

The Connotation of the Hexagram Qian in Zhouyi and Its Practical Significance

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Abstract

As the head of the sixty-four hexagrams, Qian hexagram is unique in that it is the only hexagram of pure yang, and all six lines are yang lines. The hexagram of Qian hexagram is "Yuan, Heng, Li, Zhen." It summarizes the characteristics of heaven with condensed words, that is, it has the merits of creating all things and making them prosperous and fair. The Qian hexagram not only compares the bright character with the sky, but also uses the dragon as a metaphor to promote the vigorous spirit of the sky and explain the laws of the movement of the sky. It can be said that the sky is the body of the Qian Gua, and the dragon is the purpose of the Qian Gua. As the representative of the sky and the dragon, the Qian Gua is an important part of the Zhouyi. This article intends to analyze the connotation of Qian Gua using the method of interpretation and theory, and discuss the practical significance of Qian Gua on this basis.

Keywords

Zhouyi; Qian Gua; Gua Ci; Yao Ci.

1. Introduction

"Zhou Yi" is also called "Book of Changes", at least since the Warring States period, it has been regarded as one of the classic works of ancient Chinese Confucian school, and later listed as the first of Confucian classics. The "Zhou" in "Zhou Yi" refers to the Zhou Dynasty, and "Yi" means change. According to ancient records, Yi has "San Yi", "Lianshan", "Gui Zang", and "Zhou Yi". In the Spring and Autumn Period, Zhouyi was popular as a book of occultation, and some people continued to explain and study it, including Confucius. In the Warring States period, there were seven kinds of ten chapters of the Yizhuan, called "Ten Wings". Later, "The Book of Changes" was compiled into the "Book of Changes", which became the "Book of Changes" we see today.

2. The connotation of Qian Gua Ci and Yao Ci

2.1. Gua Ci: Yuan, Heng, Li, Zhen

The hexagram of Qian is a judgment for good or bad, indicating that this hexagram is a symbol of good fortune and great fortune. "Yuan" means the beginning, and "heng" is a hieroglyph, which is similar to a sacrificial object, which can be extended to mean prosperous. In the Book of Changes, "Heng" is often used to represent contribution and enjoyment. "Li" has the meaning of sharpness and speed, and it can also mean smooth and harmonious. "Zhen" originally means divination, and in Qian Gua, it refers to integrity.

Cheng Yi, a well-known representative of Song agency studies, believes: "The Yuan is the beginning of all things, the prosperous is the long, the profit is the success of all things, and the chaste is the success of all things." [1] For Cheng Yi, the Qian Dynasty symbolizes the sky. Four forms of spring, summer, autumn and winter are formed in the course of operation. That is to say, in the Qian Gua, "Yuan" is synonymous with spring, symbolizing the beginning of all things; "Heng" represents summer, and all things grow up during this period; "Li" represents autumn,

when the fruits of all things mature; "Zhen" has The meaning of winter, the storage period of everything. The hexagrams of Qian Gua represent a vigorous and vigorous character. At the same time, it also warns us that we must have a certain degree of flexibility in doing things, know how to be flexible when facing problems, and have a degree of relaxation.

2.2. Yao Ci connotation

The six lines of Qian Gua have rich connotations and represent the form of dragons at different times. One is, "On the ninth day, Qianlong, don't use it." [2] The dragon in the water hasn't grown enough to be effective, either in terms of strength or morality. Therefore, before the time to take off, you should lie down and wait for the opportunity. In traditional Chinese culture, the characteristics of dragons and their symbolic significance have become symbols of Chinese culture. The ninth day of the ninth day compares the virtue of a gentleman with an unfavorable position before the ideal time, and warns the gentleman not to act rashly. "The Analects of Confucius Liren" has it: "A gentleman who has no end food breaks his benevolence, so he must be inferior, and he must be." When the dragon is lurking, it can't play a role, but because it should be in a righteous position and possess a tenacity. Will not be blinded by the ugliness of the world and change its virtues. On the contrary, he is able to understand affairs and does not lose his masculinity between advances and retreats. This shows that the yang energy of the first nine days is lurking, and the hiding of the dragon is not retreating, but accumulating strength. Just as "Mencius·Gongsun Choushang" said: "Although there is wisdom, it is better to take advantage of the momentum; although there is a foundation, it is better to wait for the time." Different from other hexagrams, other hexagrams mainly focus on using the line position to tell things, and the line position of the Qian hexagram is about time.

