

The Way of Sun and Yi in the Zhouyi and Wilson's Administration

Abstract: The Sun and Yi hexagrams in the *Zhouyi* discuss the relationship of loss and gain between the ruler above and the people below. When the ruler diminishes the people below and augments himself, this is in fact to augment the people below. Therefore, diminishing the people must be moderated: what is taken from the people must be used for the people. Only by bestowing benefits upon the people can one win the hearts of the people. The Sun hexagram does not discuss diminishing the people to benefit the ruler throughout the entire hexagram. The ultimate purpose of diminishing the people is to benefit the people. The phrase “benefiting them” in each line should refer to benefiting the people below. The way of Sun and Yi in the *Zhouyi* is a universal and eternal truth. American federal policies before and after World War I conform to the way of Sun and Yi. Using the Sun and Yi hexagrams to examine Wilson's domestic and foreign policies, we derive the way of Sun and Yi for a great power's rise: the Constitution's guarantees of freedom and democracy, the inheritance and innovation of traditional culture, a middle class that constitutes the majority of the population, and laws and policies that limit privileges and protect the people.

Keywords: Sun; Yi; You Fu; Zhong Xing; Wilson

I. Introduction

Confucius attached great importance to the Sun and Yi hexagrams. According to the silk manuscript *Yao*, when Confucius read the *Yi*, upon reaching the Sun and Yi hexagrams he would always put down the book and sigh, warning his disciples: “My young friends! The way of Sun and Yi must be carefully examined; it is the gate to fortune and misfortune. ... The way of Sun and Yi is sufficient to observe the changes of Heaven and Earth, and the affairs of the ruler.”¹ According to the *Shuoyuan · Jing Shen*, Confucius explained to his disciples: “Those who diminish themselves gain; those who increase themselves lack. That is why I sigh.”² Yi studies of successive dynasties generally hold that the Sun and Yi hexagrams discuss the relationship of loss and gain between the ruler above and the people below. For example, Huang Zongxi said: “Dividing fields and granting land below, contributing taxes and completing affairs above, the upper and lower mutually diminish and benefit each other.”³ Influenced by the name of the Sun hexagram, Zhu Xi and others believed that the Sun hexagram only discusses the ruler diminishing the people.⁴ Cai Qing believed that although the name of the Sun hexagram refers to diminishing the

lower to benefit the upper, the hexagram statement of the Sun hexagram does not exclusively refer to diminishing the lower to benefit the upper.⁵ Li Guangdi believed that “Fu Sun Yi Zhi” has different meanings depending on the line position in the Sun hexagram, while “Ten Peng of Turtle Cannot Violate” has the same meaning in both the Sun and Yi hexagrams.⁶

In recent years, Chinese scholars have sorted out and elaborated upon the Sun and Yi hexagrams. Shi Shengzhun sorted out various documents involving Sun and Yi and elaborated on the multiple meanings of Sun and Yi.⁷ Zheng Wan’geng, centering on the Yi commentaries (including both the standard and silk manuscript versions), elaborated on the philosophical significance of the Sun and Yi hexagrams.⁸ Deng Qiubai sorted out historical documents on the six in the third line of the Sun hexagram but appears not to have elaborated his personal views on that line.⁹ Liu Beilu and Liu Zhaowei provided detailed annotations for the hexagram and line statements of the Yi hexagram, but in some places (such as the annotation for “Ten Peng of Turtle Cannot Violate”) there may be significant differences from classical literature.¹⁰ To date, academic circles still have controversies regarding the understanding of the Sun and Yi hexagrams. Therefore, it is necessary to further sort out the historical literature on the Sun and Yi hexagrams and to interpret the proper meaning of the Sun and Yi hexagrams as much as possible.

Some hexagram and line statements in the ancient *Zhouyi* derive from historical events of the Yin and Zhou periods, such as the six in the fifth of the Mingyi hexagram: “Ji Zi’s Ming Yi.” The author of the *Xici* believed that the *Zhouyi* may involve the struggle between Shang and Zhou. The *Xici* says: “The rise of the *Yi*—was it at the end of the Yin dynasty, the flourishing virtue of Zhou? Was it during the affairs of King Wen and Zhou?” The silk manuscript *Miu He* uses the Wei state’s respect for the worthy to explain the nine in the fifth of the Yi hexagram.¹¹ The *Zhouyi Jijie* uses “If it is like King Ping of Zhou’s eastward relocation, following Jin and Zheng” to explain the six in the fourth of the Yi hexagram.¹² It is evident that interpreting the *Yi* through history is an important tradition for explaining the hexagram and line statements of the *Zhouyi*, and the historical facts used are not limited to those before the composition of the ancient *Zhouyi*. In other words, the authors of the Yi commentaries and later Yi scholars used later historical events to interpret and verify the hexagram and line statements of the *Zhouyi*. To date, no one has used Western historical events to interpret the hexagram and line statements of the *Zhouyi*. Since the *Zhouyi* is the origin of the great Dao, and the truth contained in the ancient *Zhouyi* is universal and eternal, the *Zhouyi* should

be usable to interpret Western historical events. Therefore, it is necessary to broaden the perspective of interpreting the *Yi* through history and turn our attention to major historical events that have influenced the course of human civilization.

This article will, based on Yi commentary literature and Yi studies classics of successive dynasties, elaborate the political thought of the Sun and Yi hexagrams, then use Wilson's domestic and foreign policies before and after World War I to interpret and verify the Sun and Yi hexagrams, and finally summarize the Dao of Sun and Yi for a great power's rise.

II. The Political Thought of the Sun Hexagram

The Sun hexagram derives from the Tai hexagram. The nine in the third of the Tai hexagram rises to become the uppermost six, forming the Sun hexagram. Therefore the *Tuan* says: "Sun: diminishing the lower to benefit the upper, its Dao ascends." The *Zhouyi Jijie* quotes Shu Cai: "This is originally the Tai hexagram." Li Dingzuo's note: "The uppermost six of Kun descends to the third of Qian, and the nine in the third of Qian rises to the sixth of Kun, diminishing the lower to benefit the upper. Yang virtue ascends, therefore it is said its Dao ascends."¹³ Song-dynasty Yi studies inherited this view. Zhu Zhen said: "It is the change of Tai, diminishing the nine in the third to benefit the uppermost six."¹⁴ Modern scholar Shang Binghe accepted this view and believed that "Sun is the end of Tai and the beginning of Pi," i.e., the Sun hexagram is the medium and bridge from Tai to Pi.¹⁵

The upper and lower trigrams of the Sun hexagram are Gen (mountain) and Dui (lake) respectively. Digging a lake to pile up a mountain. The *Zhouyi Jijie* quotes Zheng Xuan: "Gen is mountain, Dui is lake, the mutual trigram is Kun, Kun is earth. The mountain is above the earth, the lake is below the earth. The lake diminishes itself to increase the height of the mountain. It is like the feudal lords diminishing the wealth of their states to contribute to the Son of Heaven, therefore it is called Sun."¹⁶ Zhu Xi extends the relationship between the Son of Heaven and feudal lords to the ruler-people relationship: "Diminishing the depth of the Dui lake to benefit the height of the Gen mountain, diminishing the lower to benefit the upper, diminishing the inner to benefit the outer—the image of stripping the people to serve the ruler, therefore it is Sun."¹⁷

The hexagram statement of the Sun hexagram is: "Sun: there is sincerity, supreme good fortune, no blame, it can be correct, beneficial to have somewhere to go. What

is used? Two baskets can be used for offering.” Among these, “there is sincerity” and “two baskets can be used for offering” are restrictive conditions on diminishing the lower to benefit the upper. Regarding “there is sincerity,” Zhu Zhen explains it as “its beginning diminishes with the correct principle of the world, not diminishing with the private heart’s likes and dislikes,”¹⁸ diminishing the people is for the correct way of the world and not for the ruler’s private heart; therefore the ruler must “restrain anger and block desires.” Regarding “two baskets can be used for offering,” the *Tuan* says: “Two baskets respond to the time; diminishing the firm and benefiting the soft has its time; Sun and Yi, fullness and emptiness, proceed with the time.” The “time” here is the temporal condition; the four seasonal sacrifices differ. In autumn, grain is offered to the gods. The *gui* is a vessel for holding millet. Two *gui* of millet are relatively simple grain offerings, metaphorically indicating that diminishing the lower should be moderated. “There is sincerity” is closely related to “two baskets can be used for offering.” Sacrifice lies in the heart of sincerity, not in the abundance of offerings; diminishing the people is to benefit the people, but diminishing the people is also harm to the people and must be moderated, just as Cui Guan said: “To metaphorically diminish the lower to benefit the upper, it is only in the heart. Why must one exhaust the insufficient to supplement the surplus?”¹⁹

Initial Nine: Already the affair, hasten to go, no blame, deliberate diminution of it.

“Yi” in the *Zhouyi Jijie* is written as “Si” (sacrifice).²⁰ “Chuan” means rapid. “Already the affair, hasten to go” means the affair of sacrifice should be hastened. “Zhuo” means taking wine with a ladle; Zhu Xi explains it as “weigh and consider.”²¹ Lai Zhide believes that “zhuo” is the “time” in “diminishing the firm and benefiting the soft has its time.”²² “Deliberate diminution of it” means weighing and considering the reduction of offerings and carefully considering taxes. Huang Zongxi believes this line “diminishes the initial raising of the foot, the levy of grain and millet,” the ruler levies grain and millet from the people to sacrifice to Heaven.²³ It is evident that the affair of this line is the hexagram statement “two baskets can be used for offering.” This line can be interpreted as: the affair of sacrifice should hasten to go, no fault; regarding diminishing the lower people, one must weigh and consider carefully.

Nine in the Second: Beneficial to be correct, expedition brings misfortune; do not diminish, benefit it.

“Zheng” means expedition, involving the requisition of manpower and material resources—an extraordinary matter that should not be undertaken lightly. Consistent

with the initial nine, the “it” in “benefit it” also refers to the lower people. Ancient people were confused by the hexagram name “diminishing the lower to benefit the upper” and mistakenly took “it” as the ruler above. Although this hexagram is named Sun, it still aims at benefiting the people. Modern scholar Shang Binghe offers a fair view: “Do not diminish means being correct at the second and not moving, no longer diminishing the lower. Not diminishing is already benefiting the second, therefore it says benefit it. The old interpretation only Wang Bi could recognize that the second should not go to the fifth, saying that if the firm is entirely above then the stripping way is completed. If Yu Fan then said that if the second does not go to the fifth then there is misfortune, so he reversed the classics to explain.”²⁴ This line can be interpreted as: beneficial to uphold the right way; an expedition will bring misfortune. The ruler should not diminish the lower people but should benefit the lower people.

