

张延明 著

《易经》成书于西周（《周易》），是我国古代著作中最具哲理的经典著作。儒家、道家、法家等的核心思想均源于《易经》。

《易经》揭示了「易」即变的内涵，阐述了变化的原理，且指出了驾驭变化的原则。

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易经

—— 变革的真谛

YIJING

THE ESSENCE OF CHANGE



企业管理出版社

ENTERPRISE MANAGEMENT PUBLISHING HOUSE

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Preface 前言

Yi Jing (*I Ching* 《易经》), the Book of Changes came into being in the times of the Western Zhou Dynasty (西周 1046 ~ 771 B. C.). It has been the most archaic works among the Chinese classics ever since. Various schools of thinkers developed their philosophies from the primitive philosophical perspectives expressed in *Yi Jing* (群经之首, 百家之根), like Taoism (Lao Zi 老子), Confucianism (Confucius 孔子), Mohism (Mozi 墨子), military strategists (Sun Zi 孙子), and alike.

Yi Jing was originally known as *Zhou Yi* (《周易》 Zhōu Yì) as it was written in the Western Zhou Dynasty. In the Western Han Dynasty (西汉 206 ~ 25 B. C.), Confucian scholars took *Zhou Yi* and the other five books, the *Book of Poems* (*Shi* 《诗》), the *Book of History* (*Shang Shu* 《尚书》), the *Book of Rites* (*Li* 《礼》), the *Book of Music of Zhou* (*Yue* 《乐》), and the *Spring and Autumn Annals* (*Chun Qiu* 《春秋》) as the Six Classics (六经). Since then *Zhou Yi* was called *Yi Jing* (see Appendix 1. The Five Classics, Four Books, and the Thirteen Confucian Classics 四书五经, 十三经).

The Influence of *I Ching*

The influence of *Yi Jing* has been wide-ranging from the East to the West, and far-reaching in all walks of lives. There are over 100 institutions of *Yi* studies in the world. “*Yi*” (易) means “Change”, and is used interchangeably with its synonym *Bian* (变 Biàn) in the original text of *Yi Jing*. The Book addresses the principles for making changes, adaptability to new situations (唯变所适), and the natural laws governing what never changes as



constant (不易之宗). In the Chinese culture, these core concepts are the forerunner of Chinese philosophies that form the essential components in leaders' political philosophies and people's personal philosophies.

Political leaders gain inspirations for governing strategies from *Yi Jing*; military strategists regard it as the art of war; medical practitioners take it as a book of medicine; educators read the book for nurturing ideas; and Taoists take it as the book for celestial being. When it is used as an instrument by economists for stock market analyses, however, the symbols and interpretations are applied with functions more of fortune - telling than foretelling of the trends.

Myths

Although the significance of *Yi Jing* has been positively perceived and received throughout the history for thousands of years till modern times, there are perceptions that *Yi Jing* is mysterious and superstitious and that it is therefore used for fortune - telling only. Obvious evidence lies in the use of the Chinese character “卦” (Guà, Divination) for the title of each of the “Sixty-four Divinations” (六十四卦), and in the descriptions that are characteristic of the language used by a fortune - teller.

The original design of the 64 hexagrams (symbols, scenarios, 卦象 Guàxiàng) was reflecting 64 scenarios existing in the material world, and the original meaning of *Gua* (卦) was to describe the given scenario by explaining what each of the 6 lines (*Yao* 爻) in the particular hexagram stood for, to tell what action would be appropriate to take, once one was in that situation, and to foretell what consequences would be because of the actions taken. Therefore, it would be more accurate to refer the hexagrams as “Sixty - four Scenarios”, as I use in this book, rather than “Sixty - four Divinations”.

Literally, in the character *Gua* (卦), the left part is “圭” whose horizontal strokes represent the lines in each of the hexagrams; while the vertical line represents the relationships and connectedness among the lines. The right part is “卜”, meaning to “foretell” or “predict” the development of the particular scenario.

