

3. 屯卦 Zhun Hexagram

《易经》阐述了万物出生、发展和终结的过程，并指导人们如何调整每一个阶段的心态和应该采取的行动。

第一卦介绍了纯阳的乾卦创始万物；第二卦介绍了纯阴的坤卦滋养万物；第三卦要介绍阳与阴互动产生新生命的过程。

屯卦由下震（☳）上坎（☵）组成，震（雷），坎（水），又称“水雷屯”，代表事物出生的阶段。其卦词

是“元亨利贞。勿用有攸往，利建侯”。这里的“元”是起源，意思是如果基础打得好，就会有利。卦词告诉我

们：万事开头难，在这最艰难的初始阶段，当事物刚形成时，不要急于求成，冲动行事，要建立稳定的环境，为

将来的发展打下基础。举例来说：像一粒埋藏在深渊里的种子（胎儿或新的思想），想要种子顺利长出幼苗，一

定要营造一个有利的环境让种子生根发芽；也像母亲十月怀胎一样，刚形成的小生命，不能乱动，要耐心等待，

dāng tāi ér chéng shú shí zì rán huì shēng chǎn zhè yī guà shuō míng zuò rèn hé shì gāng kāi shǐ shí gēn jī bù wěn bù yào jí yú qiú chéng yī dìng yào xiān chuàng jiàn wěn dìng yǒu
当胎儿成熟时，自然会生产。这一卦说明做任何事，刚开始时，根基不稳，不要急于求成，一定要先创建稳定有

lì de huán jìng cái yǒu lì yú yǐ hòu de fā zhǎn qǐng kàn yǐ xià měi yī gè yáo cí gěi wǒ men de qǐ fā
利的环境才有利于以后的发展。请看以下每一个爻辞给我们的启发：

chū jiǔ pán huán lì jū zhēn lì jiàn hóu zhè gè yáo cí gào sù wǒ men zài shì qing fā zhǎn de chū shǐ jiē duàn wèi lái bù kě yù liào zhè shí yào xiān dǎ hǎo
初九：“磐桓，利居贞，利建侯”。这个爻辞告诉我们：在事情发展的初始阶段，未来不可预料。这时要先打好

jī chǔ zhǎo dào lì zú diǎn xū xīn qǐng jiào jiàn lì yī gè wěn dìng jiān gù de huán jìng wéi jiāng lái de fā zhǎn dǎ hǎo jī chǔ
基础，找到立足点，虚心请教，建立一个稳定坚固的环境，为将来的发展打好基础。

liù èr tún rú zhàn rú chéng mǎ bān rú féi kòu hūn gòu nǚ zǐ zhēn bù zì shí nián nǎi zì zhè gè yáo cí tí xǐng wǒ men qián miàn kùn nán zhòng zhòng nǐ
六二：“屯如，邅如，乘马班如，匪寇婚媾，女子贞不字，十年乃字”。这个爻辞提醒我们：前面困难重重，你

jiāng tíng zhì bù qián qí shàng mǎ yě nán qián xíng qiú hūn yě huì zāo dào nǚ zǐ jù jué shòu dào zǔ ài zhè shí bù yào jí yú qiú chéng yào nài xīn děng dài shí jī shí nián
将停滞不前，骑上马也难前行。求婚也会遭到女子拒绝，受到阻碍，这时不要急于求成，要耐心等待时机，十年

hòu nǚ zǐ huì dá yīng yǔ nǐ chéng hūn
后女子会答应与你成婚。

liù sān jí lù wú yú wéi rù yú lín zhōng jūn zǐ jǐ bù rú shě wǎng kè zhè gè yáo cí jǐng gào wǒ men nǐ hǎo xiàng dào shān lǐ qù dǎ liè bù shú dì
六三：“即鹿无虞，惟入于林中。君子几不如舍。往吝。”这个爻辞警告我们：你好像到山里去打猎，不熟地

xíng yòu méi yǒu xiàng dǎo zhè shí jūn zǐ bù yào máng mù zhuī zú yě lù ér yīng gāi xiǎng bàn fǎ zhǎo dào huí jiā de lù cái bù huì yǒu wēi xiǎn
形，又没有向导，这时君子不要盲目追逐野鹿，而应该想办法找到回家的路，才不会有危险。

liù sì chéng mǎ bān rú , qiú hūn gòu wǎng jí , wú bù lì 。 zhè yī guà gào sù wǒ men xiàn zài shì dà hǎo shí jī yòu zhǎo dào liǎo hé shì de zhǔ rén (mǎ yě zhǔn bèi

hǎo chū fā , nǚ zǐ yě dá yīng yǔ nǐ chéng hūn) , zhè shì nǐ jiù yīng gāi zuò chū lǐ xìng pàn duàn , yǒng yuè xiàng zì jǐ de mù biāo qián xíng , yí dìng huì jí lì

jiǔ wǔ “ tún qí gāo xiǎo zhēn jí dà zhēn xiōng 。 ” zhè gè yáo cí gào jiè wǒ men nǐ yǐ jīng yǒu liáo láo gù dì jī chǔ wéi liǎo ràng yīng ér zuì chū de lǐ xiǎng

néng gòu shùn lì dàn shēng , yí dìng yào wěn bù jiù bān , bù yào jí yú qiú chéng 。 zhè yě tí xǐng wǒ men chuàng yè bì xū yào yǒu cháng yuǎn de yǎn guāng , chōng zú de jì huà , dào le zuì

hòu chéng gōng de shí kè , yě yào shí fēn xiǎo xīn , cái néng chéng jiù lǐ xiǎng de shì yè 。

shàng liù “ chéng mǎ bān rú , qì xuè lián rú ” 。 zuì hòu yī gè yáo cí gào sù wǒ men suī rán qí shàng mǎ yě zhǐ zài yuán dì dǎ zhuǎn xiǎng dào zì jǐ chū shēng de jiān

nán , kū dé xuè lèi lián lián , bù zhī qián tú hé zài 。 zhè shuō míng chéng gōng zhī qián de jiān nán , chéng gōng hòu de fán nǎo 。 dāng nǐ dá dào mù dì hòu , jiù yào xiǎng dào qián wú qù