Six in the Third: Three people walking then diminish one person; one person walking then obtains his friend.

Historical Yi studies have consistent explanations for “three people walking then diminish one person” (the lower Qian’s three yang lines walking together, losing the yang of the nine in the third), but there is controversy over “one person walking then obtains his friend.” Yu Fan believed “Dui is friend” (the lower Dui of the Sun hexagram is the friend of the uppermost nine).²⁵ “One person walking” refers to one line ascending to become the uppermost nine; the friend it obtains cannot be the lower Dui’s three lines but can only be a certain line. Shang Binghe believed “diminish the third to benefit the upper, the upper rides heavy yin, yang takes yin as friend,” “friend refers to the fourth and fifth.”²⁶ If the “friend” of the uppermost nine includes the fourth and fifth, then it is one yang and two yin, one man and two women, which cannot lead to one—clearly contradicting the line’s meaning. Zhu Zhen’s explanation is quite fair: “Sun comes from the change of Tai; the three yang advance together—three people walking. The nine in the third line diminishes and goes above—three people walking then diminish one person. The nine in the third ascends, then the uppermost six descends to dwell in the third; firm and soft pair together—one person walking, then obtains his friend. The third line is the upper line, therefore it is called friend.”²⁷ One yang ascends and one yin descends; yin and yang communicate; male and female unite. This is what the silk manuscript *Yao* calls “Heaven and Earth mix, the myriad things moisten, male and female join essence and the myriad things form, speaking of the ultimate one.”²⁸ This line can be interpreted from image and number as: the Sun hexagram comes from the Tai hexagram; the lower three yang lines of the Tai hexagram walk together; the nine in

the third yang qi of the Tai hexagram ascends to become the uppermost nine of the Sun hexagram; the uppermost six yin qi of the Tai hexagram descends to become the six in the third of the Sun hexagram; the six in the third of the Sun hexagram and the uppermost nine are in correct correspondence. From principle, this line can be interpreted as: three people traveling together easily lose one person, while one person traveling easily obtains a friend, because two people—one yin and one yang—easily reach agreement.

Six in the Fourth: Diminish its illness, make it hasten to have joy, no blame.

“Illness” means disease or hardship. “Joy” means happiness. Line statements using illness and joy together also appear in the nine in the fifth of the Wu Wang hexagram (“Wu Wang’s illness, do not take medicine and have joy”) and the nine in the fourth of the Dui hexagram (“Discussing Dui not yet peaceful, intervening illness has joy”). “Its illness” refers to the hardships of the lower people. The *Guanzi · Xiao Wen* says: “In general, those who shepherd the people must know their illnesses and worry with virtue, do not frighten with punishment, do not stop with force. Carefully attending to these four is sufficient to govern the people.”²⁹ Huang Zongxi said: “The fourth diminishes the people’s hardships.”³⁰ This line corresponds correctly with the initial nine; both lines use the same character “chuan.” The initial nine hastens to go for sacrifice; sacrificing to Heaven is for the welfare of the lower people. This line diminishes the hardships of the lower people, making the lower people hasten to become joyful, no blame.

Six in the Fifth: Perhaps benefit it, ten peng of turtle, cannot violate, supreme good fortune.

“Perhaps benefit it” means the ruler benefits the lower people, that is, what Cheng Yi calls “the human ruler can empty the center and diminish himself.”³¹ In the Shang and Zhou periods, turtles were used for divination. From the “Shang Shu · Hong Fan” section on resolving doubts, turtle divination is more important than milfoil divination, and milfoil divination is more important than human planning; therefore turtle divination is the most important basis for decision-making.³² Ten peng of turtle is a very precious spirit turtle. The will of Heaven conveyed by the spirit turtle cannot be violated. The *Zhouyi Jijie* quotes Cui Guan: “Therefore, using the yuan turtle valued at twenty large shells, the most divine and precious of turtles to decide it, cannot violate the meaning of benefiting it, so it obtains supreme good fortune. A pair of shells is called peng.”³³ The will of the people is the will of Heaven. The ruler follows

the will of Heaven and benefits the lower people; Heaven then protects the ruler. The *Zhouyi Zhezhong* quotes Guo Yong: “The supreme good fortune of the six in the fifth is like the great unity of the Hong Fan.” The *Zhouyi Zhezhong* also quotes Yang Jian: “Ten peng of turtle, all follow and cannot violate; Heaven and ghosts and gods protect it. Ghosts and gods protect it, so turtle and milfoil agree and follow.”³⁴ Kong Yingda said: “The image says ‘from Heaven protects’—the upper means Heaven, therefore it has the same meaning as ‘from Heaven protects it, auspicious and without disadvantage.’”³⁵ This line can be interpreted as: the ruler benefits the lower people; the will of Heaven conveyed by the spirit turtle cannot be violated; supreme good fortune.

Uppermost Nine: Do not diminish, benefit it, no blame, correct and auspicious; beneficial to have somewhere to go, obtain ministers without family.

“Benefit it” means benefit the lower people. The *Zhouyi Jijie* quotes Yu Fan: “Diminish the upper to benefit the third.”³⁶ Zhu Zhen said: “Do not diminish the lower, but instead benefit the third, therefore it is said do not diminish benefit it.”³⁷ The uppermost nine corresponds correctly with the six in the third. “Obtain ministers” is consistent with “obtain his friend.” The world is for the public; the ruler obtains the hearts of the lower people and has no private family. Cheng Yi said: “Above being able to not diminish the lower but benefit them, who in the world will not submit? The multitude that submits has no inside or outside, therefore it is said obtain ministers without family. Obtain ministers means obtaining the return and submission of people’s hearts; without family means no limit of far or near, inside or outside.”³⁸ This line can be interpreted as: not diminishing but benefiting the lower people, no blame, upholding correctness is auspicious; beneficial to go somewhere, obtain the hearts of the people, without private family.

The Sun hexagram discusses the ruler diminishing the lower people, including corvée labor and taxes. The king takes from the people and must use it for the people—this is called “there is sincerity.” The king’s taking must be economical. In terms of sacrifice, the offerings should be simple and thin—this is called “two baskets can be used for offering.” The great affairs of the state are in sacrifice and war. The initial nine further clarifies the Dao of Sun with the affair of sacrifice: the ruler diminishing the lower people must carefully consider. The nine in the second negates outward expedition and requires benefiting the lower people. The six in the third is the result of yang above and yin below, ruler above and people below; upper and lower communicate and reach agreement. The six in the fourth diminishes the

hardships of the lower people, enabling them to live and work in peace. The six in the fifth benefits the lower people; this is the will of Heaven conveyed by the divine turtle and cannot be violated. The uppermost nine benefits the lower people; those who obtain the people's hearts obtain the world.

III. The Political Thought of the Yi Hexagram

The Yi hexagram derives from the Pi hexagram. The nine in the fourth of the Pi hexagram descends to the initial six, forming the Yi hexagram. Therefore the *Tuan* says: "Yi: diminish the upper to benefit the lower, the people are pleased without limit; from above descending below, its Dao is greatly bright." The *Zhouyi Jijie* quotes Shu Cai: "This is originally the Pi hexagram."³⁹ Zhu Zhen explains: "Yi is the change of Pi, the opposite of Sun. Diminish the upper's nine in the fourth, benefit the lower's initial six—diminish the upper to benefit the lower."⁴⁰ Shang Binghe further believes: "Pi's fourth comes to dwell below the lower trigram, therefore it is said from above descending below. Yi is the end of Pi and the beginning of Tai."⁴¹ If one continues to diminish the upper to benefit the lower, then the Yi hexagram will become the Tai hexagram.

The upper and lower trigrams of the Yi hexagram are Xun (wind) and Zhen (thunder) respectively. Wind moves and thunder stirs; Heaven descends sweet rain; virtue benefits the world; the myriad things transform and are born. This is what the *Tuan* calls "Heaven bestows and earth produces, its benefit has no direction." The ruler benefits the lower people—such as promoting agriculture and relieving disasters—like "flying dragon in the sky," which is virtuous governance and good deeds. Otherwise "arrogant dragon has regret." Therefore the ruler must "move to the good and change faults." The *Zhouyi Jijie* quotes Zheng Xuan: "And the fourth is the lower body of Xun, responding to the initial; this is the Son of Heaven diminishing what he has to benefit the feudal lords below. The way of the human ruler takes benefiting the lower as virtue, therefore it is called Yi. Zhen is thunder, Xun is wind; thunder moves and wind acts; the two complete each other, like the human ruler issuing orders and ministers carrying them out, therefore beneficial to have somewhere to go."⁴² Zheng Xuan first explains the line image then the hexagram image: the six in the fourth correctly corresponds with the initial nine, symbolizing the Son of Heaven diminishing himself to benefit the people; thunder moves and wind acts, symbolizing the Son of Heaven issuing government orders to benefit the ministers and people.

Initial Nine: Beneficial to use for great work, supreme good fortune, no blame.

“Great work” means agricultural cultivation. The **Xici** says: “After Bao Xi, Shen Nong arose; hewing wood to make plowshares, bending wood to make plow handles; the benefit of the plow and hoe to teach the world—probably taken from the Yi.” Yu Fan explains: “Great work refers to plowing and sowing; ‘the benefit of the plow and hoe’—probably taken from this.”⁴³ Hou Guo further explains: “Great work refers to plowing and planting. The greatest of benefits is none greater than plowing and planting. Therefore the benefit of the initial nine is beneficial for great work. If one can not heavily labor the lower people and not seize the time from the farmers, then great good fortune and no blame.”⁴⁴ “The lower does not heavily serve” is “not heavily labor the lower,” opposite to the Sun hexagram’s “the lower serves the upper.” Later scholars Huang Zongxi and Shang Binghe also interpret “great work” as cultivation. This line can be interpreted as: the ruler assists and benefits the lower people’s cultivation—great good fortune, no blame.

Six in the Second: Perhaps benefit it, ten peng of turtle, cannot violate, perpetual correctness, auspicious; the king uses offering to the Di, auspicious.

