



PRIFYSGOL CYMRU
Y Drindod Dewi Sant
UNIVERSITY OF WALES
Trinity Saint David

Faculty of Humanities

MA Dissertation Approval Form

Student Name	Rudyanto Rudyanto
Degree Scheme	MA Confucian Classical Studies
Start date	25 August 2023

I have completed Part 1 of my degree.

*Please delete as appropriate.

Title of Dissertation:

A Study of Significance of *Wujiu* 无咎 in the *Book of Changes*.

Aims and Objectives:

Commentary on the Appended Phrases of the *Book of Changes* stated: ‘The Dao involved here is so very great that its sustenance of everything never fails. It instills a sense of fearful caution about things from beginning to end, and its essential purpose is to permit people to be “without blame” (无咎).’¹ *Wujiu* 无咎 as well as *Ji* 吉 (good fortune), *Xiong* 凶 (misfortune), *Hui* 悔 (regret), and *Lin* 吝 (remorse) are divination phrases used in *Gua* 卦 (hexagrams) and *Yao* 爻 (lines) in the *Book of Changes*. While the differentiation between auspicious and inauspicious may not be as pronounced as the other four aspects, its importance can be demonstrated through the high frequency of appearances in the hexagram and line texts. Throughout history, there have been various

¹Lynn, Richard John, *The Classic of Changes: A New Translation of the I Ching as Interpreted by Wang Bi* (New York: Columbia University Press, 1994), p. 92

interpretations of the significance of *Wujiu*. However, its relationship with *Yaowei* 爻位 (line positions) as well as how one should respond in various situations to be able to achieve *Wujiu* are points deserving of further research and exploration.

Abstract (approximately 500 words):

Abstract

In ancient times, *Book of Changes* was primarily known as the book of divination, and as a result, the divination phrases used in the hexagram and *line* texts were seen as the terminology for determining good fortune, misfortune, gains, and losses. However, since pre-Qin period, Confucianism began to emphasise the underlying principles and wisdom within the hexagram and *line* texts. As a result, they began to mitigate the divining aspect of the divination phrases and entwined the *line positions* and other relevant factors, constructing its interpretive significance that centred around ethics and morality. *Wujiu*, in contrast to other divination phrases, does not represent a definitive judgment. However, it appears a total of 93 times throughout the hexagram and *line* texts (approximately 21% in 64 hexagrams and 384 *line* texts combined), indicating its significance. Therefore, this paper focuses on the *Wujiu* in the hexagrams and *line* texts in the *Book of Changes* and seeks to explore its significance. It first compiles and organises the interpretations of *Wujiu* from pre-Qin and various scholars, and then further analyses the relationship between *Wujiu* and the *line positions*, as well as the conditions to attain *Wujiu*.

This paper is segregated into four chapters:

Chapter 1 Introduction (1200 words)

Section 1 Research Aims and Objectives

Section 2 Literature Review

Section 3 Research Methodology

Section 4 Research Value

This chapter discusses the research aims and objectives, summarises the characteristics

and limitations of previous studies, describes the research procedures and methods, and finally explains the anticipated research value and contributions.

Chapter 2 The Interpretation of Wujiu 无咎 (3000 words)

Section 1 Definition of *Wujiu* in Ancient China

Section 2 Definition of *Wujiu* in *Book of Changes*

This chapter first comprehensively studies the definition of *Wujiu* from a broader standpoint (ancient China). Secondly, it examines the occurrence of the term *Wujiu* in the hexagram and line texts of the *Book of Changes*, compiling the interpretations of *Wujiu* provided by major scholars throughout history, and summarising the similarities and differences in these interpretations.

Chapter 3 *Wujiu* and the Line Position Conditions (5000 words)

Section 1 The Relationship Between *Wujiu* and *Line Positions*

Section 2 Analysis of the Conditions for *Wujiu*

This chapter explores the significance of *Wujiu* by observing and organising its relationship with *line positions* and the conditions for *Wujiu*.