In the years from the Shang Dynasty (商朝 1600 ~ 1046 B. C.) to the

Western Zhou Dynasty (西周 1046 ~ 771 B. C.), while the philosophical perspective of *Yi* (易) was developed and studied in the Court, in the high class and among scholars, there existed concurrently the practice of divination (占卜 zhānbǔ) by geomancers known in Chinese as *yin - yang xiansheng* (阴阳先生). These fortune - tellers took advantage of the symbol system in *Yi*, used this system as an instrument, and disguised themselves as learned ones from the school of thought *Yin* and *Yang*. Further, they worked out another set of descriptions (占筮 zhānshì) to match the symbols (the lines in the hexagrams) in an attempt to “discover” hidden knowledge between the lines. Their interpretations (筮辞 shìcí) had nothing to do with the original explanations in words matching respective lines in the original hexagrams in *Yi Jing*.

Such phenomenon of one set of symbols with two sets of interpretations lasted and caused confusions between “foretelling” and “fortune - telling”. Sometimes the practice of fortune - telling happened in the Court as well. Some rulers of the then states would believe in the warnings of consequences or cautions for certain actions, while some others would not believe in them. The present versions of *Yi Jing* contain texts of a mixture of “foretelling” and “fortune - telling” in some of the 64 Scenarios. The key pairs of characters have been “luck, bad luck”, “fortune, misfortune” (幸灾, 福祸 or 吉凶 jíxiōng). Take *Jixiong* (吉凶), for example. The original concepts of *Ji* and *Xiong* in foretelling had been “gain” and “loss” (得失). “凶多吉少” had meant “a probability wherein losses would be greater than gains if...” in predicting future events and in advising to take preemptive actions, before the phrase was used in fortune - telling as a much stronger and serious warning.

Here is a story of Zhou Wu Wang (周武王).

Zhou Wen Wang (周文王, Ji Chang 姬昌), Lord of the State of Zhou (周), developed the set of symbols (the sixty - four hexagrams). Based on the school of thought *Yin* and *Yang*, people practicing fortune - telling followed suit, copied this system, and came out with another set of sixty - four divinations. Zhou Wen Wang had a mission of toppling down the reign of Shang Zhou Wang (商纣王), and relied on his eldest son Zhou Wu Wang



(周武王, Ji Fa 姬发), to carry it out. It was said that Zhou Wu Wang did not believe in prophets.

With Jiang Shang (姜尚, also known as Jiang Tai Gong 姜太公) as the Military Strategist, Zhou Wu Wang decided that it was time to fulfill the mission. Before the troops set out, the historiographer (太史) drew a divination. All the civil and military officials were astonished and frightened to read the doomed disastrous results as "ill omen" (兆象大凶). Zhou Wu Wang did not have his determination affected but led his troops on the way as planned. In response to Zhou Wu Wang's call, more armed forces from other states gathered in Mengjin (孟津), where Fu Xi (伏羲) allegedly created the Eight Diagrams (八卦), near Luoyang (洛阳, my hometown). Zhou Wu Wang had a historic and decisive battle at Muye (牧野之战), near the northern bank of the Yellow River (where Henan Normal University, my Alma Mater, is located), to defeat the army from the capital of Shang. Zhou Wu Wang then started the new dynasty, the Western Zhou (西周) in 1046 B. C., and established its capital in Hao (镐 Hào, southwest of Xi'an 西安).

Hurdles

Some readers, when reading *Yi Jing*, might have had the feelings—

- The hexagrams (卦象): Too complicated to decipher;
- The descriptions (爻辞): Too sophisticated to understand;
- The ancient Chinese scripts (古文): Simply too difficult.

Hurdle 1. The hexagrams are too complicated to decipher.

The hexagram beside each title of the 64 scenarios is a symbol. Unless you intend to undertake a research and to study the system, take it as a symbol only. It is advisable not to try hard to figure out the scenario by matching the explanations in words with what the symbol represents or implies.

