》.《传》两部分。《经》由六十四卦组成。每卦有卦象.卦名.卦辞.爻辞四部分。《传》是由上象.上象.下象.文言.上系.下系.说卦.序卦.杂卦称十翼组成。而《传》是解释六十四卦卦象.卦辞及爻辞的。

“The Book of Changes” is also called as “Zhou Yi”, which was made up by two parts: the scripture and the biology, the former was built up by sixty-four Diagrams with each Diagram comprises four parts, namely divinatory symbol, divinatory name, divinatory explanation and linear commentary, while the latter, used to interpret the divinatory symbol, divinatory explanation and linear commentary, was made up by upper divinatory explanation, upper Diagram, lower Diagram, interpretation, upper series, lower series, Diagram explanation, Diagram sequence and mixed Diagram the ten parts synthetically named as Ten Feathers.

易经所画卦象都是由代表“阳”的“—”和代表“阴”的“—”两种符号组成，每一卦有六个阴阳符号，上下叠加而成，总共六十四个卦。《易经·系辞传》里说：“是故易有太极，

是生两仪，两仪生四象，四象生八卦，八卦定吉凶，吉凶生大业。要记住这八个复杂的卦形也不是太容易的，好在朱熹《周易本义》卷首载有一首《八卦取象歌》说：

The divinatory symbols, in all sixty-four symbols, in The Book of Changes comprise the line “—” representing Yang and the lines “--” representing Yin, and each symbol has six lines upper and lower superposed. Xi Diction of Changes says that: hereat existing Tai Chi, which leads to the two oppositions, and the latter further leads to four trigrams, and accompanied with the successive analogy we'll gain Eight Diagrams, which is used to determine Good or Bad Luck for the sake of generation of Great Cause. It's a little hard to memorize the Eight Diagrams for the complexity, however, Zhu Xi compiled “Eight Diagrams Memorizing Song”, a song used to help memorizing Eight Diagrams, in his “the Interpretation of Zhou Yi”, the song says:

☰☰ 乾三连， ☷☷ 坤六断；

☳☳ 震仰盂， ☶☶ 艮覆碗；

☲☲ 离中虚， ☵☵ 坎中满；

☱☱ 兑上缺， ☴☴ 巽下断。

易经的六十四卦的六爻符号的生成有两种可能的形成方式：一种是太极生两仪，两仪生四象，四象生八卦，八八六十四卦；一种是从河图洛书结合阴阳五行推出八卦，然后由上下卦叠加而成。

Two possible formatting modes result in the generation of six-lines symbols of sixty-four Diagrams in The Book of Changes, one is Tai Chi leads to the two oppositions, and the latter further leads to four trigrams, and accompanied with the successive analogy we'll gain Eight Diagrams and sixty-four Diagrams; and the other is the combination among River Map, Luo Writing, Yin and Yang and Five Elements leads to Eight Diagrams, and the upper and lower superposition of Eight Diagrams generates the sixty-four diagrams.

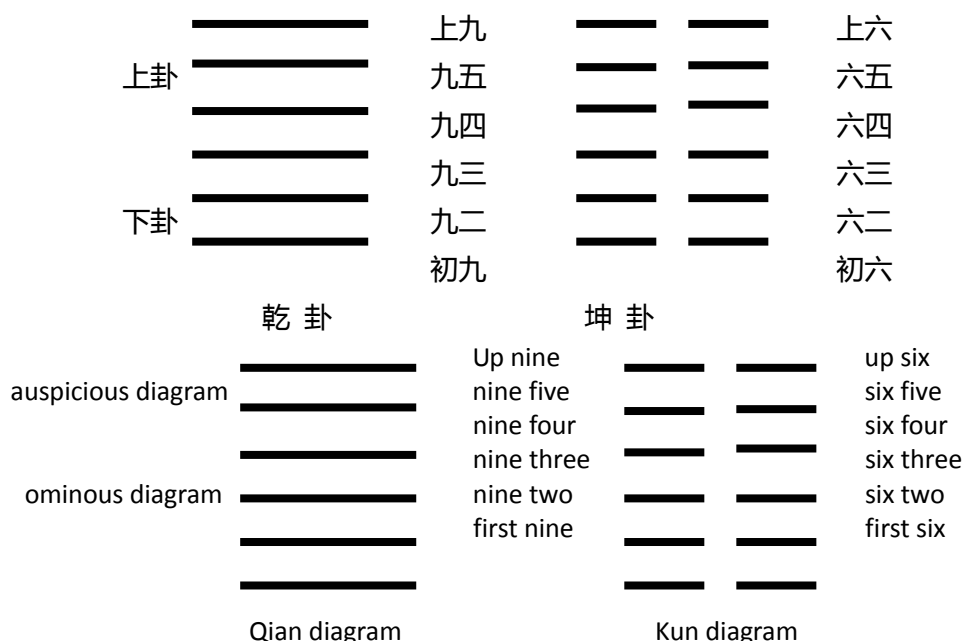
每卦中居下的三划称“下卦”（或“内卦”），居上的三划称“上卦”（或“外卦”）。六十四卦各有各的卦名及所喻示的象征涵义。其中凡属八卦自相重成之卦，仍以八卦之本名为卦名；凡八卦交错重成之卦，则别取一名。以六划形的象征符号，反映对自然界、人类社会的种种认识，喻示各种事物、现象特定的发展程序、哲学义理。六十四卦出现的最重大作用是：形成了《周易》以阴阳线条为核心，以八卦物象为基础的完整的符号象征体系。

The lower three lines in each diagram are named as Lower Diagram or Internal Diagram, while the upper three lines, Upper Diagram or External Diagram. The sixty-four diagrams have their respective divinatory names and different symbolic meanings. Among them the diagrams result from the self-superposition of Eight Diagrams are called as its autonym, while the diagrams root in the alternating superposition of Eight Diagrams will be endowed with other names. Utilizing the symbolic signs made up by six-lines to express the author's various understandings of nature and human society and to indicate the specific developing sequences & philosophical connotations. The most significant function of sixty-four diagrams lies in their helpful effect during the forming course of integrated symbolic system—“Zhou Yi”, which took Yin and Yang lines as its core and Eight Diagrams, its base.

六十四卦的每一卦，皆有六条线条，这些线条被称为“爻”。其中阳爻（—）均以数字“九”代表，阴爻（--）均以数字“六”代表。因此，《周易》所言“九”，皆指阳爻；所言“六”，皆指阴爻。每卦六划，又有高低不等的“爻位”，自下而上，分别称为“初位”、“二位”、“三位”、“四位”、“五位”、“上位”。于是，各卦凡是阳爻（九）居此六位者，依次称“初九”、“九二”、“九三”、“九四”、“九五”、“上九”；凡是阴爻（六）居此六位

者，依次称“初六”、“六二”、“六三”、“六四”、“六五”、“上六”。举《乾》、《坤》两卦为例，可以展示每卦中阴阳爻位及下卦（内卦）、上卦（外卦）的程式：

Each diagram of sixty-four diagrams holds six lines which were named as Yao, among which all the Yangyaos (—) were represented by the number nine while all the Yinyaos (— —), the number six. So all the nines mentioned in Changes denote Yangyaos and all the sixes, Yinyaos. Each diagram has six lines and different Yao positions which from the bottom up are named as first position, second position, third position, fourth position, fifth position and upper position. So the diagrams with Yangyaos are in turn called as first nine, nine second, nine third, nine fourth, nine fifth and upper nine, while the diagrams with Yinyaos, first six, six second, six third, six fourth, six fifth and upper six. Herein we will take Qian & Kun diagrams as the examples to demonstrate the format of Yinyang Yao positions, Lower Diagram or Internal Diagram and Upper Diagram or External Diagram.



《周易》“经”部分的另一面重要内容，是六十四卦的卦辞以及诸卦各爻的爻辞。

Another important content of the changes of “Zhou Yi” relates to the divinatory explanations of sixty-four diagrams and the Yao interpretation of each Yao.

卦爻辞是附系于六十四卦符号下的文辞，分别表明各卦各爻的寓意。卦辞每卦一则，总结全卦大意；爻辞每爻一则，揭示该爻旨趣。《周易》共有六十四卦，三百八十四爻，故相应有 64 则卦辞、384 则爻辞卦爻辞的出现，有两大意义：

The divinatory explanations and the Yao interpretations are the dictions attached under the symbols of sixty-four diagrams and are used to demonstrate the meanings of each diagram and Yao respectively. Each diagram has a piece of divinatory explanation to generalize the overall meaning of the diagram and each Yao has a piece of Yao interpretation to post the purpose of the Yao. And there are sixty-four diagrams and three hundred and eighty four Yaos in “Zhou Yi”, thus result in the emergence of corresponding divinatory explanations and Yao interpretations, they have two significant meanings:

其一，使《周易》“经”部分成为卦形符号与语言文字有机结合的一部特殊的哲学著作。本来仅有六十四卦符号，不过是一套自成象征体系的图案而已；加入文字，图文参证，则使之具备哲理书籍的规模。

Firstly, enable the Changes part of “Zhou Yi” turned into a special philosophic literature with the basis of organic combination between divinatory symbols and languages. Originally the

sixty-four diagrams are merely a series of pictures have the unique symbolic system of their own, however, matched with languages will result in the mutual aegis and which endowed the book with the philosophic literature features.

其二，使“《易》象”从隐晦的符号暗示，发展为用文字表达的.带有一定文学性的象征形象。如果仅凭卦爻符号，一卦一爻的内在含义未能显明；有了卦辞.爻辞的说明，则卦爻的象征意义遂获得文字形式的喻示，便于读者理解。

And secondly, empower the diagrams, initially the dark symbolic hints, developed into symbolic images, with some literary traits, interpreted by characters. The inner meanings of diagrams and Yaos cannot be clearly caught by readers with the mere symbols, while aided by the explanations and interpretations, the aforesaid problem will be easily solved for the symbolic meanings have gained some literary commentary.

卦爻辞的基本物色是“假象喻意”，即借用人们生活中习见常闻的物象，通过文字的具体表述，使卦形.爻形内涵的象征旨趣更为鲜明生动。☵

The basic feature of divinatory explanations and Yao interpretations is in virtue of symbols to express the meanings, namely by dint of the literary commentary to concretely narrate the things seen everywhere in human society and nature, thus vividly demonstrating the connotations of diagrams and Yaos.

卦爻辞的另一面特色，是常用“吉”、“利”、“贞”、“无咎”等词来表示该爻所寓含的对事物.现象或褒或贬的义理。这些揭示利弊之词，称为“占验辞”。占验辞在《周易》六十四卦.三百八十四爻中出现至多，《周易》经文因之带有浓厚的卜筮色彩。

Another feather relates to the appraise of things and phenomena, the divinatory explanations and Yao interpretations using the words such as auspicious, favorable, faithful and faultless and so on to demonstrate their compliments or debasements related to a certain symbol or Yao. And those words are named as divinatory & verifying words, which are abundant in sixty-four diagrams & three hundred and eighty four Yaos of “Zhou Yi”, thus making “Zhou Yi” full of divinatory colors.

《周易》六十四卦经文有一定的编排次序，前三十卦（自《乾》卦到《离》卦）为“上经”，后三十四卦（自《咸》卦至《未济》卦）为“下经”。先秦文献（如《左传》、《国语》等）所称“《周易》”者，特指“经”部分。因此，当卦爻辞撰成之后，一部兼具卦形和文辞两大要素的独特的古代哲学专著——《周易》，终于以完整的面目.严密的全系出现于世，流传不衰。

The sixty-four diagrams of “Zhou Yi” have a definite arranging sequence, the former thirty diagrams, namely from “Qian” diagram to “Li” diagram, are named as “upper diagrams”, while the latter thirty-four diagrams from “Xian” diagram to “Weiji” diagram, the lower diagrams. “Zhou Yi” mentioned by pre-Chin Dynasty literatures such as “Tao Chuan” and “National Language” and so on is merely the “scripture” part. Therefore after the accomplishment of divinatory explanations and Yao interpretations, one special ancient philosophical monograph jointly possess two major elements of diagrams and commentary, namely “Zhou Yi” came into being with a integrated appearance and rigorous system, and came down without wane.

《四库全书总目，经部，易类，序》说“《易》道广大，无所不包，旁及天文.地理.乐律.兵法.韵学.算术，……，皆可援《易》以为说”。这段话是什么意思呢？这段话的意思，就是说《周易》是中国传统文化的哲学基础。天文.地理.乐律.兵法.韵学.算术，各个方面都与《周易》有关。都与《周易》有关说明什么问题呢？说明《周易》，就是它们的哲学基础。所以，透过清代人编的这部书，我们可以看出，《周易》对于中国传统文化的方方面面都有影响，它就是中国传统文化的哲学基础。

“The Catalogue of Imperial Collection of Four, Classics Part, Changes Classification, the

Preface" says that "The Book of Changes", with abundant classifications, covers many subjects such as astronomy, geography, musicology, military science, phonology and mathematics and so on, all of them will find illustrations and examples in "Changes". In other words, "Changes" is the philosophical basis of Chinese traditional culture and all the aspects of aforesaid subjects are connected with "Changes". The universal relationship between them reveals that "The Book of Changes" is the philosophical basis of those subjects. So aided by the book compiled in Qing Dynasty we will understand that Changes affects all kinds of Chinese traditional culture and she is the philosophical basis of Chinese traditional culture.

