
Guide to Unveil the Secret of Yi-Chin Hexagram 《易經》卦象解祕 導讀

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易經卦象解秘

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聖人作易取之象數，以八卦表達天、地、風、雷、水、火、山、澤之現象，以初、二、三、四、五、上表達虛擬的六大位階變化，以六、七、八、九代表陰、陽、老陰、老陽，以建、順、動、入、顯、明、止、悅代表八卦的特性，此辦法均來自八卦象數的藉寓。

The Saints took the readily available Xiang-Shu, using Bagua to express the phenomenon of Heaven, Earth, Wind, Thunder, Water, Fire, Mountain, and Swamp, using initial, second, third, fourth, fifth, and upper to express the virtual changes of six major rankings, and using sixth, seventh, eighth, and ninth to express Yin, Yang, Old Yin, Old Yang, using Jian, Shun, Dong, Ru, Xian, Ming, Zhi, and Yueru to express the characteristics of Bagua. Such approaches all came from the Bagua Xiang-shu.

占筮派能推演吉凶，它的辦法來自八卦象數的運用（左傳）；機祥災異是藉八卦卦氣及卦侯的推演，也是以卦象為基礎；昔趙簡子於魯觀《易》象曰：「物生而後有象，象生而後有滋，滋而後有數。」

Gushi School can deduce fortune, which approach comes

from the use of Bagua Xiang-Shu (*Zuo Zhuan*); Ji-Xiang-Xhai-Yi is a deduction of Bagua Guaqi and Guahou, using hexagrams as basis. Ancient Zhao Jiang-Ji mentioned *Luguan Yi* that: “Image is the initial form of objects and Shu is the fruit of objects. All objects come from image first before fruits. Therefore, Shu comes from Image.

《周易》內文合計 24207 字均以象數範籌群品，故象數與《周易》未可分也！如去象數則無以為《周易》，故漢儒傳《經》演義多講象數以為體，此乃師傳授徒之秘法，亦為孔子口授之心法，故四庫提要有云「...漢儒言象數，去古未遠矣！...」

There is a total of 24,207 words of text in *Zhou-Yi*, which all based on Xiang-Shu, therefore Xiang-Shu is inseparable from *Zhou-Yi*. *Zhou-Yi* could not have been developed without Xiang-Shu, therefore Han-Ru-Zuan romance, *Jing*, mostly talks about Xiang-Shu which is also the secret passed down by masters to their disciples as well as the essence of techniques instructed by Confucian orally. Hence, it is mentioned in *Siku* that: “..... Confucianism in Han Dynasty speaks of Xiang-Shu not without much change from the past”

既知漢儒言象數，北宋理學家程頤（程子）（1033~1107）為洛陽伊川人仕，則提出「加一倍法」理論，以解釋易經卦象的組織與架構方法，此「加一倍法」恰可完整表達周文王、周公、孔子於《易經》圖象結構的來源與發展的特性，當

孔子的「易經傳」碰上程子的「加一倍法」理論時，漢儒所推舉的象數即獲得完整的結構答案。

Since we know the Confucianism in the Han Dynasty emphasized on Xiang, the Northern Song Dynasty scholar Cheng Yi (Cheng Zi, 1033~1107) from Luoyang Yichuan proposed the “Doubling” theory to explain the organization and framework of Yi-Chin hexagrams. Such “Doubling” coincidentally and completely expressed the origin and development characteristics of the hexagram structure of *Yi-Chin* by King Wen of Zhou, Zhou Gong and Confucians. When the “Chin Zhan Shiyi” by Confucians encountered the “Doubling” theory by Cheng Zi, the Xiang recommended by Confucianism in Han Dynasty then acquired the complete answer of structure.