Hurdle 2. The descriptions in words are too sophisticated to understand.

The train of thought, sentence structure and wording in ancient times were different from the way of organizing ideas in writing at the present time. Further, the texts available now have been revised and enriched ever since the symbols were created, with more and more social phenomena added in.



Therefore it will be easier to read the texts from the social science points of view, and highlight the parts at which you are brightened. For example, values are deeply rooted in culture, in historic and philosophical writings, and are lasting throughout social progress, like “perseverance”, “humility” and “harmony”, which are the ones pinpointed and elaborated in this book that readers may pick.

Hurdle 3. The classical scripts in the text are too difficult to learn.

It is true that this poses a real hurdle in the way, blocking the reading and learning process. The original version was in classical writing style with complex characters but present versions available to get hold of are printed mostly in simplified form of characters. The other way out is just skipping the “complex” ones, simply because readers are getting ideas and inspirations from reading between the lines, not line by line.

Hurdle 4. There are more phrases with “classical literal meanings” than one can realize.

This “hidden” hurdle is actually a pitfall of “taking the literal meanings” of certain phrases while reading the text, which affects correct comprehension. The literal meanings of a good number of ancient Chinese characters and phrases were quite different from those in modern Chinese. Take *Wuyong* (勿用 *wù yòng*) in Scenario 1, for example. It may be read as “do not use” but in ancient times it meant “the functions of ... were unable to be played”. The other example is “无咎” (*wújiù*, 咎, literally “blame”), which meant in the text of Scenario 5 “[when it is not time yet,] there is *no harm* to be patient”; and in the text of Scenario 18, “[the particular person is to be] *credited*”, rather than “*Don’t act*” (in an English version of *I Ching* translated by a westerner). Careful readers will do cross checking in the context, to gain close comprehension or correct understanding.

I have come across a good number of versions of the English translation of *I Ching*, and other Chinese classics like Lao Zi’s *Dao De Jing* (《道德经》*Tao Te Ching*), *Confucius Analects* (《论语》), Sun Zi’s *The Art of War* (《孙子兵法》), and so forth. Some of them were translated by Chinese scholars, and some by Western scholars. It was noticed that the Chinese scholars had profound understanding of the original but tended to put it in poor English;



whereas the Western scholars had poor understanding but put their misinterpretations in perfect English. In an attempt to help readers to avoid the pitfalls either way, I am selecting the applicable and useful sections from the original texts, and putting them in plain languages.

The Structure of This Book

The main text of this book is arranged to follow the order of the 64 Scenarios (*Jing* 经) as Part I and Part II, and the Commentaries (*Zhuan* 传) as Part III. The version of the original Chinese text is a result of cross checking on the versions published by Beijing Press (北京出版社 2006), Shanxi Ancient Books Press (山西古籍出版社 2006) and Zhongzhou Ancient Books Press (中州古籍出版社 2007). *Pinyin* (拼音) is added onto the Chinese text above each line of the Chinese characters.

The hexagram (卦象) is attached to the title of each Scenario, as is put in the Chinese original, to present the Symbol of the Scenario. The title (卦名) and theme (卦辞) of each scenario, and the names of the two trigrams from the Eight Diagrams (八卦) forming the hexagram of the scenario, are explained in plain language.

The highlighted philosophical perspectives from the 64 Scenarios and the Commentaries are interpreted in the terms of “Essence of change”, “Value”, “Virtue”, “Attribute” and “Principle”, for readers to get inspirations and find applicability to their daily life and organizational life.

Appreciation, Inspiration and Application

The text of each of the 64 Scenarios in *Yi Jing* describes the characters of the scenario (situation), elaborates the required qualities one possesses to handle the situation, and comments on the appropriateness of possible actions one may take. As highlights from *Yi Jing*, the advocated values and virtues are meant for dynamic and change – oriented leaders to possess; the guiding principles are meant for readers to follow in reading, to think of their applicability, and to have inspirations in handling real situations.