Chapter 4 Conclusion (800 words)

By studying the definition of *Wujiu*, it becomes apparent that the concept of *Wujiu* may not solely mean ‘success at repairing transgressions’² as described in the *Commentary on the Appended Phrases*. Through systematic summarisation of the various contexts and conditions associated with *Wujiu*, we can better understand the importance of *Wujiu*, avoiding mistakes in daily life, and embodying the spirit of being *Wujiu*.

² Lynn, Richard John, *The Classic of Changes: A New Translation of the I Ching as Interpreted by Wang Bi*, p. 50

Short Introductory Bibliography:

Ancient Texts:

- 1、Wang Bi 王弼, *Zhouyizhu Fu Zhouyi Lüeli* 周易注附周易略例 (Beijing: Zhonghua Book Company, 2011)
- 2、Wang Bi 王弼, Kong Yingda 孔穎達, *Zhouyi Zhengyi* 周易正義 (Beijing: Peking University Press, 2000)
- 3、Li Dingzuo 李鼎祚, *Zhouyi Jijie* 周易集解 (Beijing: Zhonghua Book Company, 2011)
- 4、Cheng Yi 程頤, *Zhouyi Chengshizhuan* 周易程氏傳 (Beijing: Zhonghua Book Company, 2011)
- 5、Zhu Xi 朱熹, *Zhouyi Benyi* 周易本義 (Beijing: Zhonghua Book Company, 2009)
- 6、Lai Zhide 來知德, *Zhouyi Laizhu Tujie* 易經來注圖解 (Beijing: Jiuzhou Chubanshe, 2004)
- 7、Li Guangdi 李光地, *Zhouyi Zhezhong* 周易折中 (Chengdu: Bashu Shuju, 2008)

Contemporary Books:

- 1、Qu Wanli 屈萬里, *Xianqin Hanwei Yili Shuping* 先秦漢魏易例述評 (Taipei: Student Book Co. Ltd., 1969)
- 2、Huang Chung Tien 黃忠天, *Zhouyi Chenzhuan Zhuping* 周易程傳註評 (Kaohsiung: Gaoxiong Fuwen Tushu Chubanshe, 2014)

Journal Articles :

- 1、Li Shiyong 李世, *Lun Wangbi De “Wujiu” Shuo* 論王弼的“無咎”說 (Studies of Zhouyi), Volume 1, 1996.
- 2、Huang Lixing 黃黎星, “Without Harm” in I-Ching Theory (Southeast Academic Research), Volume 1, 2000.
- 3、Bao Gangyi 鮑剛毅, *Yi Xici “Wujiu”Sixiang Tanxi* (Academic Journal of Zhongzhou), Volume 5, 2002.

Proposed Supervisor:

黃忠天 *Daang, Chung-Tien*

Please indicate whether ethical approval for project is needed – NO

Please indicate whether sufficient resources are available for the project – YES

The above topic, proposal, and supervisor have been agreed:

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Title of Dissertation:

題目

《周易》「无咎」意涵探析

Aims and Objectives:

研究目的

《周易繫辭》提到《易經》的內容，「其道甚大，百物不廢，懼以終始，其要无咎，此之謂易之道也。」「无咎」與吉、凶、悔、吝等字辭，同為《易經》卦爻辭中的占斷辭。其禍福得失的層級，雖不如吉、凶、悔、吝，然其在《易經》卦爻辭出現的頻率，則僅次於「吉」，是占辭研究中不容忽視的一個課題。「无咎」的含義，古今有各種說法，而其與卦辭、爻位的關係，以及面對各種事狀，吾人當如何因應，方能獲得「无咎」等等課題，在在均值得進一步歸納整理與探析。

Abstract (approximately 500 words):

