



méng guà 蒙卦 Meng Hexagram

méng guà yóu xià kǎn shuǐ shàng gèn shān zǔ chéng yòu chēng “shān shuǐ méng”。“méng” shì qǐ méng jiào

蒙卦由下坎三(水),上艮三(山)组成,又称“山水蒙”。“蒙”是启蒙教

yù dì yì sī zhè lǐ de “shān” dài biǎo xué shēng “shuǐ” dài biǎo lǎo shī huò zhì huì shuǐ jì néng zī

育的意思。这里的“山”代表学生,“水”代表老师或智慧。水既能滋

rùn wàn wù yě néng huǐ huài wàn wù zhè shuō míng lǎo shī zài zuì chū jiào yù jiē duàn dì zhòng yào xìng

润万物,也能毁坏万物。这说明老师在最初教育阶段的重要性。

guà cí “hēng fēi wǒ qiú tóng méng tóng méng qiú wǒ chū shǐ gào zài sān dú dú zé bù gào”。

卦辞:“亨。匪我求童蒙,童蒙求我。初筮告,再三渎,渎则不告”。

guà cí gào sù wǒ men jí xiáng lǎo shī bù xū yào qiǎng bī ér tóng xué xí ér shì tā men huì hěn zhēn chéng zhǔ

卦辞告诉我们:吉祥,老师不需要强逼儿童学习,而是他们会很真诚,主

dòng dì qǐng jiào lǎo shī méng mèi yòu zhì de ér tóng shì yè de chū jí jiē duàn quē shǎo jīng yàn zhì huì duì

动地请教老师。蒙昧幼稚的儿童(事业的初级阶段),缺少经验智慧,对

yú shēn biān de yī qiè dōu chōng mǎn hào qí xīn zhè shí zuò wéi lǎo shī fù mǔ yīng gāi gēn jù hái zǐ de xū qiú

于身边的一切都充满好奇心。这时作为老师(父母)应该根据孩子的需求

gěi yǔ shì dāng de jiào yù hé qǐ fā ér bù shì jiāng zì jǐ de sī xiǎng qiǎng jiā gěi xué tóng zhè yī guà yě tǐ xiàn

给与适当的教育和启发,而不是将自己的思想强加给学童。这一卦也体现

liǎo zhōng guó yīn cái shī jiào de jiào xué lǐ niàn qǐng kàn yǐ xià měi yī gè yáo cí gěi wǒ men de qǐ shì

了中国“因材施教”的教学理念。请看以下每一个爻辞给我们的启示:

chū liù “fā méng lì yòng xíng rén yòng shuō zhì gù yǐ wǎng cì” zhè gè yáo cí shuō míng qǐ méng jiào

初六:“发蒙。利用刑人,用说桎梏,以往吝”。这个爻辞说明启蒙教

yù chú liǎo yòng yán gé de fāng fǎ shǐ xué shēng dǒng dé xíng wéi guī fàn shǒu jì lǜ miǎn yú xiàn rù kùn jìng wài

育,除了用严格的方法使学生懂得行为规范,守纪律,免于陷入困境外;

zuò wéi lǎo shī lǐng dǎo yě yào yǐ shēn zuò zé yán xíng yī zhì wéi xué shēng zuò chū bǎng yàng shǐ tā men zài

作为老师(领导)也要以身作则,言行一致,为学生做出榜样,使他们在

bù zhī bù jué zhōng shòu dào lǎo shī de yǐng xiǎng dé dào liáng hǎo de qǐ méng jiào yù zhè yě shuō míng zhēn zhèng de qǐ méng