这也就是把《周易》列为群经之首的原因,也是中国儒家和道家唯一一本共同供奉的“天书”

That's the reason why Changes was ranked as the head of so many literatures and the only book jointly worshipped as the Sacred Book by Confucian and Taoist.

周易的“天人合一”的含义

The meaning of "Harmony of heaven and mankind" of Zhou Yi

6. 周易的核心思想是“天人合一”，是人与自然在太极.阴阳.五行指导下，天人相感.天人相应.天人汇通，天道与人道互求.互推.互合，在把握人与自然变化的规律基础上对未来做出相应的策略，与自然取得和谐，从而求得人类自身的发展。

6. The core idea of Zhou Yi is "harmony of heaven and mankind", under the instruction of Tai Chi, Yin and Yang and Five Elements between mankind and nature, there existing interreflection, interrelevance and interflowing; also interrequest, interdeduction and intercombination between the Tao of heaven and the Tao of human; On the basis of mastering the changing rules between mankind and nature, making the corresponding strategies for the future and gaining the harmony with the nature, thus achieving the development of human itself.

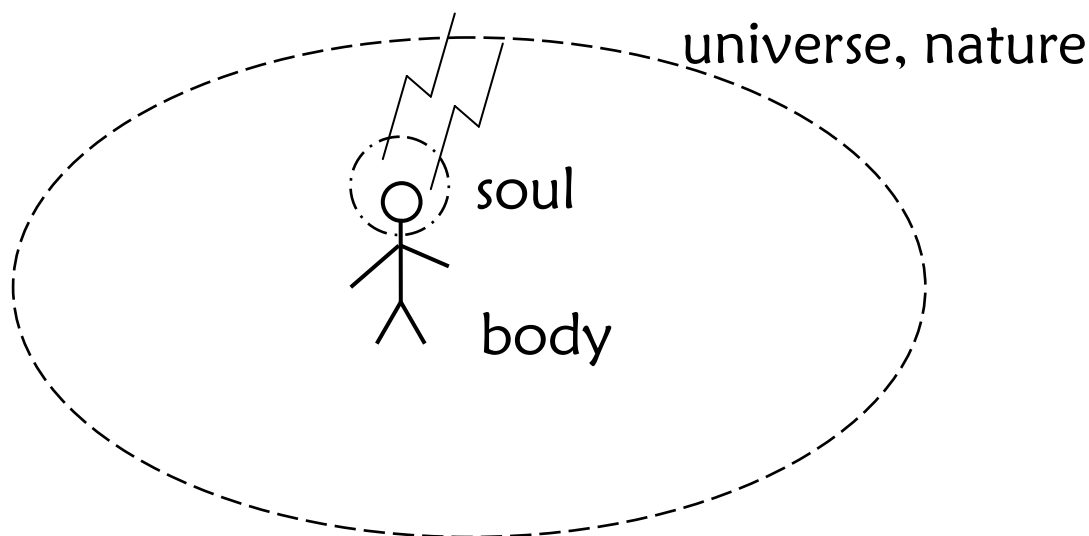
“天”指自然。“人”指精神与身体（灵魂与肉体，中国道家称性与命）的统一。

"Heaven" refers to the nature; "Mankind" refers to the harmony of spirit and flesh(anima and soma, which are called soul and body by Chinese Taoism) .

“天人”包含三个元素：“天”。“性”。“命”。“性”。“命”借用道家之基本概念，但是哲学抽象之概念，其中人这一生物是“性”。“命”的统一体。

"Heaven and mankind" includes three elements: "Heaven". "Soul". "Body" ("Soul" and "Body" are borrowed from the basic conceptions of Taoism, but are the abstract conceptions of philosophy), among which mankind is the harmony of "Soul" and "Body".





“性”（意识.精神）是人的大脑的一种生理活动，思想.意识.精神的产生是其活动的结果。

“Soul”(Conciousness, Spirit) is a kind of physiological activity, the result of which is the generation of ideology, conciousness and spirit.

“命”，人的身体四肢.躯干.五脏六腑，也即肉体，包括性（意识）的载体—大脑。

“Body”, human body and all fours, trunk, five Zang-organs and six Fu-organs, also is the body, including the carrier of “Soul”(Conciousness)—cerebrum.

“天”，指人所生存的环境及存在的自然，包括地球及地球之外的宇宙世界所有的存在。

“Heaven” refers to human living environment and the existing nature, including the earth and all the existence of the universe except for the earth.

“性”，是主观的思维，与命与天一样，属于宇宙（大自然）的一部分。“性”，本身也是一种存在的形式，它本身并不是宇宙大自 然的例外。

“Soul” is a kind of subjective thinking, the same as body and heaven, that belongs to a part of the universe(the nature). “Soul” itself is also an existing form, it is not the exception of the universe(the nature).

“命”与“天”也统属于宇宙的大自然组成部分。

“Body” and “Heaven” also belong to the component parts of the universe(the nature).

天加人及人的群体外延—人类社会，就组成了整个世界。

Heaven, human and human group extension—human society, which compose the whole world.

人类社会：人与人之间的关系的总和，以及人们所占用的资源和空间。

Human society: the relationship summation between human and human, and the resources and space occupied by human.

| 大自然 | | | |
|-----|-----|----------|--|
| 人 | | 人以外的自然界 | |
| 心.性 | 身.命 | 人类 社会 | |
| 精神 | 肉体 | | |

| | |
|-----|------------|
| 意识 | 物质 (非意识) |
| 全物质 | |

天.人 (身心.性命) 分类关联静态结构图

| | | | |
|----------------|-----------------------------|---|--|
| the nature | | | |
| human | | the nature beyond human | |
| human society | | | |
| heart, soul | body, life | The space and resources occupied by human society | |
| spirit | body | | |
| consciousness | Material(non-consciousness) | | |
| full- material | | | |

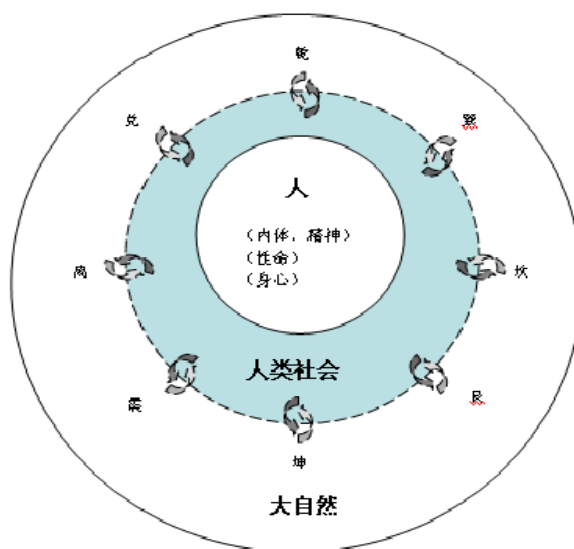
Classification correlation static structural diagram of heaven and mankind(flesh and spirit, soul and body)

8.天人合一，是天.性.命三个元素的合一。

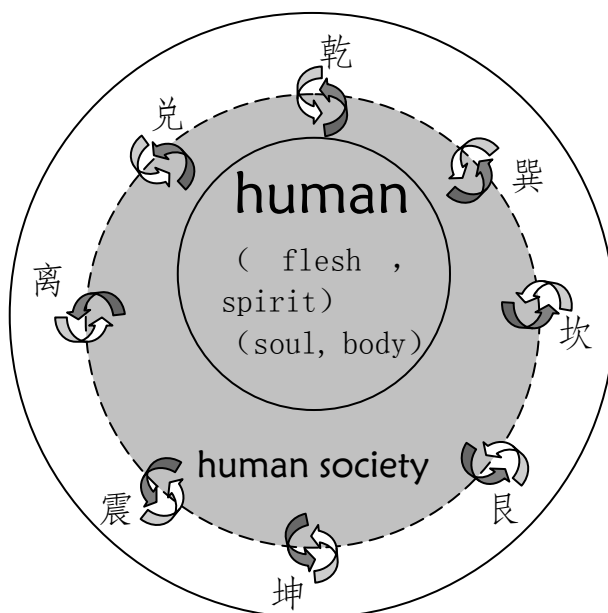
Harmony of heaven and mankind, is the harmony of heaven, mankind (soul, body).

合一，是在道.气 (广义的) 存在基础上，混沌.无极.太极 (有无相生) 变化中，是在阴阳理念上，是在五行约定下，河图.洛书原理导引下，先.后天八卦时空观框架下，易经六十四卦义理外延涵盖下，天.性.命有机.和谐地感应.沟通.参同.融合.会通，伴随着物质.能量.信息的传递与交换。

Harmony is existing on the basis of Taoism, breath(in general), in the changes of Chaos, Poleless, Tai Chi(existence and nothingness beget each other), on the logos of Ying and Yin, under the engagement of Five Elements, under the derivation of River Map and Luo Writing principles; between heaven and mankind(soul and body), induction , communication , coordination , amalgamation, flowing are proceeding organically and harmoniously, meanwhile between heaven and mankind, soul and body, heaven and soul, materials, energies and messages are passing and exchanging.



天、人分类动态关联图



Assorted dynamic association diagram of heaven and mankind

分八个方位，六十四个方位进行能量.信息.物质交换

Separate into eight positions,sixty-four positions for the exchange of energies,messages and materials

天人合一，是人与自然的合一，性命（灵与肉，精气神）的合一；人与天之间有沟通和感应。

Harmony of heaven and mankind, is the harmony of mankind and nature; and is the harmony of soul and body(heart and flesh; energy, breath and spirit); There are communication and induction between mankind and heaven.

天人之间，性命之间，天性之间有物质.能量.信息的交换。

There exists the exchange of materials, energies and messages between heaven and mankind, soul and body, heaven and soul.

性.命合一.分离与否与构成人的本体的存在关系是，合一既和谐，分离既混乱。

The harmony or separation of soul and body and the existing relationship composes human itself is, unity is harmony and separation is confusion.

出世.遁世.避世.入世，反映了中国历代各种处世的思想，也表现了一些迷惑和探索。

Out of the world, retiracy, retiring from the world and entering the world, which reflect various thoughts of tact and politeness in all ages, also express some puzzlements and explorations.

当性命分离或部份分离，人会表现为疾病甚至死亡；表现在社会层面，则是伦理道德的伦丧和混乱，精神的物化；环境污染，最终经济.社会崩溃。

When the separation or part separation of soul and body occurs, human would feel sick even die; on the performance of social level, that is anomic and confusion of ethical morality, spirit materialization; environmental pollution, and finally is the debade of economy and society.

9.天人为什么能“合一”

9. Why can “heaven and mankind” be “harmony”

人是宇宙大自然的一部分。上几亿年的生命进化，人与植物.动物 DNA 是类同的，有密切的血缘关系。天人在合一的层面上是同构的。

Mankind is a part of the universe(the nature). After life evolution of several billion years, the DNA of mankind and plants, animals, which have consanguineous relationship.

天人在合一的层面上是受同一规律所支配。

Heaven and mankind are isomorphic on the level of harmony, and they are also controlled by the same law on the level of harmony.

人的生理活动.社会活动与天行规律互相映射；与天行规律息息相关。

The physiological and social activities of mankind have epsilon map with the laws of heaven, closely interrelated to the laws of heaven.

人类社会自身的运行规律应是与天相同，也要求符合天的规律。人与人之间加上人的生存关联一天的一部分构成一个奇特的人的外延，天人的子空间—人类社会。如果违背天意，必将遭到惩罚，这句话的由来即在于此。

The operational laws of human society itself should be consistent with heaven, also conform to the laws of heaven. Among people and people, also add human existent relations—a part of heaven, which compose the extension of a strange person, the subspace of heaven and mankind—human society. If disobey the providence, must be punished. Here is just the origin of the remark.

人类社会的管理活动也要遵循天人合一的原则，人与人之间，政府管理，治理天下，与时俱进的“和谐”。“可持续发展”是人类社会天人合一的必然选择。

Management activities of human society also should conform to the principles of harmony of heaven and mankind. Among people and people, the harmony and sustainable development of governmental management, governing the world and advancing the times, which is the necessary choice of heaven and mankind of human society.

天人合一，就是在这样的机理下，天人（性命）之间有机.和谐地感应.沟通.参同.融合.会通，同时天人之间，性命之间，天性之间伴随着物质.能量.信息的传递与交换。

Harmony of heaven and mankind, just under this mechanism, between heaven and mankind(soul and body), induction, communication, coordination, amalgamation, flowing are proceeding organically and harmoniously, meanwhile between heaven and mankind, soul and body, heaven and soul, materials, energies and messages are passing and exchanging.

第二篇历史上的《周易》

Piece Two Historical "Zhou Yi"

10.中国历史上有《周易》相关的重大历史事件和历史人物数不胜数。

10. There are too numerous significant historical affairs and personalities were connected with "Zhou Yi" to be mentioned one by one.

