



观(观察)由下坤☷(地)和上巽☴(风)组成，也称‘风地观’。

卦象显示地在下风在上，风吹拂大地，无所不在，无孔不入。君子(领导)从中领悟到要以认真务实的态度，全面深入观察事物的变化规律，总结为人处事的道理。要以公正无私的态度观察他人的言行举止，也要乐于接受别人的观察和监视。学习别人的长处与优点，弥补自己的不足。

《观》：‘盥而不荐。有孚颙若。盥：洗手。不荐：没有献祭品。有孚：有诚信。颙若：庄严肃穆的样子。卦意：在祭祀前要先洗手，盥浴，表现出对神明的敬仰，充满虔诚及庄严的样子。由于古代祭祀是一件十分重要而复杂的大事，祭祀前的准备要非常认真，要用虔诚的心去感动神明。君子(领导)从中体会到要感化大众(百姓)就要用十分诚恳的态度，庄严的形象去教化百姓，象暖风吹拂大地，使国民自然归顺诚服，实现观卦的宗旨-观察天道而后安排人道。’

初六，‘童观，小人无咎，君子吝’。象孩童般观察事物，小人没有灾难，君子却有困难。第一爻用‘童观’来比喻观察事物

shí xiàng xiǎo hái zì yī yàng zhǐ cóng biǎo miàn guān kàn , bù shēn rù fēn xī lǐ jiě 。 zhè yàng fū qiǎn de
时，象小孩子一样只从表面观看，不深入分析理解。这样肤浅的
guān chá shēng huó , kàn dài wèn tí de tài dù duì yú yí gè pǔ tōng bǎi xìng bù huì yǒu zāi nán , dàn shì
观察生活，看待问题的态度对于一个普通百姓不会有灾难，但是
duì yú jūn zǐ (lǐng dǎo) hái tíng liú zài ‘ tóng guān ’ de céng miàn , jiù huì xiàn rù kùn jìng 。 jūn
对于君子（领导）还停留在‘童观’的层面，就会陷入困境。君
zǐ yīng gāi yǒu shēn rù guān chá shì wù , liǎo jiě shì wù de běn zhì 。
子应该有深入观察事物，了解事物的本质。

liù èr , ‘ kuī guān , lì nǚ zhēn ’ 。 cóng mén féng lǐ xiàng wài guān kàn shì wù , duì yú nǚ zǐ jiān
六二，‘窥观，利女贞’。从门缝里向外观看事物，对于女子坚
shǒu zhēn jié , kě yǐ lǐ jiě , dàn shì duì yú jūn zǐ (lǐng dǎo) jiù yīng gǎn dào xiū kuì 。 ‘ kuī
守贞洁，可以理解，但是对于君子（领导）就应感到羞愧。‘窥
guān ’ shuō míng zhǐ mén féng lǐ tōu kàn shì wù , duì yú nǚ zǐ (dǎn xiǎo pà shì de rén) kě yǐ lǐ
观’说明只门缝里偷看事物，对于女子（胆小怕事的人）可以理
jiě , dàn shì duì yú jūn zǐ jiù bù kě jiē shòu 。 jūn zǐ yīng gāi yǒu yuǎn dà de shì yě , tǎn dàng de
解，但是对于君子就不可接受。君子应该有远大的视野，坦荡的
xiōng huái , cóng quán jú guān chá shì wù , cái néng yǒu lì yú zhǎo dào jiě jué wèn tí de fāng fǎ , shí xiàn
胸怀，从全局观察事物，才能有利于找到解决问题的方法，实现
zì jǐ de lǐ xiǎng 。
自己的理想。

liù sān , ‘ guān wǒ shēng , jìn tuì ’ 。 guān chá bié rén lái liǎo jiě zì jǐ de rén shēng , zài jué dìng
六三，‘观我生，进退’。观察别人来了解自己的人生，再决定
jìn tuì 。 yóu yú zhè yī yāo chù zài zhōng jiān wèi zhì , kě jìn kě tuì 。 guān chá de mù dì shì wèi le
进退。由于这一爻处在中间位置，可进可退。观察的目的是为了
zuò chū jué dìng , shì xuǎn zé jìn huò tuì , yào rèn zhēn guān chá tā rén de zuò wéi jí duì nǐ de píng
作出决定，是选择进或退，要认真观察他人的作为及对你的评
jià 。 rú guǒ nǐ de yán xíng shòu dào dà qún zhòng de zhī chí hé kěn dìng , jiù kě yǐ xuǎn zé jìn ,
价。如果你的言行受到广大群众的支持和肯定，就可以选择进，
fǎn zhī jiù tuì , zhè yàng jiù bù huì mí shī zhèng dào 。
反之就退，这样就不会迷失正道。