不知不觉中受到老师的影响,得到良好的启蒙教育。这也说明真正的启蒙

jiào yù yào zài rì cháng shēng huó zhōng qián yí mò huà

教育要在日常生活中潜移默化。

jiǔ èr, “bāo méng, jí. nà fù jí, zǐ kè jiā。” zhè yī guà gào sù wǒ men hǎo de lǎo shī yīng gāi

bāo róng shēn biān de xué tóng, guān chá tā men de yán xíng jǔ zhǐ, liǎo jiě tā men de yōu diǎn yǔ quē diǎn, zài nài xīn

dì yǐn dǎo, shǐ xué tóng chōng fēn fā huī zì jǐ de chuàng zào yǔ tàn suǒ jīng shén, péi yǎng chū duì shè huì yǒu yòng de rén

cái。 jiù xiàng yí gè nán rén gāng qǔ jìn yí gè xián huì néng gān de qī zī, quán jiā rén dōu yīng gāi yào jiē nà tā,

bāng zhù tā róng rù xīn de jiā tíng huán jìng, zhè gè qī zī cái néng shùn lì péi yǎng chū chuán chéng jiā yè, xiào shùn néng gān

de zǐ nǚ。

liù sān, “wù yòng qǔ nǚ, jiàn jīn fū, bù yǒu gōng” guà cí gào sù wǒ men: yí gè nán zǐ bù yào qǔ tān

cái de nǚ zǐ zuò qī zī, zhè yàng de nǚ zǐ jiàn dào yǒu qián de nán zǐ, jiù wàng liǎo zì jǐ de zhēn jié ér duì zhàng

fū bù zhōng。 zhè shuō míng yí gè lǎo shī (lǐng dǎo) yīng gāi yǒu zūn yán, yào zì zhòng, bù néng jiàn lì wàng yì,

shòu dào jīn qián de yòu huò ér tè bié zhào gù mǒu xiē xué shēng, zhè yàng zuò shì bù lì de。 zhè yī guà yě jǐng gào wǒ

mēn bù yào pìn yòng jiàn lì wàng yì de yuán gōng。

liù sì, “kùn méng, qì。” zhè lǐ zhǐ xué shēng zhèng chù zài kùn jìng zhōng, duì xīn shì wù de hào qí, duì yǎn

qián de wèn tí, duì wèi lái de wú zhī, dào dǐ zài nǎ lǐ néng zhǎo dào dá àn, shì tīng jiā cháng huán shì lǎo shī

nǐ? zhè yī qiē dōu huì gěi zì jǐ zēng jiā wú qióng de fán nǎo。

liù wǔ, “tóng méng, jí。” dāng yí gè xué tóng duì zhōu wéi dì shì wù dōu chōng mǎn hào qí xīn shí, jué dé

zì jǐ yǒu suǒ bù zhī, yòu xiǎng zhī dào, zhè shí tā jiù huì zhǔ dòng qù nǔ lì, bìng yǐ qiān xùn dì tài dù qù xué

xí, zhè yàng shì jí xiáng dì。

shàng jiǔ, “jī méng, bù lì wéi kòu, lì yù kòu。” yào jī zǒu méng mèi, zuò wéi yí gè hǎo lǎo shī,

yīng gāi yòng qǐ fā shì dì jiào yù, bì miǎn shǐ yòng dǎ mǎ dì chéng fá shǒu duàn。jiào yù dì fāng fǎ yǒu zhèng fǎn liǎng

miàn, yào jìn liàng yòng zhèng miàn dì rén yǔ dé jiào yù lái qǐ fā ér tóng dì zhì huì。

méng guà miào shù liǎo yí gè xué shēng yīng gāi rú hé huò dé zhī shí hé yí gè lǎo shī zài jiào yù zhōng yīng gāi bàn yǎn dì jiǎo

sè。dāng yí gè xué shēng huò dé yí dìng dì zhī shí hòu, yòu huì biàn dé guò yú xióng xīn bó bó, bìng xún qiú yáo bù

ké jí dì mèng xiǎng。zhè shí yào míng bái chí xù xué xí, nài xīn děng dài dì zhòng yào xìng。xià yí guà “xū guà”

jiāng huì tàn tǎo “děng dài” qǐng jì xù yuè dú。

4 蒙卦 Meng Hexagram

Meng hexagram (early stage of education) is combined with Kan 坎 ^{kǎn} (water) at the bottom and above is the Gen 艮 (mountain) trigram. The Meng Hexagram shows us the importance of enlightenment after birth. The top trigram is Gen (mountain) which indicates a child; and the bottom one Kan (water) that indicates a teacher or wisdom. The enlightenment is covered by the darkness of ignorance and so the child needs the teacher to lift them from the darkness and reveal the wisdom within. We can also picture the teacher as water and the darkness as a mountain: water also can nourish but also wear away the mountain (and so reveal our wisdom). This hexagram reveals the importance of being a teacher at the earliest stage of education.