孔子喜易 “假吾数年，五十以学易，可以无大过矣”

Confucius was fond of Changes, he said that were he given several years for convenience to study it in his fifties, he would cast off the serious offences.

孔子晚年，最投入的是《周易》。平素，他总是把《周易》搁置在卧席上，一有机会就会拿出来阅读。由于他这样一次又一次翻看，以至多次把系简的皮绳弄断。司马迁在《史记》里记载了这件事，说他晚年喜《易》，韦（wei 皮绳）编三绝。

Confucius devoted most of his time to "Zhou Yi" in his late years. Usually he would lay the book aside on his rest bed and took it out for reading on the first occasion. As he unfolded it time after time so that he had stranded the leather rope for tying bamboo slips for many times. Sima Zao recorded in "The Book of History" that Confucius was so fond of "Changes" in his late years that he had stranded Wei (i.e. leather rope) for numerous times.

孔子喜好《易》，“居则在席，行则在囊”

Confucius was fond of "Changes", and will lay it on the resting bed when residing and pack it in bag when traveling.

11.秦始皇焚书坑儒，《周易》躲过一劫

11. "Zhou Yi" avoided the disaster of burning books and burying Confucian scholars alive at Emperor Shihuang of Chin Dynasty.

秦始皇是第一个统一全中国的帝王，所以称始皇帝。

As the first king unionizing the whole China, Yingzheng was worshipped as Emperor Shihuang.

其中《易经》一书在这位暴君焚书的滚滚狼烟中，幸免于难，值得一提。

And the avoidance of "The Book of Changes" from the billowing dense smoke of burning books incurred by the tyrant is really tellable.

成为今天世界宝典的《易经》，当年能逃过劫难，其中奥秘何在？在一千多年后的今天，实难详细考究。

Why could "The Book of Changes" escape from the wrack and ruin and has become the world treasure? That's really hard to carry through textual research after a period of one thousand years

有的历史学者推测秦始皇可能在他统一中国前，《易经》的卜筮启发过他，使他钟情于《易》，有的学者认为在秦时，《易经》本来就是专门作为占卜起卦的书，它纯属自然科学类的书，与政治、思想类的书籍不沾边，所以未烧。民间有的人甚至认为《易经》是最高无尚的神书，秦始皇在皇位上也敬畏它，怕神灵整治他.....

Some historians speculate that before his unification of all states, Emperor Shihuang had gained some illuminations from "The Book of Changes", which made him fond of "Changes"; other scholars consider that "The Book of Changes" was taken as the wholly divining book in Chin Dynasty, thus belonging to the natural science literature and has nothing with political and ideological ones, so it had not been burned. Furthermore some civilians took Changes for the most magnificent scared book and even Emperor Shihuang as the clinking personality were afraid of the punishments coming from the deities.

一个“易”字，使它在大难之中蒙混过关。

The word of "Changes" empowers its avoidance from the catastrophe.

《易经》免于被焚，便成为“官家”批准下来的可以公开“刑行”、“习读”的书了，

于是，有志之士“卜筮”的名义来读它，研究它、运用它；而卜官巫师则“名正言顺”地将它奉为占筮用书。

Free of the burnout endowed “The Book of Changes” with the status as an approbation book, and could be studied and researched publicly. So people with lofty ideals, in the name of divination, studied and exercised it while the divining officials and necromancers would be perfectly justifiable worshipped it as their divining books.

毫不奇怪，因为《周易》包罗万象，涉及政治、经济、军事、文化、婚姻、家庭、争讼、交友、进仕、隐退、待人处事、论及道德、品格、修养、行为举止……而人们所欲占求的内容无非就是这人世人生种种。

Without any puzzles, for “Zhou Yi” is all-inclusive, which involves polity, economy, military affairs, culture, marriage, family, litigation, friend-making, becoming an official, retreat, dealing with people and things, moral, character, culture and behavior and so on, all those aspects are closely connected with human being & society and were sought for by human being.

人们是可以从《周易》中各取所需、各取所求的。

Human can gain whatever he needs from the book from “Zhou Yi”.

于是卜官巫师们将蓍草、竹签、铜钱和《周易》联系起来；

And the divining officials and necromancers connected “Zhou Yi” with yarrows, bamboo slips and copper coins.

天长日久，《周易》在许多人的心目中便成为一部地地道道的占筮书了。

Year in year out, Changes has become a divining book from top to bottom according to many people's understanding.

12. 李世民钦命全国编《易》书

12. Li Shimin issued regius order to compile the book of “Changes” nationwide.

唐朝是我国历史上稳定、繁荣、经济发达、政治清明的时代。在整个唐代的发展巩固过程中，与当时的最高统治阶级重视《易经》、发展易文化事业息息相关。

Tang Dynasty is a stable and flourishing epoch with advanced economy & excellent polity. During its whole developing and confirming course, the tiptop ruling class thought much of “The Book of Changes”, which resulted in the flourish of Changes culture.

唐太宗李世民非常重视《易经》及其文化学术，唐王朝建立后，伴随着政治上的统一和稳定，封建经济和文化得到高度的发展，为了进一步巩固完善科举制度，决定制定一部由朝廷颁布的教科书，于是由唐太宗李世民钦命孔子后裔孔颖达博采众长，撰写《五经正义》。

Li Shiming the Emperor Tai Zong during the Tang Dynasty attached much importance to “The Book of Changes” and relative culture and learning. After the foundation of Tang Dynasty and accompanied with the political unification and stabilization, feudal economy and culture developed rapidly. For the sake of imperial examination system's consolidation and consummation, he decided to compile one textbook issued by the government, so he ordered Kong yingda, one of the descendants of Confucius, to compose “The Standard Commentary of Five Classics” on basis of other scholars' strongest ideas.

当时这种由最高统治层直接干预《易经》的姿态，无疑推动了以《易经》研究为中心的社会哲学研究的开展。

Then and there, this posture that the tiptop ruling class shall directly intervening “The Book of Changes”, which undoubtedly encouraged the social philosophic research with “The Book of Changes” as its center significantly.

由于自唐至宋，读书人为求取功名，跻身于各级统治阶层，皆以此书为标准，因此，解注《易经》的《周易正义》对整个唐、宋二代产生了深远影响。

From Tang Dynasty to Song Dynasty, all the learners, in order to pass the imperial examinations and join the governing group, took “The Standard Commentary of Five Classics” as

their textbook, which, as the commentary of “The Book of Changes”, had impacted Tang Dynasty and Song Dynasty in no small degree.

13. 《周易》对世界上科学技术发展的推动——二进制计算机

13. The promotion of “Zhou Yi” to the world sci-technology: binary system calculator

德国著名的科学家.哲学家.数学家莱布尼茨，首创二进位制的电子计算器的思路，就是受到《易经》很大的启示。

Leibnitz, the first man who brought forward the thought of binary system calculator, is the famous scientist, philosopher and mathematician of Germany and his thought concerning this calculator was inspired to a great extent by “The Book of Changes”.

德国的莱布尼兹曾与到过中国的耶稣会传教士白晋(Fr JoachiMBouet)接触。白晋(BDuvet)对于《易经》特别感兴趣。从公元 1697 到 1702 年，莱布尼兹与白晋保持长期的通讯关系。他们之间一共有七封通信，涉及周易及易图。这些信现存德国图书馆。

Once Leibnitz has contacted with Fr . JoachiMBouet, one missionary of the Society of Jesus who has come to China. Fr . JoachiMBouet has lots of interests in “The Book of Changes”. And from AD1697 to 1702 Leibnitz has been maintained long-term communication with Fr JoachiMBouet and among their letters seven involving “Zhou Yi” and its symbols. Those letters were saved in German Library presently.

在 1698 年，白晋引起莱布尼兹对《易经》的注意。

In 1698, Fr . JoachiMBouet draw Leibnitz’s attention to “The Book of Changes”.

1701 年 4 月 2 日，莱布尼兹将他自己所作的一个二进位制的表送给白晋，他把《易经》的符号，翻译成他们的数字，把“阴爻”(--)翻译成零 0，把“阳爻”(--)翻译成 1。(易经) 卦爻又与二进位数字的同一性，首次被确认。莱布尼兹写道，“我发现二进制数是 20 年前。到了今天，我才发现……中国人在四千年前，已经了解到 0 与 1 的二元数学”。

On April 2th 1701, Leibnitz sent one binary system chart himself composed to Fr . JoachiMBouet, in this chart Leibnitz translated the symbols of “The Book of Changes” into their numbers, namely the Yinyao (--) was translated into zero and the Yangyao(--), one. The identity between diagrams & yaos of “The Book of Changes” and binary numbers was affirmed for the first time. Leibnitz said that: twenty years ago I found the binary numbers of zero & one, and until today I find that the Chinese had already understood them as early as forty hundred years ago.

同年 11 月白晋送给莱布尼兹两个“易图”：一个是《伏羲六十四卦次序图》，另一个是《伏羲六十四卦方位图》。莱布尼兹认真地研究白晋给他的这两个易图。莱布尼兹惊奇地从《易经》的图象中发现了从 0 到 63 的二进位数字。成功地排出了先天八卦和先天六十四卦的二进位制数。当时，他正埋头于计算机的研究，伏羲的这两张图给了他极大的启示，正是在这个基础上使他试制成功了世界上第一台二进位制的手摇计算器——电子计算机和电脑的前身。最古老的原始符号系统与最现代的科学原理竟然相吻合，的确使人不可思议！然而又是千真万确的事实！

In Nov of the same year, Fr . JoachiMBouet gave two diagrams related to “The Book of Changes”, one is “The Sequence of Fu Xi Sixty-four Diagrams” and the other is “The Orientation of Fu Xi Sixty-four Diagrams” to Leibnitz. After the careful investigation of aforesaid diagrams, Leibnitz amazedly found a series of binary numbers from zero to sixty-three and successfully arranged them according to innate Eight Diagrams and sixty-four diagrams. Then and there he was wrapped up in the research of calculator and those diagrams relating to Fu Xi inspired him in no small degree, just on this basis he successfully trial-manufactured the first hand-cranking

binary system calculator of the world, which is the predecessor of electronic computer and computer. The most ancient symbolic system shall tally with the most sophisticated science principles, which is really inscrutable but an irrefutable truth.

14.64 个遗传密码

14. Sixty-four genetic ciphers

《易经》是人类进化的模型。即生命的进化遵循天人合一原理进行，即蕴含（涵）混沌. 无极. 太极. 阴阳. 四象. 八卦之含义下的易经六十四卦之爆旋式上升。伏羲六十四卦符号系统从 0 至 63 的过程周期，与遗传基因密码达到了天衣无缝的程度；而六十四个遗传密码子亦与伏羲六十四卦密吻无间，384 个阴阳键又与 384 个阴阳爻完全对应！四种碱基组成每三个碱基一起的 mRNA 和 tRNA，两者两结合生成六十四个遗传基因，构成 20 种氨基酸。从与易经对应的关系看，四种碱基是四象，而且尿嘧啶 U 只与腺嘌呤 A 结合，胞嘧啶 C 只与鸟嘌呤 G 结合。六十四卦如是两个一组卦，即 mRNA 与 tRNA 构成一组卦。同时 tRNA 与另一个 tRNA 结合一起生成氨基酸链，氨基酸序列是由 DNA 组成决定的。氨基酸链越来越长，形成大蛋白分子。

“The Book of Changes” is the model for human evolution, namely the evolution of lives keep to the principle of harmony of heaven and mankind. The evolutionary course is identical with sixty-four diagrams’ spiral rise, which comprises Chaos, Poleless, Tai Chi, Yin and Yang, Four trigrams and Eight Diagrams. The cycle from zero to sixty-three of Fu Xi sixty-four symbolic system establishes flawless inosculation with genetic ciphers, still the 384 Yin and Yang keys are completely corresponding to the 384 Yin, Yang and Yaos. Every three bases out of four kinds of bases will build up mRNA and tRNA, and the mRNA and tRNA will combine with one another to form sixty-four genetic genes and make up of twenty kinds of amino acid. From the corresponding point of view, we can take four kinds of bases as four trigrams, and uracil U will only combined with adenine A, while cytosine C will only combined with guanine G. We can divide the sixty-four diagrams into thirty-two groups, namely the mRNA and tRNA make up of one group of diagrams, and at the same time one tRNA will combined with another tRNA to generate the aminophenol chain. The sequence of aminophenol chains are determined by DNA constitution and the growth of aminophenol chains will result in the formation of high molecular weight protein.

15. 时空新观念

15. New Concept of Time and Space

易经六十四卦是在先. 后天八卦基础上，建立了涵盖过去. 现在. 未来及其相关空间及相关变化的模式。

The sixty-four diagram of “The Book of Changes” established the mode covering the past, the present, the future and its related space and related changes.

