



# 师卦 Shi Hexagram

shī guà yóu xià kǎn shuǐ shàng kūn dì zǔ chéng yòu chēng dì shuǐ shī dāng rén men zhàn zài bù tóng de  
师卦由下坎三(水)上坤 三(地)组成, 又称“地水师”。当人们站在不同的  
jiǎo dù chù zài bù tóng de wèi zhi duì shì wù de kàn fǎ hé chù lǐ dū yǒu suǒ bù tóng měi gè rén gōng  
角度, 处在不同的位置, 对事物的看法和处理都有所不同。每个人(公  
sī guó jiā) dū huì cóng zì jǐ de lì chǎng chū fā zhǎo chū duì zì jǐ yǒu lì de yī miàn zhè yàng jiù huì chū  
司、国家) 都会从自己的立场出发, 找出对自己有利的一面, 这样就会出  
xiàn yì jiàn fēn qí rú guó bù néng dá chéng gòng shí jiù huì chǎn shēng jiū fēn guó yǔ guó zhī jiān shèn zhì kě néng huì  
现意见分歧。如果不能达成共识, 就会产生纠纷, 国与国之间甚至可能会  
yǐn qǐ zhàn zhēng shī guà gào sù wǒ men zhàn zhēng de wēi xiǎn yí jì rú hé bì miǎn fā shēng zhàn zhēng  
引起战争。师卦告诉我们战争的危<sup>险</sup>以及如何避免发生战争。

guà cí shī zhēn zhàng rén jí wú jiù zhè yī guà cí shuō míng guó jūn yī dìng yào biǎo xiàn chū duì  
卦辞《师》：“贞，丈人吉，无咎”。这一卦辞说明国君一定要表现出对  
rén lèi jià zhí de lǐ jiě yǔ guó mín fēn xiǎng tā de lǐ niàn bìng huò dé zhī chí zài zhàn qián yī dìng yào duì guān bīng  
人类价值的理解，与国民分享他的理念并获得支持。在战前一定要对官兵  
jìn xíng yán gé de xùn liàn yào xuǎn chū pǐn dé gāo shàng zhōng zhēn bù èr cái néng chū zhòng de jiāng lǐng zhè gè jiāng  
进行严格的训练。要选出品德高尚，忠贞不二，才能出众的将领。这个将  
lǐng yào zhī dào zhàn zhēng shì wèi le hé píng ér zhàn wèi le qiú tóng cún yì ér bù yào dà liàng shāng hài wú gū bǎi  
领要知道战争是为了和平而战，为了求同存异，而不要大量伤害无辜百  
xiàng yào shì kě ér zhǐ jiù huì jiǎn shǎo zāi hài  
姓，要适可而止，就会减少灾害。

chū liù shī chū yǐ lǜ fǒu zāng xiōng zhè yī yāo cí gào sù wǒ men jūn duì yào yǒu hěn yán mì de jūn  
初六，“师出以律，否臧凶”。这一爻辞告诉我们军队要有很严密的军  
jì zài chū bīng zhī qián shì bīng men yī dìng yào jiē shòu yán gé de jūn jì xùn liàn zūn shǒu jì lǜ tīng cóng shàng  
纪。在出兵之前，士兵们一定要接受严格的军纪训练，遵守纪律，听从上  
jí zhǐ huī bù néng shāng hài wú gū píng mín fǒu zé jiù huì yǒu xiōng xiǎn  
级指挥，不能伤害无辜平民，否则就会有凶险。

jiǔ èr zài shī zhōng jí wú jiù wáng sān xī mìng zài jūn zhōng de jiāng lǐng yào zhōng zhèng lián míng jiǎn shǒu  
九二，“在师中吉，无咎，王三锡命”。在军中的将领要中正廉明，坚守  
zhèng dào jiù huì jí xiáng guó jūn yě yào gēn jù xíng shì de biàn huà ér gǎi biàn cè lüè zài shòu yǔ jiāng lǐng tè shū  
正道，就会吉祥。国君也要根据形式的变化而改变策略，再授予将领特殊  
dì bīng quán qù zhí xíng mìng lìng  
的兵权去执行命令。

liù sān, “shī huò yú shǐ xiōng”。zhàn zhēng jiù xiàng yóu xì, yǒu shū yǒu yíng。zhè chǎng zhàn zhēng yǒu xiōng xiǎn, kě néng huì shī bài suǒ yǐ yào tí gāo jǐng jué bù yào máng mù zhuī jī fǒu zé jié guǒ jiù huì xiàng yǎo cí xíng róng de yòng chē zhuāng zài shǐ tǐ huí guó。

liù sì, “shī zuǒ cì wú jù”。rú guǒ jiāng lǐng jiàn dào zuò zhàn xíng shì bù hǎo, shāng wáng cǎn zhòng zhǔ dòng chè tuì jūn duì suī rán méi yǒu gōng láo dàn yě bù huì yǒu tài dà de shāng hài。