Given a situation, directors, CEOs, general managers and managers are encouraged to learn the perceptions on change stated in *Yi Jing*, and to design their methods of 1) analyzing the characters of the situation; 2) figuring out what qualities are required to deal with the situation, the most important quality being “adaptability”; and 3) checking periodically on the appropriateness and effectiveness of the actions taken.

Just like the original designers who entitled the last Scenario *Wei Ji* (未济), indicating that categorizing scenarios did not stop here, and that the 64 scenarios were not exclusive, so organizational leaders therefore are expected to get inspirations rather than follow the book, to generate ideas of dealing with new and different scenarios they are in, and more importantly, to have influence on their own environments. With internal and external forces for change as pushing factors, there would be more scenarios and new situations on the way of progress in all domains. This is especially the case nowadays, when the nature of changes has become “expanding”, “accelerating”, “interdisciplinary” and “cross – boundary”.

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May, 2008



概 述

有影响力是领导力的体现。领导力强的人有个共同特点,就是管理有理念、讲话有哲理、做人做事有原则。理念是从一般人持有的观念中提炼提升出来的,高于观念。哲理是通过学习和继承,在领导实践中发挥出来的。在处理一个给出的情形,有原则可循,局面就不会失控。一个组织能够在变革中生存而不被淘汰、发展以至壮大,在于强势的领导和顺势的员工驾驭变化,“唯变所适”,这是变革的法则。变化即进退,这是变革的真谛。理念、哲理、原则、法则等,讲得深刻而且直到现在人们意中有言中亦有的,追根溯源,来自道家和儒家,而老子和孔子的哲学思想,发自同一根本,就是《周易》。

周朝成书的《易》,含六十四卦;春秋时儒家奉为经典,位列六经之首,对其阐释的十篇评论(其中最重要的是“系辞”),叫“十翼”,即为主体起辅助作用;两者合起来,叫《易经》,前为“经”,后为“传”。

这本书是作者应用型研究中国国学的成果之一,分三部分解读《易经》的要义,呈现给读者:第一部分,经部,周易第一到第三十卦(经上)。第二部分,第三十一至第六十四卦(经下)。第三部分,传部。

第一、第二部分按六十四卦的顺序,把每一卦看作是一个特定的情形(Scenario),摘出原文中的要义,即关于应对、处理每一情形所要具备的——

原则(Principle):处理该情形所依循的一两条原则,如“与时偕行”(第一卦 乾);“君子以作事谋始”(第六卦 讼);“以顺动”(第十六卦 豫);“革言三就”(第四十九卦 革)等。六十四种情形,给出上百条原则。

特质(Attributes, personal characters):面对特定的情形,君子、圣人,即具有哲学思想的又有领导能力的人,需要具备的个人特点,如“自强不息”(第一卦 乾);“有孚”(第五卦 需);“贞正”(第七卦 师)等。

价值观(Value):如“和谐”、“诚信”(多处出现)、“服从”(第八卦 比)等。认为重要所以必须持有的,有意识地左右行为的,叫做价值观,有些特质也列入其中,如“自强不息”,“诚实”。经部列出上百个价值观。



人对组织来说,价值是取向问题,不同人不同组织有他们选择最重要的,叫核心价值观。国家国民要共同持有的,叫做“核心价值体系”。一种文化与另一种文化的分水岭在于其哲学,哲学的核心部分是价值观。本书附录中列有西方的一套价值观,读者可以看出其迥异。

德行(Virtue):指一个人受其善意、有益于人的内在驱动,对周围的人、对所在的组织、对国家表现出来的有正面影响力的行为。如“庸行之谨”(第一卦 乾);“君子以施禄及下”(第四十三卦 夬);“君子以制数度”(第六十卦 节)等。德为内在的,善意、正义、是非判断;行为是表现出来的可观察到的而且别人认为适宜而且高尚的。所以“德”“行”常放在一起。情形各种各样,都要有德驱使去应对。每一卦里都有“君子以…”,而且是往往出现在解释该卦主题的“卦辞”中。六十四个主题都列有具体的“德”和“行”。