由于易经不是在某一人为假定的时空坐标理论体系上建立的，而是在阴阳. 五行理论基础上建立的，在观察了日. 月. 星辰（二十八宿）的时空后相结合产生的离散逻辑体系。它是把得透明. 局部的白盒方法与从系统外部的黑盒方法结合再一起的灰盒方法。所以不论相对论的宇观层次；还是量子力学的微观层次；不论无穷大层次，还是无穷小层次，易之道都给出全方位的思维模式。当代欧洲心理学权威荣格曾说：谈到世界人类惟一智慧宝殿，首推中国的《易经》。在科学方面，我们所得的定律，常常是短命的，或被后来的事实所推翻。唯独中国的《易经》，亘古常新，相延六千年之久，依然具有价值，而与最新的原子物理学颇多相同的地方。

Based on the Yin and Yang & Five elements theories but not a certain artificial assumed space-time coordinates theoretical system, “The Book of Changes” is a discrete logical system

with the observation of the sun, the moon and the stars (28 star groups) as its foundation. As the gray-box method, it is the combination between transparent but partial white-box method and system external black-box method. So both the cosmic level of the Relativity and the microcosmic level of Quantum Mechanics, both the infinity level and the infinitesimal level, all of which are provided with omnidirectional mode of thinking on the Tao of Changes. Carl Gustav Jung, the European psychology authority of present age, once said that: when talking of the sole wisdom treasury of world people, we'll initially think of The Book of Changes of China. In scientific aspects, the laws we gained are always short-lived or overthrew by subsequent facts, however, "The Book of Changes" of Chinese is a newer with time method, which has been continued for more than sixty hundred years, and still has value, in addition, it has lots of similarities between latest Atomic Physics.

16.中医学

16. Traditional Chinese medicine

以中国人的理念，人的生理活动是天行规律的映射，并与天行规律密切相关；在此基础上建立的中医是至今“天人合一”参与人数最多.最成功.最伟大的实践；没有中医，中华民族不会繁衍生息到今天如此庞大的种群，不会对人类作出和将作出具大的贡献。经过长期的.有效的交流，欧美国家已承认了中国的经络学说，允许针灸行医。

According to the Chinese theory, human physiological activities are the reflection of the laws of heaven, also connect closely with the laws of heaven. Traditional Chinese medical science based on this, so far is the most successful and powerful practice of "harmony of heaven and mankind", also has the largest amount of participating people. Without traditional Chinese medical science, the Chinese nation would not have multiplied such a large population up to today, also would not have made huge contribution to mankind. After a long-period and effective exchange, the Occident has accepted the meridian doctrine of Chinese, and also accepted acupuncture and moxibustion for practicing medicine.

第三篇 周易“天人合一”与中国典型元素的奥运会开幕式

Piece three Harmony of Heaven and Mankind of “Zhou Yi” and The Olympics Opening Ceremony with Some Representative Elements of China

17.早在 2007 年一月中国国内就有国学研究学者指出奥运会开幕式将是以“天人合一”为主题的。(镜头：《天人合一之天人经》前言有关奥运会开幕部分)。

17. As early as Jan 2007 there are some domestic traditional-cultures researching scholars indicated that the Olympics opening ceremony would take “harmony of heaven and mankind” as its theme. (scenes: certain part of the preface of “Harmony of heaven and mankind—Human Embedded in the Nature” relates to the Olympics opening ceremony).

奥运会开幕式以“天人合一”这一最具中国传统核心理念为主题展开，可以想象各种以典型中国元素为代表的场景，这里将结合当时可能的场景用一些予以诠释，你所看到的并不是开幕式的具体景象，而是可能包括的一些内容。我们边想像这些内容，边提供一些参考图像给各位参考来理解开幕式：

The opening ceremony of this Olympic Game would take “harmony of heaven and mankind” as its theme and develop around this Chinese traditional core idea. We can imagine some scenes with the Chinese traditional elements as their embodiment. Hereof combined with some possible scenes, we would carry out some annotations. The scenes you would see are not the idiographic ones of the opening ceremony, but some possible contents included in foregoing ceremony. With the imagination of several contents and aided by some referenced pictures, we would understand the opening ceremony.

18.第一部分 天人之际

18. Part One The times of heaven and mankind

盘古抡大斧开天辟地，女娲持五彩石补天，后羿射日，一箭射中太阳，点亮奥运火炬。河出图而洛出书。大禹治水，炎黄统一中原，龙舞象征龙的图腾。伏羲做先天八卦，文王做后天八卦，周易.神农尝百草。

Pan Gu flirts the broadax to create Heaven and Earth; Nu Wa the Goddess holds the five-color-stones to mend the sky; Hou Yi shot down the sun with just one arrow and kindled the Olympic Torch; the Yellow River generates the River Map while the Luo River, the Luo Writing; Dayu harnessing the floods; Yan & Huang the two ancient emperors unifying central plain; the dancing dragon stands for Chinese totem; Fu Xi composing innate Eight Diagrams while Wen King, the acquired Eight Diagrams; Zhou Yi, Holy Farmer tastes hundreds of herbs.

第二部分 天人之动

Part Two The motion of heaven and mankind

20.以黑白太极图案布局的两组人男为白衣，女为黑衣的男女道人，打起了太极，然后化为八卦图案，打起了八卦拳和形意拳内家拳。

20. With the black and white Tai Chi pattern as the background, two groups of men and women dressing in white and black respectively initially play Tai Chi, and then changing into the Eight Diagrams pattern, they successively play Eight-diagram Fist, Xingyi Boxing and internal fisting.

然后冲出着有五种颜色代表五行和五个方位，(黑色水北方，青色木东方，黄色土中间，金色金西方，红色火南方)的少林僧众，以四种武器居四方，剑.枪.刀.棍.中间是金刚拳。

Afterwards running out some monks from ShaoLin with five-colors-garments representing five elements and five orientations (i.e. blackness representing water & north; cyan, wood & east; yellowness, earth & center; gold, gold & west and redness, fire & south), and four kinds of weapons, namely the sword, spear, broadsword and stick, located in four directions with vajra boxing in the center.

然后在一片竹林中水面上飞来飞去的打斗场面。

And then are some fighting scenes on the surface of water in the bamboo forest.

第三部分 天人之相

Part Three Existence of heaven and mankind

21.古编钟乐中，兵马俑装扮的武士跳起孔武有力的舞蹈。

21. Knights dressed like the Terre-Cotta Warriors play heroic dances accompanied with the ancient carillon.

生.旦.净.末.丑悉数登场，大闹天宫，红楼梦，水浒，三国等折子戏。京剧写意

All the Sheng, Dan, Jing, Mo and Chou, namely the Male role, Female role, Painted face male role, Elder male role and Clown role, are enter onto stage; highlighted operas such as The Monkey King Wreaking Havoc in the Heavenly Palace, A Dream of Red Mansions, Outlaws of the Marsh and Three Kingdoms and so on. Peking Opera freehand.

第四部分 天人之路

Part Four Pathway of heaven and mankind

22.丝绸之路上敦煌飞天歌舞

Fei Tian the flying goddess is dancing and singing in Dun Huang on Silk Road.

第五部分 天人之乐

Part Five Music of heaven and mankind

23.古筝声中山水之间似仙人打扮的老少对奕围棋，整个场景为一大棋盘，以九宫图做衬托为九个星位（九宫图乃洛书也）。春兰.夏竹.长夏茶.秋菊.冬梅随四个季节，琴声有五行音乐随季节而不同，五行分金.水.木.火.土，音乐五声调式，分宫.商.角（音决）.徵（音子）.羽。五行属性是：宫调式属土，商调式属金，角调式属木，徵调式属水，羽调式属火。《黄帝内经》曰：“五脏有声，声各有音，人有五音。宫.商.角.徵.羽，其声大而和，轻而劲，清而深，声音相应而无病。“宫”乱则病在脾，商病在肺，角病在肝，徵病在心，羽乱则病在肾。五音声乱则有五病。古老医学经验，可以从声音了解疾病，也同样可以治病防病，用五声调理人的疾病也是中医和生理治疗的一种手段。

23. Among the landscapes and with the zither music as the background, one elder and one child dressed as immortal beings are playing chess and the whole scene is a great chessboard. Nine palaces graph served as a foil to nine stars (nine palaces graph is Luo Writing). Similar to spring orchid, summer bamboo, late summer tea, autumn chrysanthemum and winter plum, five kinds of tweedles will vary along with the change of seasons. Five elements comprise metal, wood, water, fire and earth and five tones of music comprise Gong, shang, jiao, zhi and yu. And the corresponding relationships between five elements and five tones are as following: gong corresponding to earth, and shang, metal, jiao, wood, zhi, water and yu, fire. The Canon of Internal Medicine says that: the five internal organs make sounds and each sound has its own tone, so human has five tones, namely gong, shang, jiao, zhi and yu. The sound are loud but harmonious, gentle but vigorous, clear but deep, and their correspondence to one another means there is on illness, however, inaccuracy of gong shows the spleen is ill, and inaccuracy of shang shows the lung is ill, and jiao, liver, zhi, heart and yu, kidney. Five inaccuracies of those tones demonstrate there are five kinds of illness. According to Chinese traditional medicine, the illness could be judged, cured and prevented by voices, and utilizing voices to mend human being's illnesses is the ordinary method of Chinese traditional medicine and physiological treatment.

不同季节有不同的诗：春眠...。

Different seasons possess different poems: Spring sleeping.....

第六部分 天人之生

Part Six Health preservation of heaven and mankind

24.南方和北方有代表的酒楼中，身穿汉服的厨师在热火中烹调，小二脚踏四轮车端菜

穿行。南派粤菜，北派北京烤鸭，春夏秋冬不同菜品，药补不如食补。一群男女身穿画满经络之纹身，做传统五禽戏舞蹈。未病先治，防患未然。

24. Representative restaurants of the South and North, the cook dressing in Chinese traditional garment are busily preparing food and the waiters, treading quadricycle, are advancing through persons & serving dishes. Representative dishes of the South are Guangdong dishes while that for the North are Roasted Peking duck. Different season has different dishes and food nourishment is better than herbal nourishment. One group of men and women, dressed in garments full of meridians, are playing traditional Five Poultry Drills. Take preventive measures to prevent the illness before its come into being.

第七部分 天人相合

Part Seven Coincidence of heaven and mankind

25.自古中国有“五运六气”所谓“运气”之说，“五运六气”六十甲子周期历法，朔望月4年为一小周期，5年为一中周期，15个小周期或12个中周期构成了日月相会的60年大周期。所以并没有什么从天象看人相的迷信不科学说法。

25. Since ancient times there existing the old saying of “Five Movements and Six Climates” in China, which is related to so-called fortune. In fact “Five Movements and Six Climates” talks about the Chinese calendar with 60 years as one cycle. According to synodic month, every four years is a small cycle and every five years, a medium cycle, thus 15 small cycles or 12 medium cycles will make up of the Big cycle of 60 years with the sun and moon encountering with one another. From the aforesaid situation we find no superstition involving similarities between celestial phenomena and human fortune.

中国人民2008年战胜了南方冰雪灾，四川地震带来的自然灾害，也会与全世界人民一道将地球装扮得更加美丽，治理环境污染，以绿色奥运的精神，与全世界人民一道共创美好明天。

In 2008 Chinese people has conquered ice-snow disaster of the South and the natural disaster brought by Sichuan earthquake, also they would beautify the earth and control environmental pollution together with the people all over the world, thus armed with the Green Olympic spirit to jointly create a wonderful future.

当然也会有一些其它文化的元素，比方说可能有郎朗的钢琴，马友友的大提琴作为背景音乐等！

Still there are possibly some other cultural elements, such as taking Lang Lang's piano and Ma Youyou's cello as the background music and so on.

第四篇 易经“天人合一”与北京 2008 奥运会

Piece Four “Harmony of Heaven and Mankind” of “The Book of Changes” and 2008 Beijing Olympic Game.

26. 整个人类都在自觉或不自觉地步入一个又一个百年的循环。历史毕竟逃脱不了《周易》所昭示的周期运动的大规律。

26. Consciously or non-consciously, the whole human are experiencing the hundred years cycles, one after another, anyway the history cannot break away from the periodic motioning rules which were revealed by “Zhou Yi”.

人类不同的文明之间是大冲突还是大融合?这已成为世人关注的焦点。

Different human civilizations will conflict or inosculate with one another? This has become the focus concerned by the world.

和谐才有和平;和谐才有发展,这已是全人类的期盼。

Only harmony would lead to peace and development, this view of point has become the general hope of all people.

如何消解东西方文化的冲突?如何消解科学与人文的对立?这是“和平”与“发展”所要首先解决的课题。

How to clear up the conflict between oriental and western cultures? How to eliminate the opposition between science and humanity? Both of these questions has become the preconditions of peace and development.

“易学”以它保合太和、含弘光大的个性为解决这一课题提供了重要借鉴。

“Changes theory”, feathered with inclusiveness, placidness and development, has provided an important reference for solving aforesaid problems.

面临西方文化的严峻挑战,重新确认以“易学”为代表的中华优秀传统文化的现代价值,承续以“易道”为代表的中华民族传统理念精神,发挥“易文化”弥纶天人、贯通时空的品性,促进人与自然的和谐、科学与人文的互通、中西文化的融合……

Facing the Western cultures' inclement challenge, we has to anew validate the modern value of Chinese traditional culture represented by Changes theory, continue the Chinese traditional spiritual notions represented by the Tao of Changes, exert the characteristics of caring both nature & mankind and involving both time and space of Changes culture, thus we would promote the harmony between nature and mankind, the communication between science and humanity and the amalgamation between Oriental & Western cultures and so on.