liù wǔ, “tián yǒu qín lì zhí yán wú jù cháng zǐ shuài shī dì zǐ yú shǐ zhēn xiōng”。zhè yī yǎo cí yì sī shì “tián dì yǒu qín shòu chú diào zhè xiē hài chóng méi yǒu zāi hài cháng zǐ tóng shuài jí lì dì zǐ zài shǐ ér huí xiōng xiǎn” zhè tí xǐng wǒ men yào jìn liǎng bì miǎn zhàn zhēng rú guǒ tóng zhì zhé shì wéi liǎo hé píng chú bào ān mǐn jiù kě yǐ xià lìng chū jūn hǎo xiàng tián dì lǐ de qín shòu xū yào xiāo miè diào cái néng bǎo zhèng zhuāng jiā néng jiàn kāng chéng cháng jūn wáng yī dìng yào zhèng zhòng kǎo lǜ shì fǒu chū zhàn rú hé xuǎn bá yǒu cái gān yǒu jīng yàn yǒu zhì huì de jiāng lǐng chū zhàn rú guǒ yòng cuò le jiāng lǐng jiù huì zhāo lái shī bài。

shàng liù, “dà jūn yǒu mìng kāi guó chéng jiā xiǎo rén wù yòng”。zuò zhàn jié shù quán jūn chè huí huáng shàng yào lùn gōng jiǎng shǎng yǎo cí tí xǐng jūn wáng yào jiǎng shǎng fēn míng zhòng yòng yǒu cái dé de rén xiǎo rén jí shǐ yǒu gōng láo yě bù néng dān rèn guó jiā yào zhí。

zhè yī guà gào sù wǒ men fā dòng zhàn zhēng wú lùn shū yíng guó jiā dōu shāng wáng cǎn zhòng yào jìn liǎng bì miǎn zhàn zhēng dài lái de zāi hài rú hé yòng hǎn tán de fāng shì lái shuō jiě jué shuāng fāng jiū fēn bǐ cǐ dōu bù huì yǒu tài dà de shāng wáng xià yī guà yào jiāng bǐ guà (hé lǐ de hé xié)。

## 7. 师卦 Shi Hexagram

The **Shi** hexagram represents the army. It is combined with Kan 坎☵ (water or danger) at the bottom and above is the Kun 坤☷ (Earth) trigram. The image of the hexagram shows water is stored within the Earth which symbolizes the army which is hidden among the nations. The previous **Song** hexagram describes two parties having different views about the

same event that cause conflicts and litigation. The Shi hexagram tells us when a 'country' (a person for our purposes) has differing positions, the person views things differently and deals with problems in different ways. Everyone tries to seek what is good for them so that there will be differences of opinion about solutions. Disputes may arise or even war because of these differences if consensus cannot be reached. Shi Hexagram warns us about the danger of war and how to avoid it.

The **Judgment** of the Shi Hexagram: “Steadfast, great people are auspicious, no harm.” This hexagram means the ruler of the country must show his understanding of the value of humans, share his beliefs with his people and own their support, and then train them before sending them to the war. When a war starts, the general must be loyal to the ruler (or your own boss), and a ruler must select a general with noble morality, loyalty, and an understanding that the purpose of war is fighting for peace. We must seek what we have in common while staying in differences and avoid harming innocent people. The following *Yao ci* tells us more details about a war.

**Chu-Liu Yaoci:** “The army sets out, strict order, without order is harm”. This Yaoci states that the army must have strict military discipline. Before setting out, the army must receive strict training to follow the military discipline and not kill innocent people. It will be dangerous if soldiers are not disciplined.

**Jiu-Er Yaoci:** “Centered army, auspicious, no harm, the king gives order three times”。 There will be no harm if the General of the troops (or leaders of a company) maintains honesty and uprightness. The General delegates power wisely to his trusted lieutenants. The ruler is free to change their mind and alter earlier decisions according to the reality of the situation, and give the authority to the General.

**Liu-San, Yao chi:** “The army carries corpses, calamity’. This Yaochi describes the dangerous situation of starting a war. No matter what, win or loss, both sides must be alert of the consequences of this war. If one country insists on fighting to win and blindly defeat, foolish action that will cause danger, as the Yao ci shows that the army may carry corpses home.

**Liu-si,** “Army retreats, no harm” There will be no harm if a General notices the situation of fighting is poor and defeat will cost many lives. The General can decide to turn back. Even though there is no glory, there is no calamity.

**Liu-Wu**, "There are beasts in the fields. It is profit to take them away, no harm, the elder son orders the army, no harm; the young son carts corpses, calamity." This Yaoci alerts us that, although war is harmful, if there are enemies who destroy the peace of the society then those enemies need to be eradicated. Just as beasts that damage the crops in the field are removed, these enemies need to be taken away by force. However, If the ruler has to start a war to get rid of the mob, to protect their people, and stay at peace. The ruler must select the experienced and wise leader for their troop: as the Yaochi says there will be no harm when choosing an elder son (that is an experienced and trustable leader) but it will be a disaster if he chooses the young son (that is the wrong people). So, in considering waging war, the ruler must not only consider if the war is worthy but also who is the right person to lead the war.

**Shang-Liu**, "The great ruler, gives orders, establishes the country, does not use small men". This Yaochi tells us that at the end of the war, the whole troop returns back to their country. The ruler rewards all the people who fought according to their achievements. Award the loyal officers who deserve the promotion based on their strength and ability, but do not let "small men" with poor morals, and who cannot be trusted take the important position to govern the country even if those "small men" were brave in the war and contributed to the country.

The Shi hexagram describes using war to solve the conflicts. But, regardless of which side won or lost there will be many who have died or been injured on both sides. Starting a war is a harmful way to solve conflicts: we need to consider how to use negotiation to resolve disputes between two parties, to reduce death and injury on both sides. In the next Hexagram Bi 比 (comparison), we will talk about negotiation.