liù sì , ‘ guān guó zhī guāng , lì yòng bīn yú wáng ’ 。 guān chá guó jiā de guāng huī shì jì , guǎng fàn
六四，‘观国之光，利用宾于王’。观察国家的光辉事迹，广泛
zhào gù bǎi xìng , chéng wéi jūn wáng de guì bīn 。 yóu yú zhè lǐ lái dào shàng yāo , rú guǒ néng cóng guó jiā
照顾百姓，成为君王的贵宾。由于这里来到上爻，如果能从国家
dà dà jú chū fā tǐ chá mín qíng , wéi shè huì dài lái hé xié ān níng , yòu néng jiān shǒu zhèng dào , tí
的大局出发体察民情，为社会带来和谐安宁，又能坚守正道，提

gāo zì jǐ de pǐn dé tóng shí yě yào jiān chá nǐ dì shàng sī de yán xíng jǔ zhǐ jiù néng dāng dàn guó
高自己的品德，同时也要监察你的上司的言行举止，就能当但国
jiā de zhòng rèn huò dé jūn wáng de qì zhòng
家的重任，获得君王的器重。

jiǔ wǔ , guān wǒ shēng jūn zǐ wú jù 。 guān chá bǎi xìng lái liǎo jiě zì jǐ jūn zǐ bù huì
九五，‘观我生，君子无咎’。观察百姓来了解自己，君子不会
yǒu guò cuò jūn zǐ (lǐng dǎo) yào liǎo jiě zì jǐ de dé xíng biǎo xiàn jiù yào tōng guò guān chá shè
有过错。君子（领导）要了解自己的德行表现，就要通过观察社
huì shì fǒu wěn dìng bǎi xìng shì fǒu guò shàng xìng fú de shēng huó lái pàn duàn shì fǒu huò dé rén mín yōng
会是否稳定，百姓是否过上幸福的生活，来判断是否获得人民拥
hù hé zhī chí cóng ér fǎn shěng zì jǐ de guò cuò tiáo zhěng zì jǐ de yán xíng zhè yàng jiù néng chéng
护和支持。从而反省自己的过错，调整自己的言行，这样就能成
wéi yī gè xián míng de jūn wáng
为一个贤明的君王。

shàng jiǔ , guān qí shēng jūn zǐ wú jù 。 guān chá bié rén (zhǐ jiǔ wǔ) jūn zǐ bù huì
上九，‘观其生，君子无咎’。观察别人（指九五），君子不会
yǒu zāi nán zhè lǐ lái dào zuì hǎo yī yáo gēn jù yì jīng ‘wù jí bì fǎn’ de lǐ niàn ,
有灾难。这里来到最好一爻，根据易经‘物极必反’的理念，
dāng nǐ zǒu dào zuì gāo wèi zhì shí yīng gāi yì shí dào zì jǐ yào miàn lín tuì wèi de jué cè xīn cún yōu
当你走到最高位置时应该意识到自己要面临退位的决策，心存忧
huàn zhè shí nǐ zhǐ yǒu guān chá jiǔ wǔ (xià shǔ) de xíng wéi biǎo xiàn gěi yǔ zhī chí ràng tā men
患。这时你只有观察九五（下属）的行为表现给与支支持，让他们
jì xù wéi shè huì zuò gòng xiàn nǐ jiù ān xīn tuì wèi zì wǒ xiū xíng zhǔn bèi xīn de lǚ chéng
继续为社会做贡献。你就安心退位，自我修行，准备新的旅程。

guān guān chá yóu xià kūn dì hé shàng xùn fēng zú chéng guà xiàng xiǎn shì fēng zài dì shàng háo
观(观察)由下坤(地)和上巽(风)组成。卦象显示风在地上，毫
wú piān pō jūn zǐ cóng zhōng tǐ huì dào dāng guān chá shì wù shí bù yào yǐ piān jiàn xiá ài de mù
无偏颇。君子从中体会到当观察事物时，不要以偏见狭隘的目
guāng yào yǐ gōng píng wú sī de tài dù quán miàn guān chá yǐ zhēn chéng de tài dù shēn rù liǎo jiě shì shí
光，要以公平无私的态度全面观察，以真诚的态度深入了解事实
zhēn xiāng yào tōng guò guān chá xià shǔ de biǎo xiàn shēng huó zhuàng tài lái fǎn shěng zì jǐ de yán xíng quán
真相。要通过观察下属的表现，生活状态来反省自己的言行。全
bù zhào gù bǎi xìng de suǒ xū tuán jié quán shè huì wéi jiàn shè yī gè hé xié de shè qū ér nǚ
部照顾百姓的所需，团结全社会，为建设一个和谐的社区而努力。
lì zhè shí nà xiē bù shǒu fǎ de rén jiù huì shòu dào quán shè huì de zhì cái xià yī guà jiù shì
力。这时那些不守法的人就会受到全社会的制裁，下一卦就是
‘shì kè guà’ huì gěi chū qǐ shì
‘噬嗑卦’会给出启示。