这是历史交付给我们炎黄子孙的光荣使命!更是不可推卸的职责!

This is the glorious mission endow to us the offspring of China by history, also it's our unavoidable responsibility.

而奥运会正是提供了这样一个机会的大舞台!

And the Olympic Game, as a great stage, provides us with an excellent chance.

27. 中国文化博大精深, 包罗万象。我们应选取中国文化的何种资源, 作为这次文化盛会的主题? 承办北京奥运会, 意味着我国可以充分传递中国的文化理念, 使中华文明为奥林匹克运动注入新的活力。借助北京奥运会的契机和平台, 把中国传统文化中的“天人合一”, 以及“和平、和美、和谐、和合”, 还有《易经》中“和为贵”的思想融入现代奥林匹克精神, 是东方文化对奥运文化的重大贡献: “和谐”是人文奥运的灵魂, 和谐是奥林匹克与中华文明的最佳结合点, 许多国外奥林匹克研究专家也不约而同地强调“和合”。“和谐”思想是中华文化通过人文奥运奉献给世界的最有价值的思想和理念。

Chinese culture is broad and profound and all-inclusive, so shall we choose which resource from She as the theme of this cultural pageant? Undertaking the Beijing Olympic Game means we can fully transfer Chinese cultural ideas and utilize Chinese civilization to inject fresh vigor into

Olympic Game. By dint of the chance and platform of undertaking Beijing Olympics, we shall merge the following ideas into modern Olympic spirits, namely harmony of heaven and mankind of Chinese traditional culture, peace, beauty, harmony and integration, in addition, harmony is valuable in "The Book of Changes". These could be taken as the great contribution made by Oriental culture to Olympic culture. Harmony is the soul of Humanistic Olympics and the best combination point between Olympics and Chinese culture, even many foreign Olympics specialists are happen to coincide holds that the harmony and integration is the most valuable ideas and notions contributed by China through the form of humanistic Olympics.

人文奥运是北京 2008 年奥运会的核心理念，它提出了将奥林匹克精神和中国五千年的文化精髓相融合，展示一届“和谐·交流与发展”的人文主题的奥运会，达到促进世界和平、友谊与进步的发展目标。在北京奥运会筹办期间，人文奥运理念将始终贯穿在北京 2008 年奥运会的主题和实际运作的始终，并终将成为一种独特的奥运遗产，对北京的城市未来发展产生深远的影响。“人文奥运”将成为以人为本，歌颂人、尊重人，塑造和谐发展的个人和城市形象的人文舞台，这一理念将对北京建设和谐社会产生重要的影响。

Humanistic Olympics is the core idea of 2008 Beijing Olympic Game, her aim is to merge the kernels of Chinese culture into Olympic spirits, bring forth one Olympic with harmony, communication and development as the humanistic theme, thus promoting world peace, friendship and progress. During the preparation course of Beijing Olympics, the humanistic Olympic ideas would be taken as the theme and the guides to action all the time, and finally it would become the unique Olympic bequest and will affect the future development of Beijing in no small degree. Humanistic Olympics would turn to a humanistic stage for the purpose of praising human, respecting human, modeling individual and city images featured as harmonious developing, and this notion will affect the course of Beijing constructing harmonious society significantly.

体育作为人的一种对象化的活动，承载着人对于自身自然·客观自然以及人化自然（社会）的体认、改造和思考。

As a kind of objectifying activity, sports embody people's understanding, reconstruction and consideration of himself, nature and humanized nature, namely the society.

现代奥林匹克促进会代表着人类的文明。我们可以说，绿色奥运是拒绝人类对自然环境的野蛮；而人文奥运必然拒绝人与人之间、文化与文化之间的对立、误解和野蛮。

Modern Olympics represent humanistic culture. We reckon that Green Olympics refuse human's barbarism towards nature, while Humanistic Olympics would surely reject the opposition, misunderstanding and barbarism among human being and different cultures.

“同一个世界 同一个梦想”（One World One Dream），集中体现了奥林匹克精神的实质和普遍价值观——团结、友谊、进步、和谐、参与和梦想，表达了全世界在奥林匹克精神的感召下，追求人类美好未来的共同愿望。尽管人类肤色不同、语言不同、种族不同，但我们共同分享奥林匹克的魅力与欢乐，共同追求着人类和平的理想，我们同属一个世界，我们拥有同样的希望和梦想。

"One World One Dream" fully reflects the essence and the universal values of the Olympic spirit -- Unity, Friendship, Progress, Harmony, Participation and Dream. It expresses the common wishes of people all over the world, inspired by the Olympic ideals, to strive for a bright future of Mankind. In spite of the differences in colors, languages and races, we share the charm and joy of the Olympic Games, and together we seek for the ideal of Mankind for peace. We belong to the same world and we share the same aspirations and dreams.

“同一个世界 同一个梦想”（One World One Dream），深刻反映了北京奥运会的核心理念，体现了作为“绿色奥运、科技奥运、人文奥运”三大理念的核心和灵魂的人文奥运所蕴含的和谐的价值观。建设和谐社会、实现和谐发展是我们的梦想和追求。“天人合一”，“和为贵”

是中国人民自古以来对人与自然，人与人和谐关系的理想与追求。我们相信，和平进步.和谐发展.和睦相处.合作共赢.和美好生活是全世界的共同理想。

"One World One Dream" is a profound manifestation of the core concepts of the Beijing Olympic Games. It reflects the values of harmony connoted in the concept of "People's Olympics", the core and soul of the three concepts -- "Green Olympics, High-tech Olympics and People's Olympics". While "Harmony of Man with Nature" and "Peace Enjoys Priority" are the philosophies and ideals of the Chinese people since ancient times in their pursuit of the harmony between Man and Nature and the harmony among people, building up a harmonious society and achieving harmonious development are the dream and aspirations of ours. It is our belief that peace and progress, harmonious development, living in amity, cooperation and mutual benefit, and enjoying a happy life are the common ideals of the people throughout the world.

“同一个世界 同一个梦想” (One World One Dream), 文简意深, 既是中国的, 也是世界的。口号表达了北京人民和中国人民与世界各国人民共有美好家园, 同享文明成果, 携手共创未来的崇高理想; 表达了一个拥有五千年文明, 正在大步走向现代化的伟大民族致力于和平发展, 社会和谐, 人民幸福的坚定信念; 表达了 13 亿中国人民为建立一个和平而更美好的世界做出贡献的心声。

"One World, One Dream" is simple in expressions, but profound in meaning. It is of China, and also of the world. It conveys the lofty ideal of the people in Beijing as well as in China to share the global community and civilization and to create a bright future hand in hand with the people from the rest of the world. It expresses the firm belief of a great nation, with a long history of 5,000 years and on its way towards modernization, that is committed to peaceful development, harmonious society and people's happiness. It voices the aspirations of 1.3 billion Chinese people to contribute to the establishment of a peaceful and bright world.

In Chinese, the word "tong yi", which means "the same", is used for the English word "One". It highlights the theme of "the whole Mankind lives in the same world and seeks for the same dream and ideal".□

中华传统文化所包含的天人合一的和谐自然观与政通人和.和为贵的社会观.协和万邦.善邻怀远的国际交往观念,都是对西方文化理念和奥林匹克文化的有益补充。

Chinese traditional culture includes that the harmonistic nature notion of harmony of heaven and mankind, the social notion of good governance leads to harmonious people and harmony is valuable, the international relations notion of kind to the neighbors, are the beneficial supplements to Western cultural ideas and Olympic culture.

在不同层次上天人合一精神与奥林匹克精神的契合：

The correspondences between harmony of heaven and mankind and Olympic spirits on different levels:

第一层面：奥林匹克的人的身心合一精神与周易的“天人合一”

The first lay: The Olympic Spirit of Human Harmony of Heaven and Mankind & "Harmony of Heaven and Mankind" of Zhou Yi

28.周易的“天人合一”从人本身来说，身心两部分是要合一的。实际上大自然也包括了人本身，但为了从概念上加以区分，便于阐述问题和围绕“人”这一大自然集合中分离出来，形成一个独立集合的概念。

28. "Harmony of Heaven and Mankind" of Zhou Yi, speaking from human itself, body and mind should be in harmony. In fact, the nature also includes human itself, but to distinguish from the conception, for the convenience of elaborating the problems and revolving around the conception of "mankind", which is separated from the natural congregation and formed an independent congregation.

天.人从何而来，又会往何去？孰在先 孰在后？

Where are heaven and mankind from and going? Which is first, which is the second?

从动态的观点看，从人的微观组成和演化过程看，才能更深一层昭示天人的概念，才能理解天人合一的哲学理念。

From dynamic point of view, from microcosmic composition and evolution process, can only reach a deeper level. Declare the conception of "heaven and mankind" publicly, so can understand the philosophy logos of "harmony of heaven and mankind".

界定什么是人，生命演化什么时候成为人是一个极其困难的事。从进化的角度看，从无机体到有机体，从有机体到细胞，从细胞到原始生命，到猿人，然后到所谓的人。

To define what is human and when life is evolved to human is quite a difficult thing. From the point of view of evolution, from inorganic substances to organisms, from organisms to cells, from cells to eobionts, apemen, then to so-called human.

性命合一不等于天人合一；但不能按照天人合一的理念，性命也难以合一。

Harmony of soul and body is not equal to harmony of heaven and mankind; But if not according to the idea of harmony of heaven and mankind, soul and body are also hard to be harmony.

西方最初对于人文精神的认识就是从“身”与“心”两个方面认识的。“身”含形体的健壮与俊美。因而，在荷马时代，人们为了追求形体的俊美，休闲时，常常在体育场锻炼。

Initially the Westerners recognized humanistic spirits from two aspects, namely the physical and mental aspects. The former comprise the body's haleness and pretty. So in Homeric age for the sake of physical pretty, people will usually took exercises in their leisure time.

文艺复兴运动，西方人文思想强调理性，即把精神的.灵魂的.理性的真.善.美作为至高无上的追求。

In the Renaissance, western humanistic notion emphasize the logos, namely took the immaterial, psychic and rational truth, goodness and beauty as their sovereign pursuit.

《奥林匹克宪章》指出：“奥林匹克主义是增强体质.意志和精神并使之全面均衡发展的一种生活哲学。”

Olympic Charter points out that: As a kind of life philosophy, Olympic spirits are used to tone up the constitution, volition, spirit and promote their comprehensive & balanced development.

奥林匹克之父顾拜旦竭力主张，奥林匹克运动应教导人们通过体育竞赛促进人的心理.身体及精神的锻炼而达到个人的最佳境界。

Charles de Coubertin, the Father of Olympics insisted that Olympics should teach people, utilizing the sports competition, to achieve the exercise & promotion of human's mental, physical and spiritual aspects, thus arriving at the individual best situation.

人文奥运理念也包含了体育对人本身的关心，这就是以人为本的奥运发展理念。人是一种文化的存在，体育对人而言不仅仅是“身”的需要，而且也是“心”对价值和意义的追求。

Humanistic Olympics notions also involve sports care towards human being, which was represented by the human-orientated Olympic developing notion. Human being is a kind of cultural existence, for human beings, the sports not only used to fulfill physical demands, but used to satisfy the pursuit for valve & meaning.

奥林匹克精神是追求“更快.更高.更强”是人类生生不息，自强不息，不断超越自我，不断向更高目标进化的体现。《周易》的变易的理念也体现了这一点。

Faster, Higher, Stronger is the pursuit of Olympic spirits, which is the result of human beings' vitality, strive and surpass selves unceasingly, and always marching towards the higher aim. And turning towards easiness the notion holds by Changes also embody that viewpoint.

第二层面：奥林匹克的文化人文精神与周易的“天人合一”

The Second Lay: The Humanity Spirit of Olympic Culture and “Harmony of Heaven and Mankind” of Zhou Yi

29.周易的“天人合一”从人类社会来说,人类社会是人的概念的一个外延。以人为界限的个体,及人组成的大大小的社会.种族.国家.部落.宗教又是人的各种组合形态,是人的概念的外延。天人之间,做为人组成的群体及其关联组成的人类社会,因其活动占有一部份资源,与天混杂在一起,很难说人类社会是一个只有一个人堆积起来的组合。所以人类社会是天人之间的一个过度子集,横跨天人。人这个生物群体必定有它自身的群体规则。

“Harmony of heaven and mankind” of Zhou Yi, speaking from human society, All kinds of mankind combining shapes, also the extension of mankind conception, which include the individuals with the boundary of human, societies composed of human, races, countries, tribes and religions. Between heaven and mankind, as the human society composed of people group and its related, the activities of which occupy a part of resource, mixed together with heaven. It is really hard to say that human society is a combination accumulated by people. So human society is a subset of transition between heaven and mankind, acrossing the world. The creature group—human must have its own group rules.

性命合一为个体行为,但与社会相关;人类社会的天人合一是社会行为。所以天人合一即是个人行为,又是社会行为。

Harmony of soul and body is an individual behavior, but it also involves with the society. The harmony of heaven and mankind in human society is a kind of social behavior. So harmony of heaven and mankind is not only an individual behavior, but also a social behavior.