The second and fifth lines of the Sun hexagram change to form the Yi hexagram. The six in the second of the Yi hexagram comes from the six in the fifth of the Sun hexagram; therefore the line statement of the six in the second of the Yi is similar to that of the six in the fifth of the Sun. “Perhaps benefit it”—the **Xiang** explains it as “from outside coming,” i.e., from the outer trigram to the inner trigram, benefiting the lower from above. Cheng Yi said: “From outside coming—is it not referring to the fifth? The fifth is the correct correspondence; it is certainly included.”⁴⁵ Shang Binghe also believes the “outside” in “from outside coming” refers to the nine in the fifth.⁴⁶ Ten peng of turtle is used for divination. Cheng Yi said: “The turtle is a thing for divining good and bad, distinguishing right and wrong. Speaking of its being extremely correct, the turtle cannot violate it.”⁴⁷ “The king uses offering to the Di,” together with the Sun hexagram’s “two baskets can be used for offering” and the initial nine’s “sacrifice affair hasten to go,” all discuss offering to Heaven. The will of the people is the will of Heaven. The ruler offers to Heaven to benefit the people; the ruler benefiting the people is also serving the gods. Gan Bao said: “The sage king first completes his people and then devotes effort to the gods, therefore ‘the king uses offering to the Di.’”⁴⁸ The **Zhouyi Zhezong** quotes Guo Yong: “Perhaps benefit it—people benefit it; ten peng of turtle cannot violate—ghosts and gods benefit it; the king uses offering to the Di, auspicious—Heaven benefits it. Heaven

does not violate it, let alone people and ghosts and gods?”⁴⁹ This line can be interpreted as: the ruler benefits the lower people; the will of Heaven conveyed by the spirit turtle cannot be violated; eternally uphold the right way—auspicious; the ruler offers sacrifice to Heaven—auspicious.

Six in the Third: Perhaps benefit it, use for ominous affairs, no blame; there is sincerity, central way, announce to the duke using the gui.

“Use for ominous affairs” means relieve famine and disaster. Li Daoping believes: “The third is the duke position. At the time of benefiting the lower, there is the responsibility to rescue from misfortune. Moreover, the third changes to Kan difficulty. All floods, droughts, epidemics, and military actions are ominous affairs.”⁵⁰ Floods, droughts, wars, and epidemics are important causes of hardships for the lower people; therefore this line has the same main idea as the six in the fourth of the Sun hexagram. “Gui” is gui jade, a credential for official interactions in the Western Zhou period. Cheng Yi believes the “gui” is “a thing for communication,” used to “declare sincerity” and “communicate sincerity.”⁵¹ “Announce to the duke using the gui” means announce to the dukes and marquises holding the gui jade. Li Daoping believes that the *Zhou Li · Dian Rui* “precious gui to call to guard, to relieve famine” is the matter of “benefit ominous affairs announce to the duke using the gui.”⁵² This line can be interpreted as: the ruler benefits the lower people and responds to disasters—no blame; the ruler has benevolence and sincerity, loves the lower people, practices the central way, announces to the dukes and marquises to hold the gui jade to relieve the lower people.

Six in the Fourth: Central way, announce to the duke and follow, beneficial to use for family migration to the state (silk manuscript version).

Central way, announce to the duke and follow, beneficial to use for relying on migration to the state (standard version).

This line and the six in the third both involve three roles: the first is the ruler, the subject of the announcement and benefit; the second is the duke and marquis, the object of the ruler’s announcement; the third is the lower people, the object of the benefit, including the grandees with families. The third and fourth lines occupy the center of the entire hexagram. The dukes and marquises are between the ruler and the lower people. Therefore, in the third and fourth lines, the ruler must practice the central way and announce to the dukes and marquises. The *Shang Shu · Pan Geng* says “Yin descended great hardship; the former kings did not cherish their

actions, looking at the people's benefit in migration."⁵³ King Wen and the Duke of Zhou composed the line statement, possibly based on Pan Geng moving to Yin. The ruler moving the capital must consider the needs of the lower people; only then can the dynasty be revived. Therefore, "beneficial to use for family migration to the state" should be the original version of this line. King Ping's eastward relocation is a matter of the late Western Zhou and obviously unrelated to King Wen and the Duke of Zhou composing the line statement. Perhaps "beneficial to use for family migration to the state" was altered to "beneficial to use for relying on migration to the state" precisely under the influence of King Ping's eastward relocation following Jin and Zheng. Even if the composition of this line was based on building Luoyi, and building Luoyi was for the convenience of the lower people, King Ping's eastward relocation did not achieve this purpose. Although Song-dynasty scholars did not see the silk manuscript version, their interpretations of this line are closer to the silk manuscript version. Cheng Yi said: "Since ancient times for states and cities, if the people are not at peace in their dwellings then migrate. Migrating the state is moving in accordance with the lower."⁵⁴ Zhu Zhen also agrees: "The six in the fourth announces to the duke and follows, able to migrate its state, taking benefiting the people as its will; the duke trusts it."⁵⁵ This line can be interpreted as: the ruler practices the central way, announces to the dukes and marquises to follow, beneficial to migrate the state for the grandees.

Nine in the Fifth: There is sincerity, beneficent heart, do not ask, supreme good fortune; there is sincerity, benefit my virtue.

This line has two clauses. The subject of the first clause is the ruler; the subject of the second clause is the lower people. The line statement was composed by King Wen and the Duke of Zhou. The subject is usually the ruler, unless in special circumstances. "Benefit my virtue" is a special case. Since "I" (the ruler referring to himself) appears in the object part, the subject is not the ruler. Cheng Yi said: "The human ruler with utmost sincerity benefits the world. The people of the world, without exception, with utmost sincerity love and support him, taking the ruler's virtuous favor as kindness."⁵⁶ The **Zhouyi Zhezhong** quotes Cai Qing: "Beneficent heart is the heart of benefiting the lower; benefit my virtue is the lower benefiting my virtue, and both have sincerity—the upper influences and the lower responds."⁵⁷ This line has exactly the same main idea as the uppermost nine of the Sun hexagram. The ruler bestows benefits on the lower and obtains the people's hearts. Therefore the **Xiang** for both lines is "greatly obtains the will." This line can be interpreted as: the ruler has

sincerity, benefits the lower people, do not ask—supreme good fortune; the lower people have sincerity, are grateful for the ruler's virtuous favor.

Uppermost Nine: Do not benefit it, perhaps strike it, establish the heart not constant, misfortune.

The uppermost nine correctly corresponds with the six in the third. The uppermost nine should benefit the six in the third, but not only does it not benefit it, it strikes it instead; it cannot persist in the heart of benefiting the people—the outcome is misfortune. This line is close to the nine in the third of the Heng hexagram: “Not constant in his virtue, perhaps receives its shame.” The *Xici* says: “The superior person secures his body and then acts, changes his heart and then speaks, establishes his associations and then seeks. The superior person cultivates these three, therefore he is complete. If he acts with danger, the people will not join him; if he speaks with fear, the people will not respond; if he seeks without associations, the people will not join him; if no one joins him, then those who harm him arrive.” If the ruler is not sincere then the lower people do not respond; if the ruler does not bestow then the lower people do not join. This situation is completely opposite to the mutual benefit between upper and lower in the six in the fifth. The *Xiang* says: “Perhaps strike it, from outside coming.” Yu Fan explains: “Outside refers to the upper; the upper comes to the third, therefore it is said from outside coming.”⁵⁸ Zhu Zhen said: “The upper should benefit the third but does not benefit it.”⁵⁹ Huang Zongxi said: “This is the upper to the lower—not benefiting it, but striking it.”⁶⁰ This line can be interpreted as: the ruler does not benefit the lower people but strikes them instead; the heart of benefiting the people is not constant—misfortune.

The Yi hexagram discusses the ruler benefiting the lower people. Guanzi believes that the way of governing the state must first enrich the people, and the way to enrich the people lies in agriculture.⁶¹ In the pre-Qin period, the ruler benefiting the lower people was first embodied in agriculture. Promoting agricultural cultivation is not only the main idea of the Yi hexagram but also the essence of the initial nine. The six in the second benefits the lower people—this is actually the mandate of Heaven; offering sacrifice to Heaven is also benefiting the people. The six in the third benefits the lower people in responding to disasters; the six in the fourth benefits the lower people in migrating the state capital. Whether relieving disaster or migrating the capital, one must uphold the central way. The nine in the fifth has sincerity and benefits the lower people, naturally receiving the lower people's gratitude and

support. The uppermost nine no longer benefits the lower people but strikes them instead—the outcome is misfortune.

IV. Wilson's Administration and the Dao of Sun and Yi

At the beginning of the twentieth century, the U.S. government almost only collected tariffs and tobacco and alcohol taxes. These taxes fell mostly on the lower and middle classes. The tariff protection system stimulated the development of domestic monopolies and super-large companies. Only by collecting income tax and inheritance tax can American democracy in peril be saved. Therefore, tax system reform soon became a nationwide movement. In February 1913, the income tax amendment became part of the Constitution.⁶² In September 1913, Wilson prompted Congress to pass the Underwood-Simmons Act. This law listed products manufactured by trusts—such as steel products and agricultural machinery—on the tax-free list, while for most raw materials, clothing, and food they were either listed on the tax-free list or given only incidental protection. To compensate for tax losses, income tax was collected in grades, with the highest income tax reaching seven percent.⁶³ In July 1916, to raise war preparation funds, Congress passed the Revenue Act, doubling the normal income tax, nearly doubling the surtax, taxing the total income of arms manufacturers, and adding a new federal property tax.⁶⁴ The 1917 Revenue Act collected excess profits tax, raised the normal income tax, increased surtax and property tax, and added a luxury tax. The 1918 Revenue Act continued to increase normal income tax, surtax, and excess profits tax. Wartime tax legislation placed the vast majority of the tax burden (up to 80%) on the wealthy class (big capitalists and big business owners), while the middle class, farmers, and laborers bore only a small part of the tax burden. As a result, the income of farmers and laborers generally rose, the number of wealthy people increased significantly, but corporate income and asset returns hardly grew.⁶⁵ The democratic mechanism ensures that the government has sincerity toward the people. Taxes are taken from the people and used for the people. If society has wealth polarization, taxes should tend to take from the rich and use for the poor to achieve social equality. This is the “there is sincerity” of the Sun hexagram statement. Taxation must be carefully considered. Whether in peacetime or wartime, the government should as much as possible impose the tax burden on the wealthy class and as much as possible reduce the tax burden on the middle and lower classes. This is the “two baskets can be used for offering” of the Sun hexagram statement and the “already the affair hasten to go, deliberate diminution of it” of the initial nine of the Sun hexagram.