陽—與陰··它代表了易經中的基本元素，就如同一種語言的字母，《易經》的字母就是陽「—」與陰「··」，在《易經》卦象中陽爻以「—」為圖騰，陰爻以「··」為圖騰，坊間亦以簡易方法書寫陽—為「\」或··為「^」。

Yang (—) and Yin (··) each represents the basic element of *Yi-Chin*, which behaves similarly to the letters of a language. The letter of *Yi-Chin* consists of Yang “(—)” and Yin “(··).” In *Yi-Chin* hexagrams, Yan Yao is represented by “(—)” while Yin

Yao is represented by“(· ·).”The civil sector also uses simple methods to write Yang (—) as“(↘)” (· ·) as “(↘↘).”

水☵火☲既濟卦《象》曰：「既濟，…，剛—柔· ·正而位當也。」，因此一個六爻卦的標準代表卦象為水☵火☲既濟卦，亦為初爻、三爻、五爻為陽爻—，二爻、四爻、上爻為陰爻· ·所結合，如果不合於此標準卦就有權變的極至辦法出現以為應對，在六十四卦中其它的六十三卦的六爻如果在陰· ·陽—位置上座落位置不對，我們可以運用符號「· ×」與「— ×」來代表，以表達此位階已具備權變條件。

Water (☵), Fire(☲) and Jigua in Tuan (structure) are stated as: “Since ..., rigidity(—) and softness (· ·) are in the right position.” Hence, the standard representatives of a six yao (lines) hexagram include Water (☵), Fire (☲) and Jigua. In other words, the initial yao, third yao and fifth yao belong to Yang Yao (—) while the second yao, fourth yao and upper yao belong to the Yin Yao (· ·). Any discrepancy with this standard will correspond to the extremity method arising from change of power. If other 63 hexagrams fall on the wrong position of Yin (· ·) and Yang (—) Position, we could apply the symbol “(· ×)” and “(— ×)” to signify that this hierarchy has already been equipped with the condition for change of power.

「天一」的反義字就是「地· ·」，「地· ·」的反義字就是「天一」，天地之間相反而互為表—裏· ·，天的極至表現會以地的形式表達，地的極至表現會產生天的特質，此種極至的表現就在於陰· ·陽—「變化」的產生，如《經傳》所云：「…是故闔戶謂之坤，闢戶謂之乾，一闔一闢謂之變，…。」又云：「…廣大配天地，

變通配四時，陰陽之義配日月，易簡之善配至德。…」此種「變化」會各自表現或表敘，我們以符號表達此種極至變化，那就是陽—的極至變化「☰」及陰--的極至變化「☷」，這就是在《易經》中的老陽變☰及老陰變☷，老陽變☰及老陰變☷，因為天—地--之間相反而互為表—裏--，天—的極至表現☰會以地--的形式表達，地--的極至表現☷會產生天—的特質，天—地--陰--陽—互相交錯往來變—化--，老陽☰會變成陰--，老陰☷會變成陽—，因此在《易經》卦象中老陽以「☰」為圖騰，老陰以「☷」為圖騰。

The opposite work of “heaven (‘—)’” is earth (‘--’) while the opposite word of “earth(‘--’)” is “heaven(—).” The opposition between the heaven and earth become the surface (—) and inside (--) of each other, whereas the extreme manifestation of heaven is expressed in the formality of earth and the extreme manifestation of earth is expressed in the property of heaven. Such manifestation of extremities lies on the generation of changes in Yin (--) and Yang (—). It is described in *Chin Zhan* that: “...hence whole refers to Kun and refusal refers to Qian, while change occurs from one whole and one refusal...” It is also stated that “...the heaven and earth are cooperated on vastness, the four seasons are cooperated on changes, the sun and moon are cooperated with the justice of Yin and Yang, and the virtue is cooperated with the benevolence of simplicity...” Such “change tends to manifest or express respectively, so we

use symbols to express such change of extremities, which is the extreme change (☳) of Yang (☰) and extreme change (☶) of Yin (☷). This is the old Yang change (☳) and old Yin change (☶) in *Yi-Chin*, because the heaven (☰) and earth (☷) oppose to each other to become the surface (☰) and inside (☷) of each other while the extreme manifestation (☳) of heaven (☰) will be expressed in the formality of earth (☷) and the extreme manifestation (☶) of earth (☷) will produce the property of heaven (☰). The interlaced change among heaven (☰), earth (☷), Yin (☷), and Yang (☰) will cause old Yang (☳) to become Yin (☷) and old Yin (☶) to become Yang (☰). Hence, old Yang in *Yi-Chin* is expressed in the totem of “(☳)” while old Yin is expressed in the totem of “(☶).”