奥林匹克宪章指出“奥林匹克宗旨为人的和谐发展服务”。奥林匹克运动始终追求促进人的和谐发展,促进国家与国家.民族与民族.人与人的沟通与协作,为建立一个和平.美好的世界服务。奥林匹克运动的追求是对人文精神的追求,体现着人性关怀。因此,我们说,奥林匹克精神蕴涵着深厚的人文底蕴,它所带动的奥林匹克运动已不单纯是一种体育活动,而是展示人类人文精神的重要窗口;它所宣扬的和平.友爱.平等.尊重.理解.拼搏等思想,已超越了体育本身的范围,成为人类对人性关怀的要求。

Olympic Charter states that the tenet of Olympics used to promoting human harmonious development. Olympics always strive for human harmonious development, the communication and cooperation among countries, nationalities and human being, thus resulting in a peaceful and wonderful world. In other words, the pursuit of Olympics is identical with the pursuit of humanistic spirit and embodies humanistic solicitude. So we allege that Olympics spirits are full of humanistic details and the sports it drives are not merely a kind of physical activity, but is the important method to reveal human humanistic spirits. The ideas, such as peace, friendship, equality, respect, understanding, struggle and so on, which it hold have exceeded the sports itself extension and became the human demand for humanistic solicitude.

中国举办奥运会,是奥林匹克理想以及追求和平.平等.道德.进取.参与.责任感和公平竞争等奥林匹克价值观的一次大普及。

The Olympic ideal and values such as peace, equality, morals, struggle, participation, responsibility and fair play, will gain a thorough dissemination via Beijing Olympic game.

“人文奥运”,从人文的视角审视奥林匹克运动的发展,既涉及体育伦理的问题,也涉及经济全球化中的文化问题。这对于奥林匹克精神的弘扬.东西方文化的交流与互补和建设奥林匹克运动跨文化.跨民族.跨国度的世界性文化体系,都是有重要意义的。

Survey the development of Olympic sports through a humanistic angle of view, Humanistic Olympics involves both sports ethical issues and the culture issues during economic globalization. It has significant meaning for the following aspects: the transmission of Olympic spirits; the communication & mutual complementarity of Oriental and Western cultures; the foundation of a

cross-cultural, cross-ethnic and cross-national world cultural system.

奥林匹克精神蕴含着深厚的人文底蕴,这可以追溯到远古时期。古希腊人创造了古代奥运会,古代奥运会追求的理想和丰富多彩的竞赛方式,表达出对善与美的追求。它强调形体的健与美,这种健与美不仅是指体魄强健,而且指精神健全,身心和谐发展。奥运会的优胜者被视为善与美的典范而受到人们的尊敬。古代奥运会所表达出的体育理念,带有古希腊人文思想的印记。

Olympics spirits are full of humanistic details, which can be traced back to remote antiquity age. Ancient Greece started the ancient Olympics, her ideals and rich and colorful competing manners embodied her pursuit of goodness and beauty. She emphasizes the physical healthy and pretty. Herein the healthy and pretty not merely indicate a strong physique, but the mental sanity and the harmonious development between body and soul. Olympic winner will be taken as the mirror of goodness and beauty and be respected by folks. The sports notion represented by ancient Olympics possesses some marking of Ancient Greece humanistic ideology.

现代奥林匹克运动是在恢复古代奥运会最美好的文化精神和体育活动的基础上创立的,“更高.更快.更强”是它的宗旨。通过身心全面训练的特定方式,把古代奥运会追求形体的健与美推向更高水平。通过体育运动的对抗,展示人类共同的体育理念。这种展示是不同民族之间一场人性的对话。因而,奥运会不仅是体育竞技比赛的盛会,也是人类文化交流的盛会。

Modern Olympics are created on the basis of the restoration of cultural spirit and sports activities, which are the best features of ancient Olympics, and “Faster, Higher, Stronger” is still its principle. Via special manner to exercise body and mind comprehensively and promote the pursuit of ancient Olympics, namely seeking for the healthy and pretty, onto a higher level. Through the confrontation of sports to display human common sports ideas, this kind of display is a humanistic dialogue among different nationalities. So Olympics are not merely a pageant for sports competition, but a pageant for human cultural communication.

奥林匹克宪章指出“奥林匹克宗旨为人的和谐发展服务”。奥林匹克运动始终追求促进人的和谐发展,促进国家与国家.民族与民族.人与人的沟通与协作,为建立一个和平.美好的世界服务。奥林匹克运动的追求是对人文精神的追求,体现着人性关怀。因此,我们说,奥林匹克精神蕴涵着深厚的人文底蕴,它所带动的奥林匹克运动已不单纯是一种体育活动,而是展示人类人文精神的重要窗口;它所宣扬的和平.友爱.平等.尊重.理解.拼搏等思想,已超越了体育本身的范围,成为人类对人性关怀的要求。

Olympic Charter states that the tenet of Olympics used to promoting human harmonious development. Olympics always strives for human harmonious development, the communication & cooperation among countries, nationalities and human being, thus resulting in a peaceful and wonderful world. In other words, the pursuit of Olympics is identical with the pursuit of humanistic spirits and embodies humanistic solicitude. So we allege that Olympics spirits are full of humanistic details and the sports it drives are not merely a kind of physical activity, but the important method to reveal human humanistic spirits. The ideas, such as peace, friendship, equality, respect, understanding, struggle and so on, which it hold have exceed the sports itself extension and became the human demand for humanistic solicitude.

奥林匹克运动在西方的文化背景下产生,古希腊文明和文艺复兴运动对奥林匹克精神产生了重要影响。基于这样的人文理念产生了古代奥林匹克运动。这就是奥林匹克精神最初的人文追求。希腊城邦制建立以后,开始强调教育。对于希腊人来说,教育就是一种教化。所谓教化,是给予人一种更完善的人格,更高更美的情操。受这种人文思想的影响,现代奥林匹克运动强调教育。古希腊文明和与之承接的古罗马文明中的人文精神,是奥林匹克精神的重要源泉,是奥林匹克精神人文思想的渊源。人文奥运口号的提出,是中国北京对奥林匹克

精神中人文思想的深刻把握，是中国传统文化与奥林匹克精神不断交流与融合的结果。

Olympic Game was engendered by Westerners and Ancient Greek culture & Renaissance has affected the Olympic spirits in no small degree. And ancient Olympic Game was generated on basis of foregoing humanistic notions, and that was the initial humanistic pursuit of Olympic spirits. After the foundation of Greek city-state system, the Greece began to think much of education, and as to the Greek, education is similar to civilization, which would endow people with the better personality and the prettier sentiment. Affect by this humanistic notion, modern Olympic Game still emphasize education. Ancient Greek civilization and her successive ancient Roman civilization are the significant sources of Olympic spirits. The slogan of humanistic Olympics embodies that Chinese have profoundly grasped the humanistic notion in Olympic spirits, it's the result of communication and amalgamation between Chinese traditional culture and Olympic spirits.

中国作为有 5000 多年文化传统的文明古国，为什么能够接受明显带有西方人文思想的奥林匹克运动呢？这是因为世界各民族文化之间虽然存在很大的差异性，但也有相通之处，奥林匹克运动虽然带有浓郁的西方人文色彩，但是它的“更高.更快.更强”，不仅是人个体本身的形体的健与美，而且从心灵的方面追求人精神的最佳境界的思想，与中国的“天行健.君子当自强不息”的思想是一致的，中国人文思想中蕴含的民本思想及和平思想与奥林匹克精神也是一脉相承的。这些相通之处，使中国能够接受奥林匹克精神，并加入到奥林匹克运动之中。

Why could China, as a country with an ancient civilization for more than 50 hundred years, accept the Olympic game which possesses evident western humanistic notions? That's because though there are lots of dissimilarities among different national cultures throughout the world, still some identities exist. Though Olympic game is full of western humanistic colors, “the Faster, Higher and Stronger ” it advocates involving not merely individual body's healthiness and pretties, but the seeking for best mental ambit, which is identical with the Chinese notion that Fate has its way but a gentleman will make unremitting efforts to improve himself. Moreover, the people-based thought and thought of peace advocated by Chinese humanistic notion come down in one continuous line with Olympic spirits. And these similarities empower Chinese accept Olympic spirits and participate in the Olympic Game.

从更广义的意义上说，人类的进化也包含着“更高.更快.更强”的含义。人类进化的本质就是超越自我。

From a broader sense, we hold that human evolution comprises some meanings similar to the meaning of “Faster, Higher, Stronger” and the essence of human evolution is self-surpassing.

第三层面：奥林匹克的环境人文精神与周易的“天人合一”

The third lay: Olympic environmental humanity spirit and “harmony of heaven and mankind” of Zhou Yi

30.周易的“天人合一”从人类社会与其生存的环境来说，实际上人.人类社会是整个自然界的一个组成部分。将人与天分开定义本来就是一个相当于把精神与肉体分离一样的不当和无奈。认识到这种局限性，就要对此有所警觉，就要在概念上区分，又要在整体上渐进.渐变.融合，从而真正地实现“天人合一”。这是中国人“天人合一”思想的最高含义。“天人”体系包含了三元合一概念，填平了物质与精神的对立，能把人类社会从物化的危险方向拉回来。

30. “Harmony of heaven and mankind” of Zhou Yi, from human society and its existent environment; In fact, human and human society are parts of the whole nature. To define mankind and heaven separately, originally just equivalent to inability and inappropriation of the separation of spirit and flesh. Once realizing this limitation, should be vigilant of this, and differentiate from the conception, moreover move forward gradually, change gradually, amalgamate, thus truly

realize “harmony of heaven and mankind”. This is the topmost meaning of Chinese “harmony of heaven and mankind”. “Heaven and mankind” system includes the conception of three elements in one, which has filled in the opposition of material and spirit, saved human society from the dangerous direction of materialization.

当人们步入现代社会后，人与自然的关系已成为一个突出的问题。20 世纪，世界已出现“发展性危机”，即现代化的危机。这是因为现代发展严重失衡与过度开发引起的。20 世纪科技的迅速发展，加速了世界文明的进程。渐渐地，人们偏向于自然科学，以为自然科学是世界文明的主要因素。工具理性的泛滥，人文科学渐渐失去了为人提供安身立命的终极价值的作用。人文的失落，使社会在发展中出现了不协调，20 世纪下半叶世界出现了大气污染、森林破坏与耕地缩减、淡水与海洋污染、能源危机、全球变暖等等。这种现代生态失衡现象是人类过度开发自然的结果。这种结果随着现代经济 GNP 的增长而加剧。人类自以为骄傲的征服自然的行为正在受到自然的惩罚。这种不协调，工业理性无法给予回答和匡正。人类在发展中遇到的尴尬再一次证明人类的前途不单是由科学来决定的。我们承认科学技术是人类发展的一个非常重要的物化工具，对人类的文明进步起着非常大的作用，如果没有蒸汽机的发明，就不会有 18 世纪的工业文明，没有工业文明，就没有今天所发生的信息技术革命。但是科学技术只能解决人类改造世界的能力问题，如何改造世界，工具的理性不能给予回答，只有人文的理性，才能给予提供。人类在饱尝失去人文精神的苦果后，终于醒悟到人文精神的重要。经济学大师哈耶克曾说过：“当自然科学家急于尝试将其专业思维习惯应用于考虑社会问题时，却常常不可避免带来灾难性的后果。”科学只解决发展中的技术问题，而人类社会要持续发展还需要人文科学的支撑。与全球性生态危机同步增长的是全球性的精神危机。社会的发展从来就离不开对人文科学的依赖。因为社会的发展既需要物质的基础，也需要精神的支撑。没有精神追求的社会，富有也不会给人类带来幸福。因为在没有精神追求的社会，人们在利益的角逐中，没有理性、公正、博爱，只有对金钱赤裸裸地追逐。自人类产生以来，其精神世界的所有问题，只能依赖于人文科学作出解释，因为科学技术不产生伦理道德，工具理性不能代替价值理性。全球性的生态危机与全球性的精神危机呼唤着人文科学。

The relationship between human and nature has become an prominent problem since we stepped into the modern society. In 20th century, the world risks of “development crisis”, namely crisis caused by modernization, caused by the loss of balance due to over development and excessive exploitation. The quick development of science and technology in 20th century pushes the process of worldwide civilization, and gradually, human turn eyes to natural science and begin to consider natural science the primary element of worldwide civilization. Humanities gradually lost its function with ultimate value for providing guidance to life because of the flooding of instrument rationality. The lost humanities cause the loss of balance during the development of society. Since late 20th century, human began to face risks brought by air pollution, forest damage, farmland decrease, fresh water and ocean pollution, energy crisis and global warming, etc., which are caused by ecological unbalance due to over exploiting nature. And situation is becoming worse as the increasing GNP of modern economy. Human is being punished by nature for their conquering nature which they were ever proud of. Industrial rationality will be capable to answer and correct this kind of unbalance. The embarrassment that human face during development again proves that future of human is not up to science though we have to acknowledge that science and technology are important tools for human development and civilization. There would be no today’s information technology revolution if steam engine was not invented to push the industrial civilization of 18th century and modern society. However, science and technology can only help human to rebuild the world but not how to rebuild the world. Only after suffering the bitterness caused the loss of humanities, can human

awake to realize the importance of humanistic spirit. The great economist Hayek ever said: "Inevitable disaster will be brought when natural scientists try to think social problems with their professional thinking." Science can only solve the technical problems appearing during the developing course, and the development of human society requires the support of humanities. Spiritual crisis comes right after the global ecological crisis. As social development will always need material base as well as spiritual support, it will never be able to abandon humanities. Wealth will not bring people happiness without spirit. There will be only pursuit to money left in a society lack of spiritual pursuit because of the loss of rationality, justice and caritas during the process of seeking benefit.