Mexico successively experienced the Madero Revolution and the Huerta counter-revolution. The constitutionalist Carranza then launched an anti-Huerta movement. Wilson stood on the side of the constitutionalists, selling weapons and ammunition to Carranza, pressuring Britain to abandon Huerta, and preventing Germany from shipping arms to Huerta. After Carranza overthrew the Huerta regime, he split with his general Villa. Villa was defeated and fled to his hometown. In March 1916, Villa attacked and burned Columbus in New Mexico, killing more than a dozen residents. Wilson dispatched an expeditionary force to cross the border to pursue Villa. The expeditionary force penetrated more than three hundred miles into northern Mexico but failed to capture Villa and stopped advancing, becoming an occupying force. In June 1916, the expeditionary force attacked the Carrizal fortress. Mexico lost thirty people but killed twelve and captured twenty-three Americans. Carranza demanded that the U.S. withdraw the expeditionary force. In January 1917, Wilson withdrew all U.S. troops from northern Mexico.⁶⁶ Wilson could help the constitutionalists and prevent European powers from supporting dictators, but he could not occupy northern Mexico. This is the “beneficial to be correct, expedition brings misfortune” of the nine in the second of the Sun hexagram. Wilson respected Carranza’s constitutional government, which conformed to the interests of the American people. The withdrawal did not diminish but instead benefited the American people. This is the “do not diminish, benefit it” of the Sun hexagram.

When Germany invaded France, the United States was at the climax of the progressive movement. The federal government was dealing with corporate monopolies and labor rights issues. Most Americans hoped to avoid entering the war, so Wilson announced a policy of neutrality and traded with both belligerent sides. Under the British maritime control system, U.S. trade with Britain and France far exceeded U.S. trade with Germany and Austria. In March 1915, the U.S. government allowed the Morgan consortium to give France a fifty million dollar commercial loan. Thereafter, American bankers provided large loans to Britain and France.⁶⁷ Wilson condemned German imperial expansion on moral grounds but avoided military conflict with Germany. German submarines sank American ships and caused American deaths several times. The United States always sought peaceful solutions with Germany and mediated between Britain, France, and Germany, urging both sides to negotiate peace. Finally, it had no choice but to intervene militarily.⁶⁸ German militarist expansion was not justified. The United States trading more with Britain and France and providing huge loans, becoming the warehouse and arsenal for Britain and France, was justified. But if it directly entered the war, there would be misfortune. This is the “beneficial to be correct, expedition brings misfortune” of the nine in the

second of the Sun hexagram. America's peace policy had two benefits for the American people: the first was focusing on domestic progressive legislation, limiting corporate monopolies, and promoting people's welfare; the second was that through trade and loans, American economic strength was greatly enhanced, and the people could also benefit from it. This is the "do not diminish, benefit it" of the nine in the second of the Sun hexagram.

In the 1912 presidential election, the four parties were the Socialist Party (Debs advocated nationalization of resources and major industries), the Progressive Party (Roosevelt advocated federal government control of big business and protection of labor), the Democratic Party (Wilson advocated destroying privileged monopolies and restoring free competition), and the Republican Party (Taft insisted on laissez-faire). From the election results, the center-right Democratic Party was the most popular, receiving 6.3 million votes, followed by the center-left Progressive Party with 4.1 million votes, then the conservative Republican Party with 3.5 million votes, and finally the radical Socialist Party with only 900,000 votes. The majority of the American people did not 认同 radical change but preferred the middle way, hoping for gradual reform under the liberal tradition.⁶⁹ It can be seen that the truly competitive candidates were Wilson, Roosevelt, and Taft, but only Wilson received a relative majority of votes and became president. In the next four years, Wilson would treat the people as friends and actively respond to the people's needs. This is the "three people walking then diminish one person, one person walking then obtains his friend" of the six in the third of the Sun hexagram.

In the 1916 presidential election, Wilson was again nominated by the Democratic Party as the presidential candidate. He promised to promote social legislation and adopt a policy of neutrality. The election results showed that Wilson received nearly 3 million more votes than in 1912.⁷⁰ Wilson had achieved great accomplishments in his previous term and promised to continue promoting progressive legislation and implementing peace policies after re-election. He received the support of the majority of the people, including independents, progressives, socialists, and female voters. Therefore, Wilson "greatly obtains the will." This is the "do not diminish, benefit it, no blame, correct and auspicious; beneficial to have somewhere to go, obtain ministers without family" of the uppermost nine of the Sun hexagram and the "there is sincerity, beneficent heart, do not ask, supreme good fortune; there is sincerity, benefit my virtue" of the nine in the fifth of the Yi hexagram.

After re-election, Wilson announced entry into the war. During the war, he strictly controlled people's speech. After the war, he failed to properly handle the wave of strikes caused by inflation: for the strike of American Steel Company workers, federal troops prevented strike pickets and suppressed civil liberties; for the Boston police strike, Governor Coolidge commanded the National Guard to quickly stop the strike; for the bituminous coal workers' strike, Attorney General Palmer obtained two court orders from federal district courts prohibiting the strike.⁷¹ Wilson still hoped to participate in the 1920 presidential election and used joining the League of Nations as the campaign theme instead of trying to solve the domestic crisis. The Democratic Party did not nominate Wilson for a third time, but the nominated Cox still used joining the League of Nations as the campaign slogan. Different groups that supported Wilson in 1916 (such as anti-war progressives, independents, national workers, and midwestern farmers) joined the Republican camp in 1920. They believed that Wilson's policies in the past four years had betrayed their interests. Therefore, the Republicans achieved victory, and the progressivism representing the people gave way to conservatism representing big business.⁷² After the war, Wilson could not help the people but instead struck the people and could not persist in the progressive original intention, so he could not become president for a third time. This is the "do not benefit it, perhaps strike it, establish the heart not constant, misfortune" of the uppermost nine of the Yi hexagram.

The oppression of labor by big business can be seen from the Ludlow Massacre. In April 1914, the National Guard attacked and burned a tent settlement of strikers in Ludlow, Colorado, killing twenty-one people, including miners' wives and children. John D. Rockefeller Jr. was the owner of the Colorado Fuel and Iron Company. Before planning this massacre, he participated in congressional hearings on the strike and afterward refused Wilson's proposed solution.⁷³ In September 1914, Congress passed the Federal Trade Commission Act, which established the Federal Trade Commission to stop unfair trade practices at any time. In October 1914, Congress passed the Clayton Act, which abolished interlocking directorates and prohibited companies from buying each other's stock.⁷⁴ Wilson rejected the radical farmers' demand for a ruthless struggle against big business and only opposed those joint enterprises that clearly restricted trade.⁷⁵ In January 1916, Wilson appointed progressive Brandeis as a Supreme Court justice. In August 1916, Congress passed the Child Labor Act, which prohibited the sale in interstate commerce of goods produced by children.⁷⁶ In September 1916, Congress passed the Adamson Act, which stipulated an eight-hour workday for railway workers.⁷⁷ In June 1919, the Nineteenth Amendment to the Federal Constitution prohibited depriving women of

the right to vote. Women's acquisition of political equality was an important milestone in the American democratic process.⁷⁸ The American people suffered deeply from corporate monopolies. Wilson adopted two countermeasures: the first was to stop unfair trade and break corporate monopolies; the second was to protect labor rights, including the eight-hour workday and the rights of women and children. Through these measures, Wilson reduced the hardships of the people and won the people's joy. This is the "diminish its illness, make it hasten to have joy, no blame" of the six in the fourth of the Sun hexagram. Wilson helped the people in hardship without causing excessive difficulties for big business, practicing the central way. This is the "perhaps benefit it, use for ominous affairs, no blame; there is sincerity, central way, announce to the duke using the gui" of the six in the third of the Yi hexagram.

The American economy developed from free competition to concentrated monopoly. Equal opportunities and fair activities no longer existed, and the situation of labor was miserable. American society reflected on these issues and formed the ideology of progressivism: expand government power, replace individual arbitrariness with collective decision-making, handle social and economic problems, reform and reconstruct capitalism. The promoters of progressivism were mainly the middle class, including middle-class housewives, small businessmen, small bankers, farmers engaged in modern agriculture, editors, professors, pastors, and professionals in engineering, law, and medicine. They resisted the oppression of a few privileged people.⁷⁹ The institutional foundation of progressivism is the federal Constitution: the democratic mechanism ensures that progressives enter Congress, ascend to the presidency, and enter the Supreme Court; the First Amendment guarantees the people's criticism of monopolies and laissez-faire. The cultural roots of progressivism are Christian traditions. Protestant churches rediscovered the social justice of ancient Christianity: the kingdom of God is here and now; building this kingdom is the responsibility of all Christians; changing social and economic systems can perfect humanity itself.⁸⁰ The Federal Council of Churches of Christ in America in **The Church and Modern Industry** stated that Protestantism supports the social gospel movement, social welfare legislation, and the union movement.⁸¹ Progressivism is a social consensus led by the middle class, an ideology conforming to the American constitutional system, a social justice trend rooted in Christian cultural traditions. Therefore, it can be said that progressivism is both the voice of the American people and the will of the Christian God. The ruler must implement progressive policies. This is consistent with the "perhaps benefit it, ten peng of turtle, cannot violate" of the six in the fifth of the Sun hexagram and the six in the second of the Yi hexagram.

From 1910 to 1919, America's main industries expanded from steel, casting, and machinery to automobiles, chemicals, and petroleum products. At the same time, the United States developed technical education and promoted the growth of the Massachusetts Institute of Technology and state agricultural and mechanical colleges. Industrial development and technological innovation had important impacts on agriculture. Agricultural mechanization greatly improved production efficiency. In 1908, Roosevelt commissioned a study on the problems faced by rural families. The study found that the biggest problem farmers faced was difficulty in obtaining credit, so it suggested introducing a cooperative credit system. Four years later, Taft sent a committee to Europe to study the European farmers' cooperative credit system. In July 1916, Wilson signed the Federal Farm Loan Act. This law increased farmers' credit by creating a Federal Farm Loan Board, twelve regional agricultural loan banks, and dozens of agricultural loan associations. Farmers obtained low-interest loans to purchase agricultural machinery and had the ability to compete with big business, thus alleviating agricultural monopolies.⁸² In August 1917, to ensure sufficient agricultural products were input to Britain and France, Congress passed the Lever Act, authorizing the president to control the production, manufacturing, and distribution of food, fuel, fertilizer, and farm tools, and also authorizing the president to implement price controls on scarce agricultural products (such as wheat and hogs).⁸³ Congressional legislation provided loans to farmers to facilitate mechanized cultivation; Congress authorized high-price purchases of agricultural products to promote agricultural production. This is the "beneficial to use for great work" of the initial nine of the Yi hexagram.