摘要

《周易》於上古本為卜筮之書，因此，卦爻辭中所使用的占辭，自然便成為判

斷吉凶得失的術語。然先秦以來，儒家特別著重《易經》卦爻辭中背後的義理與智慧，於是弱化了占辭原本逕行作為判斷吉凶得失的依據，並縮結卦爻辭的爻位與相關條件等等，建構其以道德為主體的詮釋義涵。「无咎」有別其他占辭，並非是肯定的吉凶判斷，然其在卦爻辭共出現了 93 次（在 64 爻辭、384 卦辭中，出現頻率約 21%），足見其重要性。故本文以《周易》卦爻辭中的「无咎」為研究對象，首先收集及整理先秦及歷代各家易學針對「无咎」之說，再由此基礎進一步分析「无咎」與爻位的關係，及其所以能「无咎」的條件，藉以探究《周易》中「无咎」的意蘊。

本論文主要分為四章進行研究：

第一章 緒論（1200 字）

第一節 研究動機與目的

第二節 前人研究成果

第三節 研究方法

第四節 研究預期價值

【說明】本章闡述研究動機與目的，總結前人研究的特點與不足，在其研究基礎上，結合研究方法與步驟，展開本研究的論述，以及說明預期的研究價值與貢獻。

第二章「无咎」的義涵（3000 字）

第一節 上古「无咎」的義涵

第二節 《易經》「无咎」的義涵

【說明】本章分為兩節：首先從宏觀的角度歸納探析上古（先秦）時期「无咎」的義涵，其次再就《易經》卦爻辭及傳中出現的「无咎」二字，觀察歷代主要易家對於「无咎」的詮釋，歸納其詮釋的異同。

第三章《周易》「无咎」與爻位條件的闡析（5000 字）

第一節：「无咎」與爻位的關係

第二節：「无咎」條件的分析

【說明】本章從「无咎」及爻位的關係，以及歸納分析各卦爻辭中何以方能「无咎」這兩個角度來探究「无咎」的內涵。

第四章 結語（800 字）

藉由「无咎」的意涵研究，可以得知「无咎」之說，或許並非只是如《繫辭》所謂「善補過」的一種概念。透過更進一步的歸納整理「无咎」的各種意境及條件，有助於我們對「无咎」能有更精確的理解，且能在生活實踐上避免過錯，發揮「无咎」的精神。

Short Introductory Bibliography:

古籍：

- 1、〔魏〕王弼撰，樓宇烈校釋：《周易注》附《周易略例》，北京：中華書局，2011 年。
- 2、〔魏〕王弼注，〔唐〕孔穎達疏，盧光明、李申審定：《周易正義》，北京：北京大學出版社，2000 年。
- 3、〔唐〕李鼎祚撰集，王鶴鳴、殷子和整理：《周易集解》，北京：中央編譯出版社，2011 年。
- 4、〔宋〕程頤撰，王孝魚點校：《周易程氏傳》，北京：中華書局，2011 年。
- 5、〔宋〕朱熹撰，廖名春點校：《周易本義》，北京：中華書局，2009 年。
- 6、〔明〕來知德撰，張萬彬點校：《易經來注圖解》，北京：九州出版社，2004 年。
- 7、〔清〕李光地纂，劉大鈞整理：《周易折中》，成都：巴蜀書局，2008 年。

近代專書：

- 1、屈萬里：《先秦漢魏易例述評》，台北：台灣學生書局，1969 年。
- 2、黃忠天：《周易程傳註評》，高雄：高雄復文圖書出版社，2014 年。

期刊論文：

- 1、李世英:〈論王弼的“無咎”說〉《周易研究》,第1期,1996年。
- 2、黃黎星:〈易道“無咎”論要〉《東南學術》,第1期,2000年。
- 3、鮑剛毅:〈《易·繫辭》“無咎”思想探析〉《中州學刊》,第5期,2002年。

Proposed Supervisor:

黃忠天 Duang, Chung-Tien

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