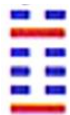
lù , shí fēn kùn huò , zhè shì nǐ yào gǎi biàn xīn tài , zhǔn bèi miàn duì xīn de tiǎo zhàn 。 yào rú hé gǎi biàn , qǐng jì xù kàn xià yī guà “ méng guà ” gěi wǒ men jiàn kāng chéng cháng

de qǐ shì 。

I Ching describes the process of the birth, growth and end in the universe, and guide people how to face each stage of the changes and take appropriate action to deal with. The first Qian Hexagram uses pure Yang (Heaven) to represent creation, and the second Kun Hexagram uses pure Yin (earth) to represent nurturing and flourishing. The third Zhun Hexagram is showing the process of how Yin and Yang interact each other to create a specific being.

屯卦 Zhun Hexagram

In the previous Blogs, I introduced Qian Hexagram, which is formed with pure “yang” to represent Heaven, master and father; and Kun hexagram, which is formed with pure “yin” to represents the Earth, follower and mother. In this blog, I will introduce the third hexagram of Zhun which is formed with both “yang” and “yin” to show the process of how a new life starts through the interaction of “Yin” and “Yang”. Its literal meaning and extended meaning will help us to understand the difficult process of giving birth or starting anything new in life such as a new business.



The Zhun hexagram (birth) is combined with Zhen 震 (☳) at the bottom and above it the Kan 坎 (☵) trigram. The image of the Zhun Hexagram displays that it is very difficult to birth or start a new event as the top trigram is Kan which represents an abyss, just like a seed planted in deep soil, it is hard to sprout out. To help the seed grow out to the surface of the Earth it needs strong energy to grow (the lower trigram of Zhen represents power).

The **Judgment** of the Zhun Hexagram: “Birth, supreme fortune, profitable, steadfast, don’t move impulsively, it benefits from building a safe environment”. This statement describes the difficult process and precautions of giving birth. Giving an example, a seed (embryo, original thought, idea) just placed in the soil is still not yet a a plant. In order to secure the seed’s growth and sprout out successfully, it is important to build a safe and stable environment, and do not change or move too much. Just like the embryonic process, a baby needs ten months become

mature to be strong enough when born. To help the baby safely grow, a mother needs to be calm, act gently like the water (above Kan trigram which represent water, soft) and externally be strong and dynamic to provide the energy (the lower Zhen trigram) to birth her baby.

The judgment tells us that it is distressing to start a new life (or career or business etc.), so let's look at each line (position) in some more detail (from the bottom line up) to get some hints in how to overcome the difficulty of achievement:

Chu-Jiu (from bottom to top, yang in the first position), the statement of this position *Yao ci*: "Hesitation, profit, steadfast and build a safe environment". This statement advises us that at the beginning stage of life, there is uncertainty ahead, it is important to stay humble, seek wise ideas, and focus on establishing a strong and supportive environment for further development.

Liu-Er. (From bottom to top, yin in the second position) *Yao ci*: "Difficult situation, riding a horse turning around, rejected marriage, and wait for 10 years." This statement describes that the current situation is challenging for you to make any progress, just like you are riding a horse, but the horse is just spinning around; and you are also facing the obstacle of a girl rejecting your marriage proposal. At this time, you need to stay calm to self-cultivate, don't rush forward, and wait patiently for the opportunity, and your objective will be reached, just as the girl will promise to marry you in ten years.

Liu-San. *Yao ci*: "Chase a deer in a forest, without a guide. A true gentleman will seek a way home, no harm". This statement warns us that if we have not yet found a suitable leader in an unfamiliar field, do not spend too much time indulging in your interesting activities in dangerous situations. Just like a hunter without a guide, chasing a deer in a forest is dangerous. A smart person should find a suitable leader at the risk period to help with one's goal, just like the hunter who should find a guide before dusk to direct a way home.

Liu-Si. *Yaoci*: "Ride a horse, to propose marriage, its profit, no harm". This statement tells us that you are coming to the higher position (the top trigram) and you have conquered many difficulties (the bottom trigram). There is profit and no harm for you at this stage as the horse is ready to help you to move forward, and the lady promised to marry you. It is an opportunity for you to act and to make progress.

Jiu-Wu. *Yaoci*: “Accumulation, small matter is auspicious, great matter is a disaster”. This statement analyses the current situation: although the fetus is ready to be born (the seed is ready to sprout from the ground), it is still too weak to make a big movement. We need to be cautious and take small steps to aid its birth. This metaphorical statement shows that at the crucial moment of achievement, you must be careful and do not rush, otherwise your final product may be ruined. You need to take appropriate action to help the last moment of success.

Shang-Liu. *Yaoci*: “Ride a horse, spin around, cry sadly”. This statement tells us that, the baby was born smoothly, but it was very painful birth for the baby, so the baby cries and is so sad as he does not know what to do next. The imaginary statement shows that when your business or project is successfully established, it will bring you further challenges and pain.

The Zhun hexagram describes the difficult process of how life (or any new endeavour such as a new career or project) is born. Once your goal is achieved, you will face another challenge. For knowing how to face the next challenge of nurturing the newborn baby, please see the next Meng (Childhood) hexagram.