In September 1620, the English sailing ship "Mayflower" carried 102 passengers from Plymouth to what is now Massachusetts in the United States. Among them, 35 were persecuted separatist Protestants, and the other 67 were craftsmen, fishermen, poor farmers, and indentured servants.⁸⁴ Thereafter, large numbers of English, Irish, Germans, Scandinavians, Italians, Jews, Poles, and others successively came to North America. The main reasons they left their countries were economic exploitation, religious persecution, and political oppression. They immigrated to North America also because of the attraction of new opportunities in the new world.⁸⁵ By the beginning of the twentieth century, the United States had become the dominant economic power in the world.⁸⁶ In January 1917, Wilson went to the Senate to elaborate his diplomatic thought—"peace without victory," peace without reparations and annexations. Wilson pointed out the moral reasons for America's entry into the war: this world must, through the cooperation of free nations, make democratic governments secure and make justice pervade all parts of the world.⁸⁷ During the

war, the United States established propaganda agencies to promote the justice of the war: promoting freedom and democracy throughout the world.⁸⁸ In January 1918, Wilson announced his Fourteen Points at a joint session of Congress: advocating open diplomacy, freedom of navigation on the seas, elimination of artificial trade barriers, reduction of armaments, fair adjustment of colonies, and national self-determination. The last point was the establishment of a League of Nations, where large and small countries alike mutually guarantee political independence and territorial integrity. The Fourteen Points immediately became a peace declaration and received the approval of Britain, France, and American liberals, labor, and socialist groups. The Fourteen Points also attracted Germany because it welcomed a democratized Germany to join the League of Nations, so Germany agreed to armistice negotiations based on the Fourteen Points.⁸⁹ The French Prime Minister believed that if the League of Nations did not control a strong army and navy, it would not help maintain peace. Indeed, the role of the League of Nations depended on the wholehearted support of the main member states.⁹⁰ Wilson declared in the Senate: America has become a world power. America should accept the world's trust and lead the world morally.⁹¹ Wilson mediated the contradictions between Britain, France, and Germany from the center, persuading countries to accept his peace plan and achieving great success.⁹² America was originally a refuge for Europe's oppressed people. Now it has become a superpower above European countries. The center of Western civilization is moving from London to Washington. This is the "central way, announce to the duke and follow, beneficial to use for family migration to the state" of the six in the fourth of the Yi hexagram.

V. Conclusion

The foundation of America's rise lies in the American constitutional system and Christian culture. The democratic mechanism can allow progressives representing the people to grasp state power. The First Amendment guarantees individual freedom to criticize interest groups and laissez-faire. Christianity sympathizes with social weak groups and promotes social justice. Under the dual influence of the constitutional system and Christian culture, America formed a huge middle class, and the middle class led the progressive movement. Wilson came from the middle class. During his administration, he implemented progressive policies, imposing most of the tax burden on the social upper class, limiting corporate monopolies, protecting labor rights, and promoting agricultural development. These policies are all manifestations of the Dao of Sun and Yi in the *Zhouyi*. Wilson regarded democracy and freedom as justice and attempted to promote democratization and liberalization in various

countries. Wilson once prompted Germany to democratize, but due to defects in the Weimar Constitution, Germany later took the road of dictatorship again. Wilson's successors forced Germany and Japan to democratize and liberalize after World War II, so that Germany and Japan rose peacefully. America's security interests were guaranteed, and Washington's position as the center of Western civilization was consolidated. Wilson's foreign policy is a natural extension of his domestic policy. They all conform to the Dao of Sun and Yi in the *Zhouyi*.

After World War II, the Soviet Union became the only major power that could challenge the United States. The Soviet Union disintegrated in 1991, and the United States became the only superpower in the world. China joined the World Trade Organization in 2001, and its economic strength gradually increased. Can China ultimately surpass the United States? The answer to this question may depend on the answers to the following questions: Can China's democratic mechanism elevate the people's will to the will of the state? Can Article 35 of the Constitution guarantee individuals' criticism of vested interests and mainstream ideas? Can the essence of traditional culture (such as people-orientedism) be carried forward? Can China form a middle class that constitutes the majority of the population? Is fiscal revenue mainly from vested interests? Can the government treat state-owned enterprises and private enterprises equally? Do ordinary people (especially young people) have sufficient employment opportunities? Can the government properly handle the three rural issues? If laws and policies give affirmative answers to the above questions, then they conform to the Dao of Sun and Yi in the *Zhouyi*. If we handle internal problems well, then external problems will be solved easily; only when upper and lower are of one heart can we possibly dominate the world.

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《周易》损益之道与威尔逊执政

摘要：《周易》损益两卦论及君上与下民之间的损益关系。君上减损下民，增益自身，是为增益下民，因而减损下民必须有所节制，取之于民，用之于民，只有施惠于民，才能得到民心。损卦并非全卦都讲损下益上，损下的最终目的是益下，各爻“益之”当指增益下民。

《周易》损益之道是普适的永恒真理，一战前后美国联邦政策符合损益之道。以损益两卦检视威尔逊的内政外交，从而得出大国崛起的损益之道：宪法对自由和民主的保障，传统文化的继承与创新，占人口多数的中产阶级，限制特权、保护民众的法律和政策。

关键词：损，益，有孚，中行，威尔逊

一、引言

孔子非常重视损益两卦，据帛书《要》篇记载，孔子读《易》，至于损益两卦，未尝不废书而叹，戒弟子曰：“二三子！夫损益之道，不可不审察也，吉凶之门也。……损益之道，足以观天地之变，而君者之事已。”¹据《说苑·敬慎》记载，孔子向弟子解释：“夫自损者益，自益者缺，吾是以叹也。”²历代易学普遍认为损益两卦论及君上与下民之间的损益关系，例如黄宗羲曰：“分田授土于下，贡税终事于上，上与下交相损益者也。”³受损卦卦名影响，朱熹等人认为损卦只讲君上减损下民。⁴蔡清认为损卦卦名虽指损下益上，损卦卦辞却不专指损下益上。⁵李光地认为“弗损益之”因在损卦不同爻位而含义不同，而“十朋之龟弗克违”在损益两卦中的含义相同。⁶

近年来，我国学者对损益两卦作了一些梳理和阐发。石声淮梳理了涉及损益的各种文献，阐发了损益的多重含义。⁷郑万耕以易传（包括通行本和帛书本）为中心，阐发了损益两卦的哲学意义。⁸邓球柏梳理了关于损卦六三爻的历代文献，但似乎没有阐发他对该爻的个人见解。⁹刘北芦、刘兆伟详细注释了益卦的卦爻辞，但是个别地方（如对“十朋之龟弗克违”的注释）可能与经典文献差异较大。¹⁰到目前为止，学界对损益两卦的理解仍有争议，因此，有必要进一步梳理损益两卦的历代文献，尽可能阐释损益两卦的应有之义。

《周易》古经的一些卦爻辞来源于殷周历史事件，如明夷卦六五“箕子之明夷”。《系辞》作者认为《周易》可能涉及商周之争，《系辞》曰：“《易》之兴也，

其当殷之末世，周之盛德耶？当文王与纣之事耶？”帛书《繆和》用魏国尊贤之事解释益卦九五。¹¹《周易集解》用“若周平王之东迁，晋郑是从也”解释益卦六四。¹²可见，以史解易是解释《周易》卦爻辞的重要传统，而且，所用史实不限于《周易》古经成书之前，换言之，易传作者以及后世易学家用后来发生的历史事件阐释、验证《周易》卦爻辞。到目前为止，还没有人用西方历史事件阐释《周易》卦爻辞。既然《周易》是大道之原，《周易》古经所蕴含的真理是普适的和永恒的，那么《周易》应当可以用来解读西方历史事件。因此，有必要拓宽以史解易的视域，将目光投向影响人类文明进程的重大历史事件。

本文将基于易传文献和历代易学典籍，阐发损益两卦的政治思想，然后以一战前后威尔逊的内政外交，阐释和验证损益两卦，最后总结大国崛起的损益之道。

二、损卦的政治思想



损卦从泰卦来，泰卦九三上升至六，即成损卦，故《象传》曰：“损，损下益上，其道上行。”《周易集解》引蜀才曰：“此本泰卦。”李鼎祚案语：“坤之上六下处乾三，乾之九三上升坤六，损下益上者也。阳德上行，故曰其道上行也。”¹³宋代易学承袭这个观点，朱震曰：“泰变也，损九三以益上六也。”¹⁴近代学者尚秉和接受这个观点，并认为“损者泰之终，否之始”，即损卦是泰卦到否卦的的媒介和桥梁。¹⁵

损卦的上下经卦分别是艮山和兑泽，挖掘湖泊以堆积山丘，《周易集解》引郑玄曰：“艮为山，兑为泽，互体坤，坤为地，山在地上，泽在地下，泽以自损增山之高也。犹诸侯损其国之富以贡献于天子，故谓之损矣。”¹⁶朱熹把天子诸侯关系延申至君民关系：“损兑泽之深，益艮山之高，损下益上，损内益外，剥民奉君之象，所以为损也。”¹⁷

损卦的卦辞是“损，有孚，元吉，无咎，可贞，利有攸往。曷之用？二簋可用享。”其中，“有孚”和“二簋可用享”是对损下益上的限制条件。对于“有孚”，朱震解释为“其始损之以天下之正理，非私心有所好恶而损之也”，¹⁸减损下民是为天下正道，而不为君上私心，故君上要“惩忿窒欲”。对于“二簋可用享”，《象传》曰：“二簋应有时，损刚益柔有时，损益盈虚，与时偕行。”这里的“时”是时间条件，四时祭祀各不相同，秋季向神进献谷物。簋是盛放黍稷的祭器，二簋

黍稷是较为简薄的谷物祭品，比喻损下应当有所节制。“有孚”与“二簋可用享”密切相关，祭祀在于孚信之心，而不在于祭品丰厚；减损下民是为了造福下民，但是减损下民又是对下民的损害，必须有所节制，正如崔覲所云：“以喻损下益上，惟在乎心，何必竭于不足而补有余者也？”¹⁹