第三部分,按传部的顺序,摘自原文中的阐释经部关于变易的真谛,即对“易”的内涵的理解,包括变化的规律、法则(Law)和不易之宗,比如——

- “刚柔相推而生变化。变化者,进退之象。”(见系辞上传第二章)
- “君子豹变,大人虎变,小人革面。”(见《易经》第四十九卦 革)
- “革去故,鼎取新。”(见杂卦传)

此语解释“革故”(第四十九卦 革)和“鼎新”(第五十卦 鼎)。现在更简明的词语是“革新”,指改革者要改进,有创意,能创新。

- “可久则贤人之德,可大则贤人之业。”(见系辞上传第一章)

《易经》并非深不可测。上边仅仅从四个侧面,已经揭示变化的本质和变革的内涵,体现出伏羲传给后人的龙马精神,即生生不息、持续发展和创新突破,对领导改革者不无启迪,如考虑机构结构,讲稳固合理;操作规程,讲支持系统;标准制定,讲高于现时。

读者不用逐卦通读《易经》,而是找出并读通对自己有用的要义。比如讲“原则”,第四十一卦(损)里讲到“弗损而益之”,指的是领导者的“清廉”。清为“不损下”,即清白,不以职权从属下获取私利;廉为“不损公”,即廉洁,不以职位从机构牟取超出职责所规定的利益。读通要义,足以获得灵感,给自己定下行事的原则。每一条要义用英文解释,主要是因为《易经》在世界上影响深远,人家理解有偏差,我们要用正确明白的语言去展示原本的思想,纠正不正确的理解,进而扩大影响。

要觉得《易经》有用有益,需要明白并克服某些认识上的误区而形成

的障碍。有一个误区,是认为《易经》是用来算卦的。从远古的“太极”,“两仪”,“四象”到伏羲见龙马负图而设“八卦”,到周文王演六十四卦,进而由儒家诠释其哲理,贯穿这个过程的是哲学的发展和阴阳师套用同一符号系统的活动。因此哲学语言与迷信词汇并存于周易原文。“卦”其实是看待事和物的观测点,属于哲学的范畴,其符号和术语也被用作算“卦”的工具。算为测评,“吉凶”为“得失之象”,即评估要采取的行动是得大于失(“吉”);还是失大于得(“凶”)。阴阳先生迷信的“算”(占卜)祸福吉凶,其实是套用了宫廷里、中军帐里的“投算”(现在为沙盘推演)。投算是以筹策分析情势,判断胜负。如周武王伐纣,出征前就不相信史官算的“兆象大凶”。

读者也需要留意的是文字陷阱,不能以现代汉语的字面意思去理解古语的字面意思。如“无咎”,易经中经常出现,指“无妨”或“无害”,而不是“不责备”。西方的译文中常这样解释错了。另一个是本来正面意思的词语现在变成负面的,如“潜龙勿用”,“群龙无首”(第一卦 乾)。“勿”为“不能”(不是“不要”),“勿用”指还不能发挥像“成龙”一样的作用。“无首”,像九龙壁上的九条龙,各自表现其特点,不争当头,不恶性竞争,不挑战权威(龙王)。在应用上,领导者不要给中层人员某一个更大的权力,因为这样无不例外地会对其对同事产生心理副作用。

书中《易经》的原文取自北京出版社(2006)、山西古籍出版社(2006)和中州古籍出版社(2007)的版本。在这里非常感谢研究助理王曦所作的文字订正工作,研究助理郑元芳和张路峰所作的增加拼音工作。更要感谢北京传世文化发展中心李胜兵先生的策划、编辑组的审理原稿、整理白话及释义等工作。这些都将给读者以方便。

国学用于管理,尚未系统化,此书是这方面努力的一部分。其中有错误的地方,敬请读者指正,这将是我们共同的收获。

张延明

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2009年元月



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Yenming Zhang received his Doctor of Education from Harvard University in 1991 on higher education leadership and administration; Master of Education from Harvard University in 1988; and Master of Science in psychology and supervision from Connecticut State University in 1987. He was a Research Fellow at Harvard Business School of Administration from 1989 to 1990, and a Research Fellow at West Point Military Academy from 1987 to 1989.

