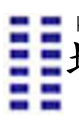





qián guà 乾卦 &
 
kūn guà 坤卦 Qian Hexagram & Kun Hexagram

《易经》根据先有天地，再生万物的理念，用乾代表天，父亲，刚健有力；坤卦代表地，母亲，阴柔顺从，两者互动变化生出万物，所以乾卦和坤卦排在六十四卦的第一，二卦。

I Ching follows the concept of heaven and earth regenerating everything. I Ching uses Qian represents heaven, father, vigorous and powerful; and Kun to represent earth, mother, feminine and submissive. Qian and Kun interact with each other produce everything in the universe. Because of their importance, they are the first and second among the 64 hexagrams listed in the I Ching.

In future blogs, I will introduce each hexagram within its literary meaning and hidden meaning that will help us to make wise decisions.

 <p style="color: red;">qián guà</p> <p style="color: red;">乾卦 Qian Hexagram</p>	 <p style="color: blue;">kūn guà</p> <p style="color: blue;">坤卦 Kun Hexagram</p>
<p> qián guà yóu liǎng gè zhòng fù dì jī běn qián guà zǔ chéng dū shì yáng yáo qí guà cí shì yuán 乾卦由两个重复的基本乾卦组成，都是阳爻，其卦词是"元，亨，利，贞"。卦词告诉我们：乾代表天，创始了万物，要让万物通达顺畅，和谐发展，必须要坚守正道，自强不息，才能生生不息的道理。 </p> <p>  This Qian hexagram represents heaven. it is formed by doubling the basic trigram of Qian 乾 (☰) (refer to blog 3). See how all six lines are "yang" and symbolize energy and creativity. The Judgment (the original explanation) of the Qian is: "<i>yuán 元</i>(primal), <i>heng 亨</i>(prosperous), <i>li 利</i> </p>	<p> kūn guà yóu liǎng gè zhòng fù dì jī běn kūn guà zǔ chéng dū shì yīn yáo qí guà cí shì yuán 坤卦由两个重复的基本坤卦组成，都是阴爻，其卦词是"元亨，利牝马之贞。君子有攸往，先后得主，利；西南迷得朋，丧东北，安贞吉"。卦词告诉我们：坤代表地，是万物之母，当万物有了开始，人们就要像母马一样，柔顺而健行，以厚德载物，抚育着万物的生长。 </p> <p>  The Kun hexagram represents Earth which is structured by doubling the basic trigram of Kun 坤 (☷). All six lines are "yin" and symbolize earth, female and soft. The Judgment of the Kun stated that it will have supreme fortune by obtaining the spirit of a mare (gentle and </p>

(beneficial) and *zhen* 贞 (steadfast)". These four characters describe when everything is formed, to further develop and prosperity, we must follow the way of natural attribute, and strive for self-cultivating and maintain and flushing the natural development. Each line, represents different stages, gives us an advice of our action in an authentic situation.

chū jiǔ (cóng xià wǎng shàng, dì yī tiáo xiàn) de yǎo cí shì "qián lóng wù yòng"。 yì sī
初九 (从下往上, 第一条线) 的爻辞是“潜龙勿用”。意思
shì chù zài zhè gè wèi zhì xiàng mǎi cáng zài shēn yuān lǐ de lóng, suī rán gāng jiàn yǒu lì, què wú
是处在这个位置就像埋藏在深渊里的龙, 虽然刚健有力, 却无
néng fā huī néng liáng。 bǐ yù nián qīng huò zhí wèi bǐ jiào dī de rén, yào bù duàn xué xí, tí shēng
能发挥能量。比喻年轻或职位比较低的人, 要不断学习, 提升
zì jǐ de rén gé xiū yǎng, péi yǎng zì jǐ de shí lì。
自己的人格修养, 培养自己的实力。

Chu-Jiu (yang in first position which is the bottom line), the statement of this line **Yao ci** (the interpretation and explanation of each line): "Hidden dragon, it's not the time to act". This hexagram uses the dragon to represent a person or a company. So, for example, a young person new to a company has much energy and enthusiasm but, just like a hidden dragon, is unable to perform. This statement tells us that as a young person (low position) needs to continue learning silently, cultivate one's moral character (virtues) and improve one's own ability, and wait for the right time to act.

tolerant) and seeking friends from various fields for helping to fulfill one's goals. This hexagram interprets the logical function of the Earth through an analogy where the mare (female horse) is analogous with the Earth: when everything is formed by the interaction of the Heaven and Earth, then the Earth should act as a mother figure to show gentleness, open-mindedness, and tolerance to nurture their children just as a mare nurtures her foal.