初九，已事遄往，无咎，酌损之。

己，《周易集解》作“祀”，祭祀。²⁰遄，迅速。已事遄往，祭祀之事应当迅速前往。酌，以勺取酒，朱熹释为“斟酌”，²¹来之德认为酌即“损刚益柔有时”之“时”。²²酌损之，斟酌减少祭品，审慎考虑赋税。黄宗羲认为本爻“损初举趾，粟米之征也”，君上向下民征收粟米，以祭祀上天。²³可见，本爻之事即卦辞“二簋可用享”。本爻可释为：祭祀之事应当迅速前往，没有咎过，对于减损下民，要审慎考虑。

九二，利贞，征凶；弗损，益之。征，征伐，涉及征用人力和财物，乃非常之事，不可轻举妄动。与初九一致，“益之”之“之”亦指下民，古人惑于卦名损下益上，误以“之”为君上。本卦虽名为损，但仍以益民为旨。近人尚秉和见解中肯：“弗损者，即贞于二不动，不再损下也，弗损即益二矣，故曰益之。旧解惟王弼能识二之不宜往五，谓刚全上则剥道成。若虞翻则谓二不征之五则凶，故反经为说。”²⁴本爻可释为：利于坚守正道，出征会有凶险；君上不要减损下民，而要增益下民。

六三，三人行则损一人，一人行则得其友。

历代易学对“三人行则损一人”解释一致（下乾三阳并行，损失九三之阳），但对“一人行则得其友”有争议。虞翻认为“兑为友”（损卦之下兑为上九之友），²⁵一人行是指一爻上行，成为上九，其所得之友不可能是下兑三爻，只能是某一爻。尚秉和认为“损三以益上，上乘重阴，阳以阴为友”、“友谓四、五”，²⁶若上九之“友”有四、五两位，则是一阳二阴，一男二女，不能致一，显然与爻旨相悖。朱震解释相当中肯：“损自泰变，三阳并进，三人行也。九三一爻损而之上，三人行则损一人也。九三上行，则上六下居三，刚柔偶合，一人行，则得其友也。三爻即上爻也，故谓之友。”²⁷一阳上而一阴下，阴阳交通，男女交合，这就是帛书《要》篇所说的“天地混，万物润，男女构精而万物成，言至一也。”²⁸本爻从象数上可解为：损卦从泰卦而来，泰卦下三阳爻并行，泰卦九三阳气上行，成为

损卦上九，泰卦上六阴气下行，成为损卦六三，损卦六三与上九为正应。本爻从义理上可释为：三人一起出行，容易失去一人，而一人出行，就容易得到一个朋友，这是因为两人一阴一阳，容易达成一致。

六四，损其疾，使遄有喜，无咎。

疾，疾病，疾苦。喜，欢喜。疾与喜连用的爻辞还有无妄卦九五（无妄之疾，勿药有喜）、兑卦九四（商兑未宁，介疾有喜）。其疾，下民疾苦。《管子·小问》曰：“凡牧民者，必知其疾，而忧之以德，勿惧以罪，勿止以力。慎此四者，足以治民也。”²⁹黄宗羲曰：“四损民之疾苦者也。”³⁰本爻与初九正应，两爻都用同一“遄”字，初九迅速前往祭祀，祭祀上天是为下民福祉，本爻减损下民疾苦，使下民迅速欢喜起来，没有咎过。

六五，或益之，十朋之龟，弗克违，元吉。

或益之，君上增益下民，即程颐所讲“人君能虚中自损”。³¹在商周时期，龟是用来占卜的，从《尚书·洪范》稽疑部分看，龟卜比筮占重要，筮占比人谋重要，因而龟卜是最重要的决策依据。³²十朋之龟是非常贵重的灵龟，灵龟所传达的天意不可违背。《周易集解》引崔颢曰：“故用元龟价直二十大贝，龟之最神贵者以决之，不能违其益之义，故获元吉。双贝曰朋也。”³³民意即天意，君上顺从天意，增益下民，上天则保佑君上。《周易折中》引郭雍曰：“六五之元吉，犹洪范之大同也。”《周易折中》又引杨简曰：“十朋之龟，皆从而弗违，天与鬼神祐之也。鬼神祐之，故龟筮协从。”³⁴孔颖达曰：“象曰‘自天祐’者，上谓天也，故与‘自天祐之，吉无不利’意同也。”³⁵本爻可释为：君上增益下民，灵龟所传达的天意不能违背，大吉。

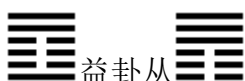
上九，弗损，益之，无咎，贞吉；利有攸往，得臣无家。

益之，增益下民。《周易集解》引虞翻曰：“损上益三也。”³⁶朱震曰：“弗损于下，反以益三，故曰弗损益之。”³⁷上九与六三正应，“得臣”与“得其友”所指一致，天下为公，君上得下民之心，没有私家。程颐曰：“在上能不损其下而益之，天下孰不服从？从服之众，无有内外也，故曰得臣无家。得臣，谓得人心归服；无家，谓无有远近内外之限也。”³⁸本爻可释为：不是减损而是增益下民，没有咎过，守正则吉；利于出行，得到民心，没有私家。

损卦讲君上减损下民，包括徭役和赋税。君王取之于民，必须用之于民，此

谓“有孚”。君王之取用必须节约，以祭祀言之，祭品应当简薄，此谓“二簋可用享”。国之大事，在祀与戎。初九再以祀事阐明损道：君上减损下民，必须审慎考虑。九二否定向外征伐，要求增益下民。六三是阳上阴下、君上民下的结果，上下交通并达成一致。六四减损下民疾苦，使之安居乐业。六五增益下民，是神龟所传达的天意，不可违背。上九增益下民，得民心者得天下。

三、益卦的政治思想



益卦从否卦来，否卦九四下降至初六，即成益卦，故《象传》曰：“益，损上益下，民说无疆；自上下下，其道大光。”《周易集解》引蜀才曰：“此本否卦。”³⁹朱震解释道：“益，否之变，损之反也。损上之九四，益下之初六，损上益下也。”⁴⁰尚秉和进一步认为：“否四来居下卦之下，故曰自上下下。益者否之终，泰之始。”⁴¹若继续损上益下，则益卦将成泰卦。

益卦的上下经卦分别是巽风和震雷，风行雷动，天降甘霖，德泽天下，万物化生，这就《象传》所说的“天施地生，其益无方”。君上增益下民，如促进农耕、救济灾荒，犹如“飞龙在天”，是德政和善行，否则“亢龙有悔”，故君上要“迁善改过”。《周易集解》引郑玄曰：“而四体巽之下，应初，是天子损其所有，以下诸侯也。人君之道，以益下为德，故谓之益也。震为雷，巽为风，雷动风行，二者相成，犹人君出教令，臣奉行之，故利有攸往。”⁴²郑玄先释爻象后释卦象：六四正应初九，象征天子损己以益民；雷动风行，象征天子发布政令，造福臣民。

初九，利用为大作，元吉，无咎。

大作，农业耕作。《系辞》曰：“包牺氏没，神农氏作，斫木为耜，揉木为耒，耒耨之利，以教天下，盖取诸《益》。”虞翻解释道：“大作谓耕播，‘耒耨之利’，盖取诸此也。”⁴³侯果进一步解释道：“大作，谓耕植也。益之大者，莫大耕植，故初九之利，利为大作。若能不厚劳于下民，不夺时于农畷，则大吉无咎矣。”⁴⁴“下不厚事”即“不厚劳于下”，与损卦“以下事上”相反。后世黄宗羲和尚秉和也把“大作”释为耕作。本爻可释为：君上助益下民耕作，大吉，没有咎过。

六二，或益之，十朋之龟，弗克违，永贞，吉；王用享于帝，吉。

损卦二五爻变则成益卦，益卦六二来自损卦六五，故益卦六二与损卦六五爻辞相似。或益之，《象传》释为“自外来”，即自外卦来内卦，以上益下。程颐曰：

“自外来，岂非谓五乎？五为正应，固在其中矣。”⁴⁵尚秉和亦认为“自外来”之“外”谓九五。⁴⁶十朋之龟是用来占卜的，程颐曰：“龟者，占吉凶、辨是非之物，言其至是，龟不能违也。”⁴⁷王用享于帝，与损卦卦辞“二簋可用享”以及损卦初九“祀事遄往”都是讲祭天之事。民意即天意，君上祭天，是为益民；君上益民，亦为事神。干宝曰：“圣王先成其民而后致力于神，故‘王用享于帝’。”⁴⁸《周易折中》引郭雍曰：“或益之，人益之也；十朋之龟，弗克违，鬼神益之也；王用享于帝，吉，天益之也。天且弗违，况于人与鬼神乎？”⁴⁹本爻可释为：君上增益下民，灵龟所传达的天意不能违背，永远坚守正道，吉利；君上祭祀上天，吉利。

六三，或益之，用凶事，无咎；有孚，中行，告公用圭。

用凶事，救济凶荒。李道平认为：“三为公位，当益下之时，有拯凶之责。且三变坎难，凡水旱札瘥兵甲之发，皆凶事也。”⁵⁰洪水、干旱、战争和病疫等凶事都是下民疾苦的重要原因，所以本爻与损卦六四主旨相同。圭，圭玉，西周时期交接公务的信物，程颐认为“圭”是“通信之物”，用来“申信”和“通达诚信”。⁵¹告公用圭，告令公侯手持圭玉。李道平认为《周礼·典瑞》“珍圭以征守，以恤凶荒”即“益凶事告公用圭”之事。⁵²本爻可释为：君上增益下民，应对灾荒，没有咎过；君上有仁信，爱下民，行中道，告令公侯手持圭玉，以救济下民。

六四，中行，告公从，利用为家迁国（帛书版本）。

中行，告公从，利用为依迁国（传世版本）。

本爻与六三都涉及三个角色：其一是君上，是告令和增益的主体；其二是公侯，是君上告令的对象；其三是下民，是增益的对象，包括有家的大夫。三四两爻居全卦之中，公侯处君上与下民之中，因此，在三四两爻中，君上要践行中道、告令公侯。《尚书·盘庚》曰“殷降大虐，先王不怀厥攸作，视民利用迁。”⁵³文王周公为本爻系辞，可能基于盘庚迁殷，君上迁都要考虑下民需要，如此才能中兴王朝。因此，“利用为家迁国”应是本爻最初版本。平王东迁是西周末年的事情，显然与文王周公创作爻辞无关。或许，“利用为家迁国”被篡改为“利用为依迁国”，正是受到平王东迁、依从晋郑的影响。即使本爻创作是基于营建洛邑，且营建洛邑是为方便下民，但是平王东迁并没有实现这个目的。宋代学者虽未看到帛书版本，但是对本爻的解释更加接近帛书版本，程颐曰：“自古国邑，民不