“天人合一”思想是内在于中国传统文化中的人文精神。“天人合一”是讲人与大自然的合一。中国传统文化中的“天人合一”思想，正确反映了人与自然相互依存的内在关系，对于处理好人与大自然的关系，匡正当今世界所发生的种种弊端，为人类社会发展提供有积极意义的路径是有帮助的。“天人合一”思想渗透于中国传统文化之中，中国北京提出人文奥运，在人文奥运的人文理念上自然就带有中国这一传统文化的内涵。东方文化主张同大自然交朋友，“和平共处”。“天人合一”思想就是东方文化这种主张在哲学上的凝炼表述。从古至今，东方的一些宗教都表现出人与自然为一整体的思想。因而中国北京所提出的人文奥运是在继承奥林匹克运动所包容的人文思想的同时，吸纳了东方文化中人文思想的合理成分，更具时代性和完整性。

Thinking of "harmony of heaven and mankind" is a humanistic spirit of Chinese traditional culture. "Harmony of Heaven and Mankind" indicates the unity of human and nature. This thinking in Chinese traditional culture precisely reflects the internal relationship between human and nature and will greatly help human to correctly dealing with their relationship with nature and provides and provide human with a right way of development. Thinking of "harmony of heaven and mankind" infiltrates into Chinese traditional culture. This connotation in Chinese traditional culture will be included in humanistic concept while Beijing advances idea of humanistic Olympic. Oriental culture states that human should be friends of nature and coexist with peace, and "harmony of heaven and mankind" is concentrated expression for this philosophy in oriental culture. From ancient time to today, oriental religions exhibit the idea of unity of human and nature. This influences Beijing while humanistic Olympic is brought forward to inherit humanistic culture of Olympic, therefore, the concept of humanistic Olympic is more time-fashioned and complete with absorbing humanistic thinking in oriental culture.

人文奥运在这样的时代背景下被提出来，不仅仅反映了人类对以往教训的记取，而且大有弘扬人文精神之意。因而，人文奥运产生的意义，不只是成功地举办一届最出色的奥运会，而且，也是重建社会人文精神，促进人文精神在社会的回归。这样说，人文奥运拓展了蕴涵在奥林匹克运动中人文思想的适用范围，从社会更广阔的层面上提出了人文的问题。这是有据为证的。人文奥运以绿色奥运、科技奥运为基础，就包含有生态环境、高科技发展的问题。不论是生态环境还是高新科学技术的运用，都是以人的发展和为人服务为中心的。由此可以进一步看到，人文奥运突破了奥林匹克运动人文理念的适用范围，在人文内涵上有所丰富和发展。

Humanistic Olympic is put forward under such a time background that it not only reflects the memory remembered by human about the past teaching, but also expresses human's intension to carry forward humanistic spirit. Thus, humanistic Olympic will not merely hold successful Olympic Games, but is also an opportunity to rebuild social humanistic spirit and bring this spirit back to society. With this purpose, humanistic Olympic expands the range that humanistic thinking contained in Olympic events suits for and brings forward the question about humanities with more extensive social aspects. This can be approved by the ideas that humanistic Olympic is also green Olympic and scientific Olympic which includes issues related to ecological

environment and high-tech development. No matter it is ecological environment or high-tech development, human-oriented development and service are always the centre. It can be seen that humanistic Olympic breaks through the narrow range that humanistic concept suits by enriching and developing the connotation of humanities.

东方与西方人文精神体系都各自具有优势,需要加以优势互补的整合。人文奥运进一步凸显了奥林匹克精神中的人文色彩,使源于西方人文思想的奥林匹克运动与东方人文思想在中国大地实现碰撞、交融。这种整合既不是让西方人文精神让位于东方人文精神,也不是东方人文精神转变为西方人文精神,而是将双方的人文精神的优长之处提炼出来,优化各个民族的人文思想,同时使不同文明中的人文思想的合理内核,成为人类文明发展的共同财富,只有达到这种整合,才能使奥林匹克精神更好地体现人文的思想内涵。

Oriental and Western humanistic spiritual systems have their respective advantages and need to be integrated with each other. Humanistic Olympics further displays humanistic features in Olympic spirit to enable Olympic events which originated from west to meet and integrate with oriental humanistic thinking on Chinese land. This integration is neither that western humanistic spirit yields to oriental humanistic spirit, nor that oriental humanistic spirit turns into western spirit, but a combination of the excellence of these two spirits to optimize humanistic spirits of different ethics and translate rational humanities of different civilization into the mutual fortune of all human. Only this sort of integration may better represent ideological connotation of humanities by Olympic spirit.

31.北京的明堂式建筑

31. Beijing Ming Tang style architecture

北京是一个古老的城市,明堂式结构,来自于“天人合一”的理念。

Beijing is an ancient city with Ming Tang style structure from the idea of “harmony of heaven and mankind”.

中国古代建筑最精彩的地方就在于它融入了天地山川,与宇宙互渗,反映了建筑的主人宏大的精神面貌,是统治者主宰世界的表现。以自己为宇宙中心的思想是我们古代建筑的精髓。无论前代的建筑是否被焚毁,统治者都可以把这一思想贯穿于城市的营造之中。

The most wonder of Chinese ancient architectures lies in that it integrates with the sky, earth, mountains and rivers and corresponds to the universe to reflect the owners' magnificence of their mental outlook and their spirit to dominate the world. Chinese ancient people set themselves as the centre of universe while building architecture to reflect the governors' dominant thought penetrating the cities.

明代北京城就是永乐皇帝在元大都的废墟上建造的一座中天之城,天、地、人是这座城市最完美的风水表现印象。

Beijing city of Ming Dynasty, the city of mid-heaven built on the ruin of the capital of Yuan Dynasty, is perfect geomantic omen impressionism with combining heaven, earth and mankind into one.

紫禁城的风水思想反映了古人宏大的宇宙思想,紫禁城通过万岁山、金水河、天寿山、燕山、太行山与昆仑山一脉相连,通过山把天上的元气引入紫禁城之中,藏于天地乾坤交会之处,这是紫禁城的宇宙生成之道即“气”。天上以北极星为中心,所有星宿皆围攻绕着它而布局,北京城以中轴贯穿全城,使天下所有的山川皆围绕着它而分布,皇帝坐镇太和殿,如北辰贯乎中天,“南面而听天下”,这是紫禁城的宇宙结构。北京城以中轴为界,分为东、西两半,以东属阳,以西属阴,以太和殿为中心,它的左边是阳,太阳升起的地方,它的右边是阴,太阳落下的地方,这是紫禁城的宇宙时空。紫禁城由五大元素组成,土在中央,水在北方,金在西方,火在南方,木在东方,宫殿因此而建。内廷东西六宫按六六大顺卦象而建,东西

七所按北方七宿星座而列。日东月西，天南地北，分布在紫禁城的四方，紫禁城的东边生成阳四命卦，西边生成阴四命卦，形成北京城两大阴阳宅区，这是紫禁城的宇宙大厦。人生活于其中，与宇宙相通矣：“气往来于天地万物之间啊！”

The geomantic omen idea of the Forbidden City shows the grand universal thinking of ancient Chinese. Primordial Qi is guided into the Forbidden City by aligning Mount Wasui, Jinhe River, Mount Tianshou, Mount Yan, Mount Taihang and Mount Kunlun to embrace the Forbidden City at the intersection point of heaven-earth, namely Qian-Kun, thus to form the Dao of universe in the City, namely “Qi”. Polaris is the centre of heaven and all other constellations run around it. And so is Beijing city, its centre axis goes across the city with all mountains and rivers arranged along. The emperor is at the Hall of Supreme Harmony to “listen to all under the sun with facing south” like Polaris located at the mid-heaven, thus to come into being the universal structure of the Forbidden City. Beijing city can be divided into east and west parts along the centre axis. East subordinates to Yang, and West to Yin. Taking the Hall of Supreme Harmony as the centre, its left side, where the sun rises up, subordinates to Yang, and its right side, where the sun sets down, subordinates to Yin, thus to come into being the universal time and space of the Forbidden City. The Forbidden City consists of five elements: earth is at the centre, water is at north, metal is at west, fire is at south, and wood is at east, which are the base that the palace were built. The imperial household is built following concept of the Six Appeal with sections at east and west built along the Seven Constellations at north. The Forbidden City is surrounded with sun at east, moon at west, heaven at south and earth at north. Its east side corresponds to Four Body Diagrams of Yang, and west side corresponds to Four Body Diagrams of Yin to form the residential area of Yin-Yang, the universal building of the Forbidden City. It is believed that people live within may communicate with the universe, which is how the ancient Chinese lived and so called: “Qi exists everywhere in the universe!”

这就是我们的古人所生活的环境。

This is the living environment of our ancients.

以风水为建造城市和坟墓的思想，能把山川.建筑.朝向.命名等纳入一个总体的规划之中，北京城以太和殿为中心，太和殿与天坛.地坛.崇文门.宣武门等互为一个整体，而北京城又与金水河.天寿山.燕山贯为一气，达到涵盖天地万物的境地。城中的建筑.河流走向.宫殿命名等都经过风水师（不同于现代的建筑设计师）严格而缜密的设计，能与天地互渗，成为人们生活中的一部分。另一方面，城市被神秘化，正是由于它与天地互渗，很多地方是不能更改的，包括影响人们出行的建筑组群等。

The thinking of Geomantic omen used to build city and tombs may take mountains, rivers, architectures, directions, naming, etc. into one general layout. The Hall of Supreme Harmony is the centre of Beijing and integrates with the Temple of Heaven, the Temple of Earth, Chongwenmen, Xuanwumen, while Beijing city incorporates with Jinshui River, Mountain Tianshou and Mountain Yan to create circumstance that may cover all under the sun. The buildings, river trends, naming of the palaces were all carefully designed by Geomantic omen experts (different from modern architecture designers) to permeate into heaven and earth and become part of life. In the other hand, the city is mystified and can not be changed since it permeates into heaven and earth, even the architecture group that may affect transportation.

32.奥林匹克公园

32. Olympic Park

北京奥林匹克公园位于北京明堂式建筑的中轴线北中轴外延伸至北四环路外西侧展开，将古老的文化与奥林匹克文化一脉相承。

Beijing Olympic Park is located in the northern center axis of the Beijing Ming Tang style architecture, which extends to western outer side of the northern fourth ring road and enables the ancient civilization to come down in one continuous line with Olympic culture.

立体的.巨大的图形，那是人类追求梦想和快乐的图腾。一个用树枝般的钢网把一个可容 10 万人的体育场编织成的一个温馨鸟巢！用来孕育与呵护生命的“巢”，寄托着人类对未来的希望。在中国传统文化中，“天圆地方”的设计思想催生了“水立方”，使人联想到与水有关的种种快乐。2002 年，由瑞士赫尔佐格和德默隆公司.中国建筑设计研究院以及奥雅纳工程顾问联合推出的“鸟巢”方案，凭借天人合一的意境.镂空的造型以及对中国元素巧妙而充分的展示，成为 13 个竞标方案中最后的胜利者。北京有一条南北方向贯穿天安门广场和紫禁城的中轴线，到 2008 年，这条中轴线将得到长距离的延伸，在它的最北端将建成一个占地 1100 多公顷的奥林匹克公园，而“鸟巢”，这座神奇的体育场就屹立在奥林匹克公园的中心位置。

The tri-dimensional and giant image is a totem of dream and merriment that human will never stop seeking – the warm and fragrant “Bird’s Nest” stadium made of tree branch-like steel mesh which may hold audience of 100,000. The “Bird’s Nest” that may gestate and raise life bears the hope of human future. The design concept of “the spheric heaven and square earth” of Chinese traditional culture brings out the design of “Water Cube”, which may impel people to image the variety of merriments associated with water. In 2002, with the artistic conception of harmony of heaven and mankind, openwork modeling and ingenious presence of Chinese elements, the “Bird Nest” project jointly introduced by Herzog & de Meuron and China Architecture Design and Research Group won out of the 13 bidding projects. There is a centre axis crossing from south to north through Tian'anmen Square and the Forbidden City, which is greatly extended in 2008. An Olympic Park of over 1,100 hectares will be constructed at the north end of this axis and the magical stadium, “Bird Nest” right erects at the centre of the Park.

33. 射击场飞碟靶场灵感源于中国传统天人合一格局

33. Design idea of Beijing Shooting Range Clay Target Field comes from Chinese traditional pattern of “harmony of heaven and mankind”.