《經傳》曰「…是故列貴賤者存乎位，齊小大者存乎卦。辯吉凶者存乎辭，憂悔吝者存乎介。…」，《經傳》曰「…二與四同功而異位，其善不同。二多譽，四多懼、近也。柔之為道不利遠者；其要元無咎，其用柔中也。三與五同功而異位；三多凶，五多功；貴賤之等也。…」

It is stated in *Chin Zhan* that “...hence, the difference between loyalty and poverty lies on the position and hence the definition is between small (☷) and large (☰) lies on the hexagram. The argument on fortune (☰) and bad luck (☷) lies

on the Ci. The worries (☶) and regrets (☵) lie on the tiniest details between fortune and bad luck.” It is yes described in *Chin Zhan* that “...the second and fourth yao serve as the same function but different position, each of which with different utilization. The second refers to honor while the fourth refers to fear and proximity. The principle of gentleness does not benefit to the remoteness, which requires gentleness to remove the fault. The third and fifth serve as the same function but different position; whereas the third contains bad luck and the fifth contains merits, the level between loyalty and poverty...”

因此在六爻卦中以位階而言，漢儒皆以初元士、二大夫、三三公、四諸侯、五天子、上宗廟以表達一個虛擬的位階，其中二爻與五爻各自居於下卦之中與上卦之中，居於下卦之中為二爻的大夫，於六十四卦中會有陰爻☶與陽爻☵的出現我們以「☶」與「☵」為代表此爻居於第二個位階，居於上卦之中為五爻的天子，於六十四卦中會有陰爻☶與陽爻☵的出現我們以「☶」與「☵」為代表此爻居於第五個位階，此第二位階與第五位階均表現了居中，居正，居大中至正或大中至柔的條件以表現居於此位階的不同生活態度，但卻不能一以斷之為吉亦或凶。

Hence, when describing the Six Yao Hexagram in terms of ranking, the Confucianism in Han Dynasty applied initial scholar, second senior official, third lords, fourth feudal vassal, fifth emperor, and upper temple to express a virtual ranking. In particular, the second yao and fifth yao each position as the

lower hexagram and upper hexagram. The seniors officials of second yao positioned at the lower hexagram will encounter the Yin Yao (⚏) and Yang Yao (⚊) in the Sixty-Four Hexagrams, where we use “(⚏)” and “(⚊)” to represent the yao positioned at the second ranking. The emperor of fifth yao positioned at the upper hexagram will encounter (⚏)” and “(⚊)” in the Sixty-Four Hexagrams, where we use “(⚏)” and “(⚊)” to represent the yao positioned at the fifth ranking. The second and fifth rankings both exhibit the conditions of medium position, justice position, medium position to justice or medium position to gentleness to manifest the different lifestyles on the position of such ranking, which could not be determined as lucky or bad luck.

四象為太陽☰、少陰☷、太陰☶、少陽☲。其中太陽☰與少陰☷它是來自陽爻⚊的發展運用，太陰☶、少陽☲它是來自陰爻⚏的發展運用。

Si-Xiang refers to Tai Yang (☰), Shao Yin (☷), Tai Yin (☶), and Shao Yang (☲). In particular, Tai Yang (☰) and Shao Yin (☷) come from the development and use of Yan Yao (⚊) while Tai Yin (☶) and Shao Yang (☲) come from the development and use of Yin Yao (⚏).