Guan Hexagram (observation) is combined with Kun ☷ (Earth) below and Xun ☴ (wind) above. The hexagram shows the wind above the Earth and it equally blows across the land everywhere. Junzi (leader) was inspired by these phenomena and realized that we need to comprehensively observe the changes of nature with a serious and pragmatic attitude to discover a better way of dealing with people. It is essential to judge people’s words and actions with a fair and selfless attitude. Critically adapting other strengths to repay your own weakness and also accept the observation and monitoring of others.

The **Judgment** of Guan: ‘Ablution before offering, show good faith and solemnity’. The meaning of this hexagram is that before offering sacrifices, you must wash your hands and bathe first, show respect to heaven and your ancestors, and be full of piety and solemnity. Ancient worship is a very important and complicated event with strict preparations and protocols followed before the sacrifice. This is so heaven and ancestors can observe your sincerity towards them and you can achieve a stronger connection with them. A Junzi (leader) realizes that in order to influence others (the ordinary people), he must have a sincere attitude and solemn image to cultivate those ordinary people - like the warm wind blowing across the earth. The people who would submit and obey you. This is the way to reach the purpose of the Guan hexagrams - observing the changes in nature and then arranging the way of society.

Chu-Liu: ‘Childish observation, no harm for small men, but distress for Junzi’. The first line uses ‘childish observation’ as a metaphor for when observing things in a shallow way like a child, only observing the matter at the surface

level, lacking in-depth analysis and understanding. Such a superficial observation of life and attitude towards problems will not be a disaster for an ordinary person, but for the Junzi (leader), still staying at the naïve stage, will spell trouble. A Junzi should have a deeper perspective and comprehensive understanding of a situation.

Liu-Er: ‘Observation through a gap in the door (peep), it profits for a woman to be steadfast, but it is shameful for a Junzi. This line uses ‘peep’ to indicate that narrow observation may be a proper way for women (cowardly character), but this approach is not acceptable and is shameful for a Junzi. A Junzi should look beyond the gap in a door and have a lofty vision, be open-minded, and observe things from a broader perspective in order to find a better solution to a problem.

Liu-San: ‘Observation of life and decide to move forwards or retreat’. As this line is the middle position that could be advanced or retreat. The purpose of observation is to make a decision, whether to choose to advance or retreat, the better way is to observe the actions and words of others, and then evaluate your current situation. If your words and performances are supported and affirmed by the masses, you can choose to move forward, otherwise retreat, so that you will not be failed for your decision.

Liu-Si: ‘Observation of the nation’s glory, it profits to be the king’s guest’. This line comes from the above triagram, you should observe the overall situation of the country and understand the people's conditions, and bring tranquillity and peace to society. By seeking the right path and improving your morality, as well as observing the vision and behaviour of your leader and providing them gentle suggestions, you are performing the important task of assisting your king (leader) to govern the country (company) and you will become an honoured guest and obtain much respect from your leader.

Jiu-Wu: ‘Observation of life through observing others, no harm for a Junzi. If a Junzi wants to understand his performance. It is necessary to observe whether the society is stable and the people are living happy lives to judge whether the Junzi has received the support and trust of the people. In order to become a wise king, the Junzi needs to always reflect on his own faults and adjust his words and deeds.

Shang-Jiu: ‘Observation of the life of others (subordinates). For Junzi, no harm’. This is the top line of the Guan hexagram. According to the concept of I Ching ‘things that reach the top will fall’, so when you reach the highest position, you should realize that you are facing a decision to retire, and you may feel dismayed. At this time, you can only observe the behaviour of the Jiu-wu (subordinates), and then vigorously support them and let them continue your mission to society. You can abdicate in peace, practice self-cultivation and prepare for a new journey.

Guan Hexagram (observation) is combined with Kun (Earth) and Xun (wind). The hexagram instructs that the winds blow over the land everywhere and equally. A Junzi should be inspired by this phenomenon and realise that shallow and narrow observations are to be avoided. Rather, a Junzi should observe matters both in-depth and broadly before making decisions. You also need to strive to stay upright and consider other people’s observations of you. With sincerity and loyalty, you can help the king (the leader) to govern the country (company), take care of the needs of the people, and build a harmonious society. At this time, some people who do not abide by the law will be sanctioned by society. The next Hexagram ‘Shi ke’ (biting) will give tips for dealing with those excluded people.