The **Judgment** of the Meng Hexagram: “Profit, children ask the teacher, the teacher does not force the children to learn. Sincerely ask a teacher, just like divination”. This statement describes a child learns through sincerely asking the teacher questions, and not by the teacher forcing them to learn. When children are born, they lack experience and knowledge, yet show curiosity about everything around them. At this time, a teacher (parents) should nurture, guide and direct them according to the child’s needs. The teacher (or parent) must not force them to learn. This hexagram reveals that the Chinese concept of education focuses on “stretching individual strength”. Let’s look at each line (position) in some more detail (from the bottom line up) to get some hints on how we can stretch the young children’s strength.

Chu-Liu (from bottom to top, yin in the first position), the statement of this position *Yao ci*: “enlighten young children, need punishing and modelling, help them to obey the rules and learn self-discipline, guard against naivety.” This statement advises us that, at the beginning of child’s education, it is important for them to form the habit of self-discipline. It also advises that a teacher (or parent) should not use unreasonable punishment to discipline the child. Rather, a teacher should display high degrees of morals and virtue and let the child learn unconsciously. By doing so, the child will be imperceptibly influenced by this behaviour.

Jiu-Er. (from bottom to top, yang in the second position) *Yao ci*: “Tolerate, auspicious. Accept the wife, the children will sustain the family”. This statement describes a good teacher is one who shows a tolerant attitude towards the learners, observes the children’s behaviour, understand their strengths and weaknesses, and then patiently give them guidance. The teacher should give full play to the child’s spirit of creativity and exploration and cultivate them to be useful in the society. Just like a man who marries a virtuous and capable wife, the husband’s family should accept and help the new wife to be part of the family so that she can successfully nurture her children to continuously strengthen the family’s standing.

Liu-San. *Yao ci*: “Do not marry a woman who sees a man of gold and loses control”. Just as a man should not marry a woman who only sees money and so loses her virtue and honesty, we should not employ someone who only sees profit and forgets righteousness. A

professional teacher (leader) should have dignity and self-respect: being tempted by profit and favouring some learners while neglecting others is not auspicious.

Liu-Si. *Yao ci:* “confined, distress”. This statement points out the learners position as mentioned earlier. The top trigram is Gen (☶) represents the learner. The child, being new to the world faces a difficult situation: they are filled with abundant curiosity and questions but are lacking answers. This causes stress in the child as they do not know who can satisfy their curiosity.

Liu-Wu. *Yaoci:* “Innocent children are auspicious”. The line tells us that innocent children are auspicious as they are full of curiosity and desire to know all that is about them. It is their curiosity and desire to know that will motivate them to sincerely ask questions and learn.

Shang-Jiu. *Yaoci:* “Expelled from ignorance, violence brings no benefit, control brigands is profit”. This statement tells us that to educate the young so as to get expelled ignorance, a good teacher should use heuristic education and avoid aggressive punishments of beating and scolding. We should try to adopt the Tao concept of “Heart-and-Mind” and use moral education and benevolence to reveal that child’s wisdom.

The Meng hexagram describes how a young child (or even a new staff member) should be educated, and what roll a teacher plays in the child’s learning. When, however, children obtain some knowledge they may become too ambitious and seek dreams that are still beyond their reach. A child needs to grasp the importance of continuous learning and having patience and waiting for opportunities. These will be explored in my next blog- “需卦” Xu Hexagram (waiting).