八卦為乾☰、兌☱、離☲、震☳、巽☴、坎☵、艮☶、坤☷。其中乾☰、兌☱來自太陽☲的發展與運用，離☲、震☳來自少陰的發展與運用，巽☴、坎☵來自少陽☳的發展與運用，艮☶、坤☷來自太陰☷的發展與運用。

Bagua refers to Qian (☰), Dui (☱), Li (☲), Zhen (☳), Xun (☴), Kan (☵), Gen (☶), and Kun (☷). In particular, Qian (☰) and Dui (☱) come from the development and use of Tai Yang (☲); Li (☲) and Zhen (☳) come from the development and use of Shao Yin (☵); Xun (☴) and Kan (☵) come from the development of Shao Yang (☴); and Gen (☶) and Kun (☷) come from the development and use of Tai Yin (☷).

當陰●●、陽——、太陽☲、少陰☵、太陰☷、少陽☴、乾☰、兌☱、離☲、震☳、巽☴、坎☵、艮☶、坤☷等圖象依序表現出來後，根據《經傳》所云「…立天——之道，曰陰●●與陽——；立地●●之道，曰柔●●與剛——；立人——之道，曰仁●●與義——。兼三才而兩——之，故易六畫而成卦。分陰●●分陽——，迭用柔●●剛——，故易六位而成章。…」，因而推展出以六爻呈現的六十四卦象。

After the manifestation of images in the order of Yin (●●), Yang (——), Tai Yang (☲), Shao Yin (☵), Shao Yang (☴), Qian (☰), Dui (☱), Li (☲), Zhen (☳), Xun (☴), Kan (☵), Gen (☶), and Kun (☷), it is stated in “Chin Zhan” that “... the principles of heaven (——) establishment lies between Yin (●●) and Yang(——). The principle of earth (●●) establishment lies between softness (●●) and rigidity (——). The principle of human (——)

establishment lies between benevolence (☵) and justice (☲). The trinity is built based on two lines each (☲) (☵) and therefore divided into Six Yao (lines) as hexagram. Yin (☵) is marked as, Yang (☲) is marked as while softness and rigidity are marked respectively, forming six forms for *Yi-Chin...*” and therefore the Sixty Four Hexagrams presented through Six Yao (lines).

於六十四卦中水火既濟卦為一個標準參考卦而言，陽爻居於初、三、五爻，陰爻居於二、四、上爻，則初爻與四爻為相應與、二爻與五爻為相應與、三爻與上爻為相應與，可以達成一個陰陽、柔剛、從屬、往來原因的互相關係，此關係在《周易》本文中屢有所見，於初四爻、二五爻、三上爻，無論兩者之間何者為陽何者為陰，只要我陽汝陰或我陰汝陽皆以「應與」的條件予以表達陰陽、柔剛、從屬、往來原因的互相關係，或者說只要初爻與四爻陰陽不同則相應與、二爻與五爻陰陽不同則相應與、三爻與上爻陰陽不同則相應與，如我們給予一個適當符號以表達此往來的動態關係，則初四爻相應與則以圖騰「𪛗」（音：應）為代表、二五爻相應與則以圖騰「𪛖」（音：應）為代表、三上爻相應與則以圖騰「𪛗」（音：應）為代表，則簡明不淆。

For standard reference hexagram using water(☵), fire(☲) and Jigua are standard reference hexagram among the Sixty Four Hexagram, the Yang Yao is positioned on the initial, third and fifth yao while the Yin Yao is positioned on the second, fourth and upper yao. On the other hand, the initial yao corresponds with the fourth yao, the second yao corresponds with the fifth yao and the third yao corresponds with the upper

yao, forming a mutual relationship of Yin/Yang, gentleness/rigidity, subordination, and interaction. Such kind of relationship is commonly observed in the text of *Zhou-Yi*. For initial/fourth yao, second/fifth yao, and third/upper yao, regardless of which of the two serves as the Yang or Yin, any condition meeting the “corresponding” Yin/Yang between two objects is expressed in the mutual relationship of Yin/Yang, gentleness/rigidity, subordination, and interaction. In other words, Initial yao and fourth yao corresponds to each other if there is difference between Yin and Yang, second yao and fifth yao corresponds to each other if there is difference between Yin and Yang, and third yao and upper yao corresponds to each other if there is difference between Yin and Yang. It is similar to granting a proper symbol to express the dynamic relationship of such interaction, whereas the initial/fourth yao correspondence is denoted by “(䷗) (Sound: Correspondence),” second/fifth yao correspondence is denoted by “(䷘) (Sound: Correspondence),” and third/upper yao correspondence is denoted by “(䷙) (Sound: Correspondence)” with clarification.