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Introduction: About *the Book of Changes* 关于易经

The Evolution and Formation of *Yi Jing* 易经的形成与沿革

A. The key elements in the symbol systems

Taiji (太极 Tàijí)

Taiji is the primitive philosophical idea of the two opposing and interweaving forces in nature, i. e., *Yin* and *Yang* (阴阳) that had existed for thousands of years before and throughout the Xia Dynasty (夏 2070 ~ 1600 B. C.). This idea is illustrated in the diagram of *Liangyi* (两仪 liǎng yí) containing the two forces. The core concept of *Taiji* has ever been the origin of the ancient Chinese philosophies.

The Eight Diagrams (八卦 Bāguà)

The Eight Diagrams are the eight combinations of 3 whole and/or broken lines (trigrams), symbolizing the “Sky” (天 Tiān), the “Earth” (地 Dì), the “Water” (水 Shuǐ), the “Fire” (火 Huǒ), the “Wind” (风 Fēng), the “Thunder” (雷 Léi), the “Mountain” (山 Shān), and the “Swamp” (泽 Zé), as shown in Table 1. This set of symbols apparently represents the substantial elements in the material world with the characteristics they possess respectively. These characteristics at the same time analogize those of social phenomena and the natural environments people live in. The names given to each of the eight symbols, and the order of them, are shown in Table 2.



Introduction: About Yi Jing

Table 1. The symbols (hexagrams) in the Eight Diagrams

(八卦图中的象征符号)

天	泽	火	雷	风	水	山	地
Sky	Swamp	Fire	Thunder	Wind	Water	Mountain	Earth
乾	兑	离	震	巽	坎	艮	坤

Table 2. The order and names of the symbols in Chinese characters

(八卦顺序及象征符号的名称)

Order	Symbol in Chinese Character	Representation	
The First	乾 Qián	天 Tiān	Sky
The Second	兑 Duì	泽 Zé	Swamp
The Third	离 Lí	火 Huǒ	Fire
The Fourth	震 Zhèn	雷 Léi	Thunder
The Fifth	巽 Xùn	风 Fēng	Wind
The Sixth	坎 Kǎn	水 Shuǐ	Water
The Seventh	艮 Gèn	山 Shān	Mountain
The Eighth	坤 Kūn	地 Dì	Earth

Fu Xi (伏羲)

According to the Chinese legends, the Chinese ancestor Fu Xi (伏羲, or Tai Hao Fu Xi 太昊伏羲), the chief of a tribe, had an inspiration when he caught sight of a divine turtle then called Longma (龙马) in the Tu River (图河) in Mengjin (孟津), north of Luoyang (洛阳) and south of the Yellow River (黄河), and crafted a turtle - shaped graph containing eight symbols for the elements known as "The Eight Diagrams of Fu Xi" (伏羲八卦图 see Figure 1) in the then capital Wanqiu (宛丘, c. 4500 B. C., now Huaiyang, Henan Province 淮阳, 河南省). There is a temple called Longma Temple (龙马负图寺) at the legendary site on the Tu River in memory of Fu Xi and of the creation of the Eight Diagrams. His hometown was Leize (雷泽, now Tianshui, Gansu Province 天水, 甘肃省). It is said that Hua Xu (华胥) once stepped on the vestiges of Xi, the god of thunder (雷神羲, the dragon living in the swamp 雷泽) and gave birth to Fu Xi who had a human head and a snake - shaped body