北京射击场飞碟靶场作为 2008 年北京奥运会射击项目飞碟比赛的比赛场馆，将进行男子飞碟多向.女子飞碟多向.男子飞碟双向.男子飞碟双向和女子飞碟双向五项飞碟比赛，产生五枚奥运金牌。与紧张激烈的比赛相比，这里优美的环境也将给观众人们带来无比的享受。

As the venue for shooting event of 2008 Beijing Olympic Game, five shooting competitions of Men’s Skeet, Women’s Skeet, Men’s Double Trap, Men’s Trap and Women’s Trap will be held here for five Olympic gold medals. People will enjoy the exquisite environment while watching the exciting and fierce matches.

飞碟靶场的设计初衷是创造有中国传统文化特色的建筑形象。再加上飞碟靶场所处的特殊位置，也赋予了这座建筑“融入自然.朴实亲切”的主要特点。“利用山脉作为绿色背景，向西山自然排开飞碟靶位，中国特色的烽火台造型靶房，以及场馆区的青砖砌筑.木板饰面等，都体现了中国传统建筑文化的底蕴。而这些都是受了中国传统四合院天人.景合一的建筑格局的启发。”

The original intension when designing the field is to create an architecture building of Chinese traditional cultural characteristics. These features combine with the special location of the field to give the building feelings of “assimilated into nature, homely and benign”. “Enlightened by construction pattern of Chinese traditional courtyard house with harmony of heaven, mankind and nature, Chinese traditional architectural culture is represented by that the mountain is taken as green background, shooting targets are aligned along the West Mount, Target field is built into beacon tower shape with Chinese characteristics, and venue is built of black bricks and decorated with wooden materials.”

古朴的四合院.典雅的清水砖墙.壮观的长城烽火台，再加上背后绵延的群山，苍翠的森林.....所到之处无不彰显精雕细琢，无不令人心旷神怡。也让我们对设计师.对建设方及其他

相关单位.人员满怀敬意。

Respect shall be paid to the designers, the construction unit and other related companies and personnel as the relaxed, refined and exquisite view comes into sight with primitive courtyard, elegant clear stream and black-brick wall, magnificent beacon tower of the Great Wall, the waving mountains and green forests.....

第五篇《周易》奥运卦象故事

Piece Five The Olympic Stories in Diagrams and Trigrams of "Zhou Yi"

34. 乾卦 天行健，君子以自强不息

34. Diagram Qian Fate has its way but a gentleman will make unremitting efforts to improve himself

《乾》卦作为《周易》六十四卦之首，以“天”、“龙”为象征形象，揭示了“阳刚”元素、“强健”气质之本质作用及其发展变化规律。

As the first Diagram of sixty-four diagrams in "Zhou Yi", Diagram Qian is represented by "heaven" and "dragon" to reveal their essence of "masculine" element and "muscularity" presence and rule of their development.

《乾》卦的精神实质，在于勉励人们效法“天”的刚健努力，奋发向上。“天行健，君子以自强不息”，“先天而天弗违，后天而奉天时”。从谋略的角度，本卦告诉你要充分施展本身坚挺的气质，勇往直前，事必有成。这不是一种成于心的具体谋略，但实在是一种指导人生方向的大智慧。

The spiritual essence of Diagram Qian is to encourage human to imitate "heaven" to make great effort to success. "Fate has its way but a gentleman will make unremitting efforts to improve himself", "Man may follow nature to predict opportunity and objective rules to behave". From the angle of strategy, this Diagram encourages you to hold your adamancy, advance bravely and you will be successful. It is actually not a specific strategy, but rather than a kind of wisdom which may guide the direction of life.

糖尿病五届四人单桨皮划

Diabetes the fifth four person double sculls

下肢瘫跨女子马术

Paralysis of lower extremities women's equestrian

王义夫

Wang Yifu

35. 否泰卦 否极泰来

35. Adversity-Bliss Diagram Out of the extreme of adversity comes bliss

《否》卦下坤上乾。单从卦象来看，天在上而地在下，完全合乎实际，事属正常，应是吉卦。但《易》卦作者却是以“变”的眼光来观察事物，《象传》说：“天地不交，否。”否闭之世，不利于一时，但形势并非绝望而不可逆转。《泰》乾为天，本应在上，现却在下，“坤”为地，本应在下，现却在上。故“泰”卦之象表示：天因轻而上升，地因重而下沉，于是形成天地密切交合，阴阳沟通和畅的局面

Qian is above Kun in Adversity Diagram. It is lucky Diagram that heaven is above earth which is the fact and normal if simply viewing from angle of Diagram and Trigrams. But the author of "Changes" observes things with "changing" thoughts. "The Biology of Picture" reads: "It is adversity if heaven and earth do not intersect." Adversity does harm temporarily yet it is not a hopeless situation and can be reversed. Bliss Qian corresponding to heaven which shall be on top is at bottom, and "Kun" corresponding to earth which shall be on bottom is at top. Therefore the Trigram of "Bliss" Diagram indicates: Heaven rises up because of its lightness and earth sinks because of its heaviness to enable heaven and earth to intersect, and also Yin and Yang to communicate.

在 2004 年奥运会女排项目中，中国女排在小组赛中仅以两分之差在最后一局以 3 : 2 负给了古巴队，全队士气受到打击，国内也多有指责。但女排总结经验，最后闯进决赛；在与俄罗斯的决赛中零比二落后情况下，取得了第三、四局的胜利，将比赛拖入残酷的第五

局。中国女排没让历史重演，在先失两局的情况下奋力反击连扳三局，以总比分 3-2 击败俄罗斯女排获得了雅典奥运会女排比赛的冠军。

During the women's volleyball competition of 2004 Olympic, Chinese volleyball team was defeated by Cuban team with result of 2:3 and just 2 credits, which greatly discouraged the team's morale and gained much criticism from nation. But they concluded teaching and entered final; in the final match with Russian team, they won the third and fourth game with score of 0:2 and the match entered the fifth game. With losing the first two games, the team defeated their competitors in the last three games and finally won the volleyball champion of Athens Olympic.

36.睽卦

36. Diagram Kui

《睽》卦下兑上离，离象征火，火性炎上；兑象征泽，泽水润下。阴阳之气，上自上而下自下，二者乖背而不相和合，此所以为睽。睽为离，有离必有合；离因异，有异必有同。本卦在于阐释离与合、异与同的关系。

Li is above Dui in Dui Diagram. Li represents fire which is hot and goes up; And Dui represents water which flows down. Qi of Yin – Yang will follow their nature to stay at natural positions. If Qi of Yin-Yang will not intersect, this forms Kui. Kui represents Li, which will cause He; Li happens because difference, and there must be similarity if there is difference. The essence of Diagram Kui is to explain the relationship between Li and He, difference and similarity.

塞翁失马

A blessing in disguise

古川柳中有这样一句话‘塞翁之妻言夫性情孤僻’。那是‘人世间的万事就如塞翁失马般’中的塞翁。他的马逃跑了，人们都很同情他，但塞翁并没有哀叹。之后他的马又带回了一匹骏马，人们都祝福他，但塞翁却也没有很开心。他的儿子从马上掉了下来受了伤，人们都可怜他，他也没有太过悲伤。附近的年轻人被逼着去打仗因而死了，而他的儿子因为受伤却逃过了一劫……“塞翁失马”的故事在民间流传了千百年。她告诉我们，无论遇到福还是祸，要调整自己的心态，要超越时间和空间去观察问题，要考虑到事物有可能出现的极端变化。这样，无论福事变祸事，还是祸事变福事，都有足够的心理承受能力。这个故事用以理解上一个故事也可以。由于小组失利，中国的老对手古巴队也由于小组未进入决赛，而中国女排在小组中的失利经验给大家以经验和提高了抗打击心理！

There is a legendary story in ancient Chuan Liu: The wife of an Chinese old man Mr. Sai, said that her husband was unsociable, who is the person in an of stated words people always say, that is, “To judge the gaining and losing of everything in the world is just like judging Mr. Sai who lost his horse is lucky or not”. One day the horse of Mr. Sai escaped and people all sympathized for him very much; while he didn't show much bad emotion. The horse came back with another fine horse after some while and people congratulated to him yet he still showed no much happiness. His son fell from the horse and broke his leg and he showed no much sadness while people paid pity on him. Many young men died in the war while his son escaped because of his broken leg.....This story has been popular for thousands of years with the idea that we shall adjust our mode to overcome time and space to observe and think questions with considerations of extreme changes no matter blessing or disaster happens. With this thought in mind, we may endure all regardless that blessing is reversed into disaster or disaster is reversed into blessing. This story may be taken to understand the last story. The usual competitor of Chinese team - Cuban team didn't go to final, and the defeat in group match gave enough lessons and experience to Chinese team to endure all competition results and improve their confidence against defeats.

37.即济.未济：

37. Ji Ji, Wei Ji:

即济卦中的阳爻部在奇数位，阴爻都在偶数位，是六十四卦中惟一六爻支皆正的卦象，因而象征成功，故名“既济”。然而，阳、阴爻各安其位，又背离变化法则，走向了保守与衰败。未济卦由于各爻都能阴阳相应，使得本卦充满着活力。其中，上卦“离”是火，下卦“坎”是水，火往上窜，水往下流，上、下卦背道而驰，象征事业未成；但是，火与水各循自己的本性而动，象征本卦所蕴含的变化符合自然发展规律。当一个事业完成时，则意味着另一事业开始了。

Ji Ji Diagram is the only Diagram in the sixty-four Diagrams that all six Yao are all positive with Yang Yao in the position of odd number and Yin Yao in the position of even number, therefore, it represents success, which is the name “Ji” comes from. However, Yang Yao and Yin Yao keep their respective positions, which are against the law of changing, to lead to conservatism and ruin. Yin Yao and Yang Yao can correspond with each other in Wei Ji Diagram to make this diagram be full of vigour. Its last Diagram “Li” is fire which rises up, and next “Kan” is water which flows down. These two context Diagrams go up and down respectively to represent unsuccessful business; Yet, the rising fire and down water are following their natural feature to act which represents that the Diagrams precisely follow natural development rules. It is beginning of another cause while the last cause is over.

许多项目以失败告终！但都又开始了新的事业，新的易经轮回

Many projects end with failure! Yet it is also the new samsara start of “The Book of Changes”.

李宁、科马内奇、布勃卡等都是在奥运会上取得辉煌成就的运动员。他们在自然规律长江后浪推前浪自然规律的下，功成身退，都开拓了新的事业。李宁先生创办了以其姓名命名的系列体育品牌，获得巨大商业成功！科马内奇、布勃卡都进入奥运会委员会成员！

Li Ning, Comaneci, Bubka are all the excellent athletes with splendid achievements in Olympic Games. They all left the competition fields following natural rules of “the new substitutes the old” and created their new careers. Mr. Li Ning established his own sports product brand with great business achievement! Comaneci and Bubka both became the members of Olympic Committee!

这是正在拍摄的一百集《天人合一的易经》的奥运篇。把作为中国文化的集中代表《易经》在 2008 年奥运会上呈现给世人，是我们每一个中国人义不容辞的责任。所以一百集《天人合一的易经》还在拍摄中，这里把《天人合一的易经》的精华与奥运会相结合，从而让世人领略到中国文化的精华并与奥运林匹克精神相融合，进而与世界各种文化相融合，是实现天人合一的思想的最好体现！

This is the Olympics part in one hundred volumes of “Harmony of Heaven and Mankind—The Book of Changes” in shooting. It is a responsibility of every Chinese to present “The Book of Changes” as a representative of Chinese culture to the world on 2008 Olympic Game. All the one hundred volumes of “Harmony of Heaven and Mankind—The Book of Changes” are still in shooting. Here combining the essence of “Harmony of Heaven and Mankind—The Book of Changes” with the Olympic Game, thus having the world realize the essence of Chinese culture, also syncretizing the Olympic spirits, and then syncretizing various cultures in the world, which is the best embodiment of realizing the idea of “harmony of heaven and mankind”!

字幕：

Caption：

特别献给 2008 年北京奥林匹克开幕式！

It is hereby contributed to 2008 Beijing Olympic Opening Ceremony!

奥林匹克精神已成为人类文明的成果。中华文明是世界上最古老的文明之一，也是世界上持续时间最长的文明。周易是中华文明的代表。寻找中华文化与奥林匹克文化的支撑、交汇、发展与超越，我们惊喜的发现就是“天人合一”，它体现了彰显和谐精神的奥林匹克主义与崇尚和谐思想的中华文化的相互契合、共同超越。

Nowadays the Olympic spirit has become the achievement of human civilization. Chinese civilization is one of the most ancient civilizations in the world and the one with the longest duration. Zhou Yi is the representation of Chinese civilization, and the core idea of Zhou Yi is "harmony of heaven and mankind". The seeking for sustention, confluence, development and transcendence between civilization and Olympic culture, we amazedly but pleasantly discover that all the foregoing facts are connected with harmony of heaven and mankind, which embodies the mutual consilience and transcendence between Olympic spirit and Chinese civilization, for both of them are advocating harmonious ideas.

【天人合一】 Harmony of Heaven and Mankind



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