安其居则迁，迁国者，顺下而动也。”⁵⁴朱震亦认同：“六四告公而从，能迁其国者，以益民为志，公信之也。”⁵⁵本爻可释为：君上践行中道，告令公侯依从，利于为大夫迁徙国都。

九五，有孚，惠心，勿问，元吉；有孚，惠我德。

本爻前后两个分句，前句主语是君上，后句主语是下民。爻辞为文王周公所作，主语通常是君上，除非特殊情况。“惠我德”即是特殊情况，既然在宾语部分出现“我”（君上自称），那么主语就不是君上。程颐曰：“人君至诚，益于天下，天下之人，无不至诚爱戴，以君之德泽为恩惠也。”⁵⁶《周易折中》引蔡清曰：“惠心，惠下之心也；惠我德，下惠我之德也，而皆有孚，上感而下应也。”⁵⁷本爻与损卦上九主旨完全一致，君上施惠于下，得到民心，故这两爻《象传》都是“大得志”。本爻可释为：君上有诚信，惠及下民，不用问，大吉；下民有诚信，感恩君上德泽。

上九，莫益之，或击之，立心勿恒，凶。

上九与六三正应，上九应当增益六三，但是，不仅没有增益它，反而打击它，不能坚持益民之心，结局凶险。本爻近于恒卦九三：“不恒其德，或承其羞。”《系辞传》曰：“君子安其身而后动，易其心而后语，定其交而后求。君子修此三者，故全也。危以动，则民不与也；惧以语，则民不应也；无交而求，则民不与也；莫之与，则伤之者至矣。”君上不诚则下民不应，君上不施则下民不与，这种情况与六五上下互惠完全相反。《象传》曰：“或击之，自外来也。”虞翻解释为：“外谓上，上来之三，故曰自外来也。”⁵⁸朱震曰：“上当益三而莫益之。”⁵⁹黄宗羲曰：“是上之于下，非益之，乃击之也。”⁶⁰本爻可释为：君上不增益下民，反而打击下民，惠民之心不能恒久，结局凶险。

益卦讲君上增益下民。管子认为，凡治国之道，必先富民，而富民之道，在于农耕。⁶¹在先秦时期，君上增益下民，首先体现在农耕方面。促进农业耕作，不仅是益卦的主旨，也是初九爻的要旨。六二增益下民，实乃天命；祭祀上天，亦为益民。六三在应对灾荒方面增益下民，六四在迁徙国都方面增益下民。无论是赈灾还是迁都，都要守中道。九五孚信，惠及下民，自然受到下民感戴。上九不再增益下民，反而打击下民，如此结局凶险。

四、威尔逊执政与损益之道

二十世纪初，美国政府几乎只征关税和烟酒税，这些税绝大部分落在下层和中产阶级身上。关税保护制度刺激国内垄断组织和超级大公司的发展。只有征收所得税和遗产税才能挽救处于险境的美国民主。因此，税收制度改革很快成为全国性运动。1913年2月，所得税修正案成为宪法一部分。⁶²1913年9月，威尔逊促使国会通过《安德伍德-西蒙斯法》，该法把托拉斯制造的产品，如钢铁制品和农业机械，都列入免税名单，而对于大多数原材料、服装、食品，要么列入免税名单，要么仅仅给予附带保护。为弥补税收损失，对所得税实施分等征收，所得税最高可达百分之七。⁶³1916年7月，为筹集战备费用，国会通过《税收法》，将正常所得税增加一倍，将附加税提高近一倍，对军火制造商总收益征税，并新增联邦财产税。⁶⁴1917年《税收法》征收过分利得税，提高正常所得税，增加附加税和财产税，并新增奢侈品税。1918年《税收法》继续增加正常所得税、附加税和过分利得税。战时税收立法把绝大部分税负（高达80%）加在富裕阶级（大资本家和大企业主）身上，而中产阶级、农民和劳工只承担很小一部分税负。结果是，农民和劳工的收入普遍上涨，富裕人数显著增多，但企业所得和资产收益几乎没有增长。⁶⁵民主机制确保政府对民众有孚信，税收取之于民，用之于民，如果社会出现贫富分化，税收就应当倾向于取之于富，用之于贫，以实现社会平等，这就是损卦卦辞所说的“有孚”。征税必须经过审慎考虑，无论平时还是战时，政府应当尽可能把税负施加于富裕阶级，并尽可能减轻中下层税负，这就是损卦卦辞所说的“二簋可用享”和损卦初九所说的“已事遄往，酌损之”。

墨西哥先后发生马德罗革命和乌厄塔反革命，宪政主义者卡兰萨又发起反乌厄塔运动，威尔逊站在宪政主义者一边，向卡兰萨出售武器和弹药，施压英国放弃乌厄塔，阻止德国向乌厄塔运送军火。卡兰萨在推翻乌厄塔政权后，与其将领维亚发生分裂，维亚失败并逃往家乡。1916年3月，维亚袭击并焚烧新墨西哥州哥伦布，杀死十几个居民，威尔逊派遣征讨队越境追捕维亚，征讨队深入墨西哥北部三百多英里，却未能抓捕维亚，从而停止行进，成为占领军。1916年6月，征讨队攻击卡里萨尔要塞，墨西哥损失三十人，却杀死十二个、俘获二十三个美国人。卡兰萨要求美国撤回征讨队，1917年1月，威尔逊从墨西哥北部撤回所有美军。⁶⁶威尔逊可以帮助宪政主义者，可以阻止欧洲列强支持独裁者，但不能

占领墨西哥北部，这就是损卦九二所说的“利贞，征凶”。威尔逊尊重卡兰萨立宪政府，这符合美国人民利益，撤军没有减损、反而增益美国人民，这就是损卦所说的“弗损，益之”。

当德国入侵法国时，美国处于进步主义运动高潮，联邦政府正在处理企业垄断和劳工权益问题，大多数美国人希望避免参战，因而威尔逊宣布采取中立政策，并与交战双方进行贸易。在英国海洋控制体系下，美国与英法的贸易额远远超过美国与德奥的贸易额。1915年3月，美国政府允许摩根财团给予法国五千万美元的商业贷款，此后，美国银行家向英法提供大量贷款。⁶⁷威尔逊在道义上谴责德国帝制扩张，但又避免与德国发生军事冲突。德国潜艇数次击沉美国船只和造成美国人死亡，美国一直寻求与德国和平解决问题，并斡旋于英法与德国之间，力促双方和谈，最后不得已才武装干涉。⁶⁸德国军国主义扩张不是正当的，美国与英法进行更多贸易并提供巨额贷款，成为英法货仓和兵工厂，是正当的，但若直接参战，则有凶险，这就是损卦九二所说的“利贞，征凶”。美国的和平政策对美国人民有两个好处，其一是专注国内进步立法，限制企业垄断，促进民众福利，其二是通过贸易和贷款，美国经济实力大为增强，民众亦能从中获益，这就是损卦九二所说的“弗损，益之”。

在1912年总统竞选中，四个党派分别是社会党（德布斯主张实现资源和主要工业的国有化）、进步党（罗斯福主张联邦政府控制大企业和保护劳工）、民主党（威尔逊主张摧毁特权垄断和恢复自由竞争）和共和党（塔夫脱坚持自由放任主义），从选举结果看，中间偏右的民主党最受欢迎，获得630万张选票，其次是中间偏左的进步党，获得410万张选票，再次是保守的共和党，获得350万张选票，最后才是激进的社会党，只有90万张选票，美国多数人民不认同激进变革，而偏好中间路线，希望在自由主义传统下逐步改革。⁶⁹可见，真正有竞争力的候选人是威尔逊、罗斯福和塔夫脱三人，但是只有威尔逊一人获得相对多数选票，成为总统，在接下来四年里，威尔逊将把民众当作朋友，积极回应民众需求，这就是损卦六三所说的“三人行则损一人，一人行则得其友”。

在1916年总统竞选中，威尔逊再次被民主党提名为总统候选人，他保证促进社会立法和采取中立政策。选举结果表明，威尔逊比1912年多得近300万张选票。⁷⁰威尔逊在之前任期取得巨大成就，又保证连任后继续推动进步立法和实

施和平政策，得到包括无党派人士、进步党人、社会党人以及女性选民在内的大多数民众的拥护，因此，威尔逊“大得志”，这就是损卦上九所说的“弗损，益之，无咎，贞吉；利有攸往，得臣无家”和益卦九五所说的“有孚，惠心，勿问，元吉；有孚，惠我德”。

威尔逊在连任后宣布参战，在战时严格控制人民言论，在战后未能妥善处理由通货膨胀引起的罢工浪潮：对于美国钢铁公司工人罢工，联邦军队阻止罢工纠察队，压制公民自由；对于波士顿警察罢工，柯立芝州长指挥国民警卫队，迅速阻止罢工；对于烟煤工人罢工，司法部长帕尔默从联邦地区法院获取两项禁止罢工的命令。⁷¹威尔逊仍然希望参加 1920 年总统竞选，并以加入国联作为竞选主题，而不是试图解决国内危机。民主党没有第三次提名威尔逊，但是，被提名的考克斯仍以加入国联作为竞选口号。在 1916 年支持威尔逊的不同人群（如反战进步派、无党派人士、全国工人和中西部农民）在 1920 年加入了共和党阵营，他们认为威尔逊过去四年的政策背叛了他们的利益。因此，共和党取得胜利，代表民众的进步主义让位于代表大企业的保守主义。⁷²威尔逊在战后不能帮助民众，反而打击民众，不能坚持进步主义初心，因而不能三次成为总统，这就是益卦上九所说的“莫益之，或击之，立心勿恒，凶”。

大企业对劳工的压迫从勒德洛大屠杀可见一斑。1914 年 4 月，国民警卫队在科罗拉多州勒德洛进攻和烧毁罢工者的一个帐篷聚居区，杀死二十一人，其中有矿工的妻子和孩子。小约翰·洛克菲勒是科罗拉多燃料和铁矿公司所有者，他在策划这场大屠杀之前参加了国会关于罢工的听证会，还在事后拒绝威尔逊提议的解决方案。⁷³1914 年 9 月，国会通过《联邦贸易委员会法》，该法设立联邦贸易委员会，随时制止不公平的贸易行为。1914 年 10 月，国会通过《克莱顿法》，该法取缔连锁董事会，禁止公司互相购买股票。⁷⁴威尔逊拒绝农民激进派对大企业展开无情斗争的要求，仅仅反对那些明显限制贸易的联合企业。⁷⁵1916 年 1 月，威尔逊任命进步主义者布兰代斯为最高法院法官。1916 年 8 月，国会通过《童工法》，该法禁止在州际贸易中销售由儿童生产的商品。⁷⁶1916 年 9 月，国会通过《亚当森法》，该法规定铁路工人八小时工作制。⁷⁷1919 年 6 月，联邦宪法第十九修正案禁止剥夺妇女选举权，妇女取得政治平等是美国民主进程中的重要里程碑。⁷⁸美国民众深受企业垄断之苦，威尔逊采取两种应对措施：其一是制止不公