chū liù (cóng xià wǎng shàng, dì yī tiáo xiàn) de yǎo cí shì "lǚ shuāng jiān bīng
初六 (从下往上, 第一条线) 的爻辞是“履霜, 坚冰
zhì"。 yì sī shì chù zài bǐ jiào jiān nán de shí kè, xiàng cǎi zhuó bīng shuāng yí yàng。 zhè gè
至”。意思是处在比较艰难的时刻, 像踩着冰霜一样。这个
guà cí gào sù wǒ men suī rán yǎn qián de xíng shì duì zì jǐ bù lì, dàn shì yě yào cǎi qǔ jī
卦词告诉我们虽然眼前的形势对自己不利, 但是也要采取积
jí zhǔ dòng de fāng shì qù huà jiě bù lì yīn sù, chōng fēn de zhuāng bèi zì jǐ, dāng huán jīng hǎo
极主动的方式去化解不利因素, 充分的装备自己, 当环境好
shí, wǒ men cái huì dà xiǎn shēn shǒu。
时, 我们才会大显身手。

Chu-Liu (yin in the first position which is the bottom line). The statement **Yao ci** of this position is " Frost underfoot, hard ice on the way". This statement shows us that it is a difficult period when at the beginning of any new stage, just as it is difficult to walk on ice, but spring will eventually arrive to melt the ice. This statement reveals that although the first step of a new stage is hard, we must take a proactive approach to self-cultivate and seek advice. And so, when the positive situation comes, just as when spring arrives, we will have more energy and better skills to solve problems and move forward.

九二 (从下往上, 第二条线) 的爻辞是 “见龙在田, 利见大人”。意思是现在的龙已经冲出地面, 德行和能力受到关注, 这时如果能结交有才德的人, 得到进一步的栽培, 将会对自己的发展更加有利。

Jiu-Er (from bottom to top, yang in second position), Yao ci: "the dragon is seen on the field, it profits to meet a great man". At this stage you, like the dragon has been noticed by others and your moral character and capabilities are acknowledged. Currently, it is beneficial for you to seek wisdom and advice from knowledgeable people (great man) to move forward in achieving your goals.

九三 (从下往上, 第三条线) 的爻辞是 “君子终日乾乾, 夕惕若; 厉, 无咎”。意思是君子要本着乾卦的精神, 日夜精进不休; 根据自己的位置, 虽然目标还没有达成, 但是遇到危险时, 只要自我警惕, 也不会有伤害。

Jiu-San (From bottom to top, yang in third line), Yao ci: " a true gentleman follows the spirit of Qian: energetic and strive for self-cultivation, cultivating inner strength all day long; although in a dangerous situation, there is no harm." The statement tells us should you encounter danger while your goal

六二 (从下往上, 第二条线) 的爻辞是 “直方大, 不习, 无不利”。意思是当我们面对现实时, 要以真诚, 正直, 包容的态度, 不要染上坏习性, 顺其自然的发展, 就不会有不利。

Liu-Er (from bottom to top, yin in the second position) Yao ci: "If you maintain straight, square and great, don't get a bad habit, there will be no disadvantage". This statement tells us the way to deal with everything around us. There will be no disadvantages if we perform the great manners of being righteous, view things from different aspects, be broad-minded, and don't form bad habits in our daily practice.

六三 (从下往上, 第三条线) 的爻辞是 “含章可贞, 或从王事, 无成有终”。意思是在你虽然做出了一些成绩, 但是你的成绩是很多人合作加上外在条件配合的结果, 不要炫耀自己的功劳, 要不断提升自己的品德修养和工作能力, 才会有好的结果。

Liu-San. Yao ci: "Although excellent work has been done, still need to remain steadfast, because king's service is never successfully concluded." This statement tells us that although you have done an excellent job in your field, do not seek glory and award as the results of your work are

has not yet been achieved, so long as you are vigilant and apprehensive, the danger will be of no harm to you.

achieved through cooperation with others and various conditions. It would be beneficial if you consistently cultivate your moral character and improve your ability.

九四 (从下往上, 第四条线) 的爻辞是 “或跃在渊, 无咎”。意思是 由可能会得到提升, 也可能跌进深渊, 没有不利之处。这是上挂的第一个爻, 进入新的位置, 未来情况难以预测。如果继续努力, 条件配合就可以向上飞跃, 否则又会陷入不利之地。

Jiu-Si (from bottom to top, yang in fourth line), Yao ci: " advance or retreat, no harm". This fourth line is also the first line of the above trigram (hexagram is formed with two trigrams). It is a new position and a moment of new opportunity but there exists uncertainty. But there will be no harm so long as you continue cultivating your inner strength to move forward, otherwise you may descend back to your previous position.