The ninety-two Yao talked about "seeing the dragon in the field, and benefiting from the adults". From the literal meaning, 92 is already above the ninth day of the ninth day, and the dragon burrows out of the earth, which is good for visiting the adults. [3] The nine-two line uses a dragon to symbolize an adult. When the dragon is above the earth, it is as virtuous A gentleman of sex comes to the people and appreciates the sentiments of the people. This is a very happy thing. If you can meet an adult, he will help you solve your difficulties. Why is it so? Because there is a person with good morals, he must be an upright person, and he must be trustworthy, modest and prudent and not boastful of himself. "Second" belongs to Yin Yao, and in Qian Gua, it is Yang Yao. This is similar to a virtuous person falling into a humble position. You need to always remind yourself not to be affected by evil, keep pious in your heart, and use good virtues to influence people's hearts. For example, Lao Tzu said: Virtue." (Chapter 38 of the Tao Te Ching) When a gentleman is in a lower position, he often fails to understand for others. When faced with this predicament, not only cannot indulge oneself, but also maintain a sincere and prudent moral cultivation. Because a gentleman uses learning to accumulate outside knowledge, asks others to ask questions to distinguish right from wrong, and manages his behavior with love.

The ninety-three line is "a gentleman who works all day long and is vigilant at night without blame." Its meaning is to say that a gentleman is diligent all day long, even in the dead of night, he will remain vigilant as if he is in danger to avoid disaster. Of course, in this line of speech, you can also break the sentence after the word "ruo", and use "Tiruo" to understand it as being wary. However, according to the general sentence pattern of "Zhouyi", "Wujiu" is often at the end of the sentence as a sentence break. The word "gentleman" in the ninety-three lines is the first official appearance of the word "gentleman" in Zhouyi. It can be seen from the previous lines that the gentleman, as a symbol of the moral character of Chinese literati, has been deeply rooted in the hearts of the people during the Shang and Zhou dynasties. In the continuous interpretation of the gentleman in later generations, the gentleman has gradually become the highest ideal personality state respected by Confucianism, which affects the development of Chinese morality, words and deeds. Then, to establish the standard of a gentleman, it should be

as diligent and vigilant as this line. Confucius said: "A gentleman enters morality to pursue his career. Faithfulness, so he enters morality; rhetoric establishes his honesty, so he lives in one's career. Knowing the most, you can be with the few. Knowing the end, you can be with the righteousness. It is the former residence. Don't be arrogant, be in the next position and don't worry. Therefore, Qian Qian is vigilant because of the time, although there is no guilt." ("The Book of Changes · Qian · Classical Chinese") tells us that a gentleman must continuously improve his own moral cultivation and strive to realize himself Achievable goals. Then, such a person can be in a high position without being proud, and in a low position without worrying. Confucius pointed out the key to a gentleman's success: treating others loyally. His student Zeng Zi also promoted this kind of morality. Zeng Zi said: "My life is three times: I am not loyal to others? Do you not believe in making friends? Do you not know how to pass it?" (The Analects of Confucius·Xue Er) It shows that loyalty and trustworthiness are the basic prerequisites for showing personality charm, because as long as people are loyal, they can maintain good social relations with others.

The fourth line of Qian Gua's words is "or leap in the abyss, no blame". The dragon showed a state of leaping and seemed to be lurking in the abyss. There was nothing wrong with this situation. This line is that the dragon is in a dilemma, indicating that the time for the leap is not yet ripe. Just like the journey of a gentleman, sometimes in an ascending phase, sometimes in a declining phase, there is no fixed truth, although it is not in accordance with the rules, and it is not divorced from reality. A gentleman cultivates his moral character and intends to seize the opportunity to make meritorious deeds. It can also be seen from the line position that the ninety-four line is above the nine-fifth line, which is above the multiple masculinity, and is not in the middle. nature.

The line of the Ninth Five-Year Line is "Flying Dragon is in the sky, good to see adults". We know that the Ninth Five-Year Supreme represents the emperor. It originated from the fact that the Ninth Five-Year Plan symbolizes the emperor in the Yao position. The ancients compared the dragon to the emperor. Moreover, in Zhouyi, when the fifth line is yang line, it is often explained by auspiciousness. In this hexagram, the dragon, as the Ninth Five-Year Supreme, is like a moral person in a high position, and may be able to see the saint and make a difference. The ancients noticed that there is a universal connection between things very early, that is, the occurrence of one thing may be closely related to another. Therefore, as long as people have a keen ability to observe and see the correlation between things, they can sense the laws of the development of things. The gentleman possesses the masculine spirit of the flying dragon, and his soul can communicate with all things in the world, illuminating the earth like the sun and the moon.

The last line of Qian Gua is the upper nine line, "Kang Long has regrets". This line of speech tells us that all things in the universe must maintain a degree of relaxation. [4] As Confucius said, the state is too late. Once you are too high, knowing how to advance but not retreating, there will eventually be regrets. Therefore, being a person cannot be too extreme. When dealing with things, one should maintain communication and exchanges, seek his own governance in his place, and cannot lose the support of the people and divorce from the most favorable resources of the people. This is for politics. Then, as far as personal moral cultivation is concerned, only if you are not proud or sad can you truly become a gentleman. The word "kang" obviously metaphors the behavior of some people who do not know how to advance or retreat, but blindly pursue interests but do not know how to give up. It should be thought that too much and too much violates the law of the development of things and will cause one to lose the virtue of righteousness. Of course, Qian Gua also has a unique line title "Use nine, see dragons without heads, good luck". Nine is the heavenly virtue. Once all the six lines change, it becomes the Kun Gua. The masculine becomes feminine, so there is no leader. But the gathering of dragons is to hide the yang in the yang. The virtue of pure yang does not take the first place. It was auspicious.