平贸易，打破企业垄断；其二是保护劳工权益，包括八小时工作制、妇女儿童权益。通过这些措施，威尔逊减轻了民众疾苦，博得民众欢心，这就是损卦六四所说的“损其疾，使遄有喜，无咎”。威尔逊帮助处于苦难中的民众，又不给大企业造成过分困难，践行中道，这就是益卦六三所说的“或益之，用凶事，无咎；有孚，中行，告公用圭”。

美国经济从自由竞争发展到集中垄断，均等机会和公平活动不复存在，劳工处境悲惨。美国社会对这些问题进行反思，形成了进步主义这一意识形态：扩大政府权力，用集体决定代替个人独断，处理社会和经济问题，改革和重建资本主义。进步主义推动者主要是中产阶级，包括中产家庭主妇，小商人、小银行家，进行现代农业的农场主，编辑、教授、牧师，工程、法律、医药领域的专业人员，他们反抗少数特权者的压迫。⁷⁹进步主义的制度基础是联邦宪法：民主机制确保进步主义者进入国会、登上总统宝座以及进入最高法院；第一修正案保障人民对垄断企业和放任主义的批评。进步主义的文化根源是基督教传统。新教教会重新发现古代基督教的社会正义：上帝的王国就在此时此地，建设这个王国是所有基督徒的责任，改变社会和经济制度可以完善人类自身。⁸⁰美国基督教理事会在《教会与现代工业》中表示，新教支持社会福音运动、社会福利立法和工会运动。⁸¹进步主义是一种由中产阶级主导的社会共识，是符合美国宪法制度的意识形态，是根植于基督教传统文化的社会正义思潮，因而可以说，进步主义既是美国民众的心声，也是基督教上帝的旨意，统治者必须实施进步主义政策，这与损卦六五及益卦六二所说的“或益之，十朋之龟，弗克违”是一致的。

从1910年到1919年，美国的主要工业从钢铁、铸造和机械等扩展至汽车、化学和石油产品。与此同时，美国发展技术教育，促进麻省理工学院和州立农工学院成长。工业发展和技术革新对农业产生重要影响，农业机械化大大提高生产效率。1908年，罗斯福委托对农村家庭面临的问题进行研究，该研究发现农民面临的最大问题是难以获得信贷，因而建议引入合作信贷制度。四年以后，塔夫脱向欧洲派出一个委员会，研究欧洲农民合作信贷制度。1916年7月，威尔逊签署《联邦农场贷款法》，该法通过创建联邦农业贷款委员会、十二家地区农业贷款银行和数十个农业贷款协会来增加农民信贷。农民获得低息贷款，购买农业机械，就有能力与大企业竞争，从而减轻了农业垄断。⁸²1917年8月，为确保向

英法输入足够的农产品，国会通过《利弗法》，授权总统控制生产、制造以及分配粮食、燃料、肥料和农具，还授权总统对稀缺农产品（如小麦、生猪）实行价格管制。⁸³国会立法向农民提供贷款，便于农民进行机械化耕作；国会授权高价收购农产品，促进农业生产，这就是益卦初九所说的“利用为大作”。

1620年9月，英格兰帆船“五月花号”搭载102名乘客，从普利茅斯出发，前往今天美国的马萨诸塞州，其中35人为受到迫害的分离主义新教徒，另外67人为工匠、渔民、贫苦农民及契约奴。⁸⁴此后，大批英格兰人、爱尔兰人、德国人、斯堪的纳维亚人、意大利人、犹太人和波兰人等陆续来到北美，他们逃离本国的主要原因是经济剥削、宗教迫害和政治压迫，他们移民北美还在于新世界新机会的诱惑力。⁸⁵到二十世纪初，美国已成为世界上占支配地位的经济体。⁸⁶1917年1月，威尔逊到参议院阐述其外交思想——“没有胜利的和平”，没有赔偿和吞并的和平。威尔逊指出美国参战的道义理由：这个世界必须通过各自由民族的协作，使民主政体得到安全，并使正义弥漫于世界各地。⁸⁷美国在战时建立宣传机构，宣传战争的正义性：促进全世界自由和民主事业。⁸⁸1918年1月，威尔逊在国会两院联席会议上宣布他的十四点计划：提倡公开外交、海上航行自由、消除人为贸易障碍、削减军备、公正调整殖民地以及民族自决，最后一点是建立国际联盟，不分大国小国，一律互相保证政治独立和领土完整。十四点立即成为和平宣言，得到英法和美国自由主义者、劳工、社会主义群体的认可。十四点对德国也有吸引力，因为它欢迎民主化的德国加入国际联盟，因而德国同意基于十四点停战谈判。⁸⁹法国总理认为，如果国际联盟不掌握一支强大的陆海军，它将无助于维护和平。诚然，国际联盟的作用有赖于主要成员国的全心全意支持。⁹⁰威尔逊在参议院宣称：美国已经成为世界强国，美国应当接受世界信任，在道义上领导世界。⁹¹威尔逊居中调解英法与德国的矛盾，劝说各国接受他的和平方案，取得巨大成功。⁹²美国原是欧洲被压迫人民的逃难地，如今成为欧洲各国之上的超级国家，西方文明中心正在从伦敦迁往华盛顿，这就是益卦六四所说的“中行，告公从，利用为家迁国”。

五、结语

美国崛起的根基在于美国宪法制度和基督教文化，民主机制能让代表民众的进步主义者掌握国家权力，第一修正案保障个人自由批判利益集团和放任主义，基督教同情社会弱者，推动社会正义。在宪法制度和基督教文化双重影响下，美国形成了庞大的中产阶级，中产阶级又主导了进步主义运动。威尔逊出身中产阶级，在执政期间推行进步主义政策，将大部分税负施加于社会上层，限制企业垄断，保护劳工权益，促进农业发展，这些政策都是《周易》损益之道的表现。威尔逊把民主和自由视为正义，尝试推动各国民民主化和自由化。威尔逊曾经促使德国民主化，但由于魏玛宪法存在缺陷，德国后来又走上独裁道路。威尔逊的后继者在二战后迫使德国和日本民主化和自由化，从而德国和日本和平崛起，美国安全利益得到保障，华盛顿作为西方文明中心的地位得以巩固。威尔逊对外政策是其对内政策的自然延申，它们都符合《周易》损益之道。

二战以后，苏联成为唯一可能挑战美国的大国，1991年苏联解体，美国成为世界上唯一的超级大国。我国在2001年加入世界贸易组织，经济实力逐渐增强，那么我国能否最终超越美国呢？这个问题的答案可能取决于以下各个问题的回答：我国民主机制能否把民众意愿上升为国家意志？宪法第三十五条能否保障个人对既得利益和主流思想的批评？传统文化中的精华（如民本主义）能否发扬光大？我国能否形成占人口多数的中产阶级？财政收入是否主要来自既得利益？政府能否平等对待国企与民企？普通民众（尤其青年人）是否有充分的就业机会？政府能否处理好三农问题？法律和政策如果对以上问题作出肯定回答，那么就符合《周易》损益之道。如果我们处理好内部问题，那么外部问题将迎刃而解；唯有上下同心，我们才可能主导世界。

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² 刘向：《说苑校证》，中华书局，1987年7月第1版，第241页。

³ 黄宗羲：《易学象数论》，中华书局，2010年10月第1版，第133页。

⁴ 朱熹：《周易本义》，中华书局，2009年11月第1版，第155页。

⁵ 李光地：《周易折中》，中华书局，2022年8月第1版，第367页。

⁶ 李光地：《周易折中》，中华书局，2022年8月第1版，第373-374，377页。

⁷ 石声淮：“说《损》、《益》”，《湖南师院学报（哲学社会科学版）》，1983年第3期。

⁸ 郑万耕：“损益两卦何以深受古人青睐”，《北京师范大学学报（社会科学版）》2004年第6期。

⁹ 邓球柏：“精诚致一友谊永恒——《周易》损卦六三爻辞试解”，《哲学研究》2002年第

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¹⁰ 刘北芦、刘兆伟：“易道咸通之益”，《理论界》2024年第6期。

¹¹ 于豪亮：《马王堆帛书周易释文校注》，上海古籍出版社，2013年12月第1版，第196-197页。

¹² 李鼎祚：《周易集解》，中华书局，2016年1月第1版，第261页。

¹³ 李鼎祚：《周易集解》，中华书局，2016年1月第1版，第250页。

¹⁴ 朱震：《汉上易传》，中华书局，2020年8月第1版，第242页。

¹⁵ 尚秉和：《周易尚氏学》，中华书局，2016年2月第1版，第190页。

¹⁶ 李鼎祚：《周易集解》，中华书局，2016年1月第1版，第250页。

¹⁷ 朱熹：《周易本义》，中华书局，2009年11月第1版，第155页。

¹⁸ 朱震：《汉上易传》，中华书局，2020年8月第1版，第243页。

¹⁹ 李鼎祚：《周易集解》，中华书局，2016年1月第1版，第250页。

²⁰ 李鼎祚：《周易集解》，中华书局，2016年1月第1版，第252页。

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²⁵ 李鼎祚：《周易集解》，中华书局，2016年1月第1版，第253页。

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²⁷ 朱震：《汉上易传》，中华书局，2020年8月第1版，第245-246页。

²⁸ 于豪亮：《马王堆帛书周易释文校注》，上海古籍出版社，2013年12月第1版，第185页。

²⁹ 黎翔凤：《管子校注》，中华书局，2004年6月第1版，第959页。

³⁰ 黄宗羲：《易学象数论》，中华书局，2010年10月第1版，第133页。

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³² 孙星衍：《尚书今古文注疏》，中华书局，1986年12月第1版，第310-313页。

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³⁵ 王弼、孔颖达：《宋本周易注疏》，中华书局，2018年10月第1版，第262页。

³⁶ 李鼎祚：《周易集解》，中华书局，2016年1月第1版，第255页。

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