六四 (从下往上, 第四条线) 的爻辞是 “括囊, 无咎无誉”。意思是 扎紧袋子, 没有利弊。这是上挂的第一个爻, 提醒人们当进入了新的位置, 你要更加收敛, 无论你才华多高, 都不要太外露, 要做到谨言慎行, 虽然不会得到称赞, 但不会有灾害。

Liu-Si. Yao ci: "The bag is tied, neither harm nor praise". We now move to the fourth line which is also the first line of the second trigram, so this represents a new position and a moment of new opportunity - but there exists uncertainty. In this new position, you need to be cautious and avoid displays of pride. So be like a tied bag and don't have it open to reveal what is inside. By keeping your bag tied, there will be neither praise nor harm, and you will create a safe position for yourself.

九五 (从下往上, 第五条线) 的爻辞是 “飞龙在天, 利见大人”。意思是 这条龙已经来到很高的位置, 是大显身手的好时机, 这时需要与德才兼备的人携手合作, 共同成就伟业。

六五 (从下往上, 第五条线) 的爻辞是 “黄裳元吉, 文在中也”。意思是 黄色是土地色, 属于中性色, 代表和谐与吉祥。” 这个爻辞告诉我们, 当我们来到这个高位时, 要采取

Jiu-Wu (from bottom to top, yang in fifth line), Yao ci: “the dragon flies in the sky, it profits to see a great man”. The statement tells us that the dragon has come to a very high position. It is a great opportunity to achieve your goals, but you must seek and cooperate with great men (expertise, knowledgeable, morality and political integrity).

shì dāng dì tài dù yào zūn zhòng xié tiáo gè zhǒng yì jiàn néng qū néng shēn chú liǎo zì jǐ néng lì wài huán yào jiān shǒu zhèng dào cái néng jí xiáng
适当的態度（要尊重，協調各種意見，能屈能伸），除了自己能力外，還要堅守正道才能吉祥。

Liu-Wu. Yao ci: “Yellow dress is auspicious; it is a natural tone”. When we come to a very high position, we need to act in a neutral manner. Just as yellow is a neutral colour, in this position one should respect various opinions, cooperate with people from all walks of life, and be flexible when dealing with problems. At this high position, when making decisions beyond our ability, we must consistently maintain steadfastness and hold on to the values of Dao and avoid extremes to achieve auspiciousness.

shàng jiǔ cóng xià wǎng shàng dì liù tiáo xiàn dì yáo cí shì kàng lóng yǒu huǐ yáo cí
上九（從下往上，第六條線）的爻辭是“亢龍有悔”。爻辭
di yì sī shì lóng fēi dé tài gāo yǒu ào huǐ lái dào zhè zuì gāo dì wèi zhì qián
的意思是“龍飛得太高，有懊悔”。來到這最高的位置，前
wú qù lù gēn jù wù jí bì fǎn dì dào lǐ suǒ yǐ huì yǒu ào huǐ zhè yě tǐ xiàn yì
無去路，根據物極必反的道理，所以會有懊悔。這也體現《易
jīng dì jī běn lǐ niàn shì wù fā zhǎn dì bì rán guī lǜ shì zhōu ér fù shǐ yīn yáng hù dòng
經》的基本理念：事物發展的必然規律是周而復始，陰陽互動
di jié guǒ
的結果。

Shang-Jiu (from bottom to top, yang in top line), Yao ci: “the dragon overreaches himself; it is regret”. The dragon has reached the top level and there is no further path to move forward based on the principle of natural development which states: “when reaching an extreme, things are bound to

shàng liù cóng xià wǎng shàng dì liù tiáo xiàn dì yáo cí shì lóng zhàn yú yě qí xuè xuán huáng
上六（從下往上，第六條線）的爻辭是“龍戰于野，其血玄黃”。意思是“龍在郊野作戰，流出青黃色的血”。這一爻
tí xǐng wǒ men dāng nǐ lái dào zuì gāo dì wèi zhì shí qián wú qù lù zhǐ yǒu xún qiú gǎi biàn
提醒我們當你來到最高位置時，前無去路，只有尋求改變，
zhòng xīn kāi shǐ cái néng huò dé xīn shēng zhè hé qián guà dì shàng jiǔ yī yàng dōu shì tǐ xiàn
重新開始，才能獲得新生。這和乾卦的上九一樣，都是體現
yì jīng dì jī běn lǐ niàn shì wù shì bù duàn dì fā zhǎn hé biàn huà dì dào lǐ
易經的基本理念：事物是不斷的發展和變化的道理。

Shang-Liu (yin in top I) Yao ci: “The dragons are battling in the wilds, their blood flows dark and yellow.” The top of the Kun hexagram represents one who has reached the ultimate stage and there is no further path to move forward. Here, like the dragons, you fight and bleed but eventually, you must make a decision: continue to fight until death, or retreat and start

revert to their opposite state". So, you now need to prepare and start something new.

anew albeit from a position of weakness. This reveals the principle of I Ching: nothing is forever, everything is changing. (This also helps us to understand why the book "I Ching" is also called "The Book of Change".)