3. The Realistic Significance of Qian Gua

The rich connotation of Qian Gua determines its unique practical significance. On the one hand, the hexagram "Yuan, Heng, Li, Zhen" literally means to conform to the laws of heaven and earth. This enlightens us to treat things with the concept of comprehensive coordination and sustainable development. If we have the virtue of the four seasons and cultivate our morality, we will certainly be able to create a great cause. During this process, "Yuan" is the embodiment of spring vitality, with vigorous vitality, not only inspires individuals to strive for progress, but also warns leaders to truly care about the people and have the ability to further their careers. "Heng" is a manifestation of summer fanaticism and also heralds a critical growth period for the career. Individuals must quickly enter the growth stage after creating a new situation for career development and seize development opportunities. Of course, "heng" also has the meaning of the spirit of etiquette, so individuals must exercise their legal rights within the scope prescribed by law. [5] "Li" has the meaning of autumn harvest. After experiencing the foreshadowing of "Yuan" and "Heng", there will be harvest in autumn. It is worth noting that the harvest is indeed a joy, but once the harvested fruits cannot be distributed fairly, the conflicts of interest that often arise will easily ruin their own career development prospects and fail to achieve the concept of sustainable development. We know that if an individual grows up in a "yuan" and "heng" environment, it is difficult to meet the gains of "profit", let alone the storage of "chaste". Especially for managers, they should not care about self-interest and hinder the operation law of social development. The final result is the loss of charity and morality, disrupting the order of the legal system, and deviating from the normal development track.

On the other hand, Qian Gua's line of words shows the moral cultivation that a gentleman should possess. In the stage of "Deep Dragon, Don't Use", one must uphold the virtues of humility, learn skills, and strive to be ambitious and cultivate good moral sentiments. This is because ordinary people need to verify whether they have the qualifications to become sages through external merits, and those with great wisdom can observe the smallest details and easily get the opportunity to "see the dragon in the field and see the adults" as the second Yao said. . By the time of the ninety-three and ninety-fourth lines, personal careers have developed to a certain extent. At this time, the most important thing is to be cautious and not make mistakes. Therefore, there are "gentlemen work all day long, vigilant, and blameless" and "Or leap in the Yuan, no blame". In fact, because many people are not open-minded enough, they are eager for quick success and quick gains. As a result, they take credit for success as soon as their careers develop. They develop the bad habit of conserving money. They cannot achieve the state of "work all day long and be vigilant at night", and no capital can be used. "Or leap in the deep" person. The Ninth Five-Year Line is in the best position in the Qian Gua. At this time, we must follow the objective laws to act for the benefit of society. If the laws are forcibly broken, it is easy to fall into a state of "Kanglong has regrets". "Kang Long has regrets" is the last line of the six lines in the Qian Gua of the Book of Changes, ranking top ninth. "Kang Long" originally symbolized an extremely successful leader, but in fact it is facing a dilemma. how so? The reason is that the extreme goodness has reached the state of the anode. According to the principle that the extremes of matter must be reversed, the objective environment in which they are located will deteriorate accordingly. In other words, when a person's power is too great, his inner desires will increase sharply and his brilliance will be revealed, so that he will lose popular support. At this time, the leader in the "Upper Ninth" position must know to repent, treat fame and fortune with a broad mind, influence the people with a heart of love, and achieve others and themselves. As for Qian Gua's unique line title "Use nine, see dragons without heads, good luck". It means that if you don't emphasize yourself, and understand that "the virtues of nature cannot be the head", you can achieve the "use nine" state of "seeing the dragons without a good luck", and there will be no "kanglong regrets".

4. Conclusion

The dictum of the "Zhou Yi" said: "Husbands, the world is the most healthy, and the virtues are always easy to know the danger." As a symbol of the world's vigor, because there are objective laws of nature, its virtues are easy to operate and can predict danger. The hexagrams and lines of the Qian Gua use symbolic metaphors to illustrate the characteristics and laws of the operation of things. As the head of the sixty-four hexagrams, Qian Gua is naturally the core of the Zhouyi. In the process of interpreting the text of Qian Gua, we should try to understand the historical environment the ancients lived in and restore the value of Qian Gua text. Perhaps the interpretation is at odds with other people's opinions due to the different perspectives. However, there is controversy in academia, as long as it starts from the text and has a reasonable interpretation, it will have certain practical value.

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