《周易》其基本運用圖騰如下：

The basic use of totems for *Zhou-Yi* are described below:

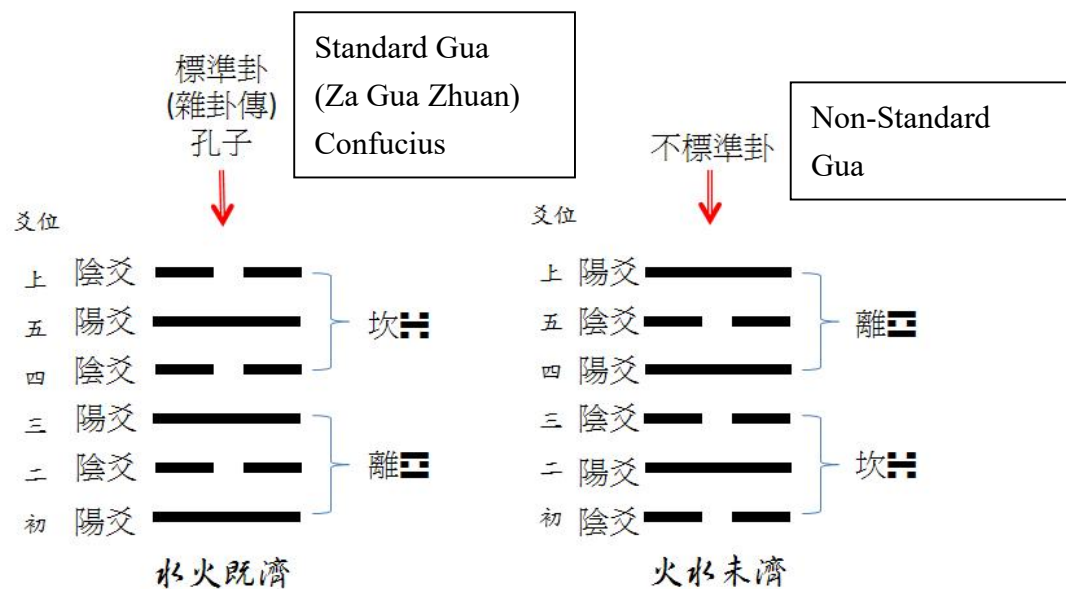
1. 一陽爻、2. 二陰爻、3. 一陽爻、4. 二陰爻、5. 一陽爻居位不正，不得位、6. 二陰爻居位不正，不得位、7. 老陽變（會變成陰爻二）、8. 老陰變（會變成陽爻一）、9. 一陽爻居於上卦之中，為剛中，為大中至正、10. 一陽爻居於下卦之中，為剛中，為剛健居中、11. 二陰爻居於上卦之中，為柔中，為大中至柔、12. 二陰爻居於下卦之中，為柔中，為柔中居正、13. 應（音：應）六爻卦中初爻與四爻互相應與、14. 應（音：應）六爻卦中二爻與五爻互相應與、15. 應（音：應）六爻卦中三爻與上爻互相應與、16. 太陽，來自於陽一爻、17. 少陰，來自於陽一爻、18. 太陰，來自於陰二爻、19. 少陽，來自於陰二爻、20. 乾卦，來自於太陽二、21. 兌卦，來自於太陽二、22. 離卦，來自於少陰二、23. 震卦，來自於少陰二、24. 巽卦，來自於少陽二、25. 坎卦，來自於少陽二、26. 艮卦，來自於太陰二、27. 坤卦，來自於太陰二。

1. Yang Yao, 2. Yin Yao, 3. Yang Yao, 4. Yin Yao, 5. Incorrect position for Yang Yao, no acquisition, 6. Incorrect position for Yin Yao, no acquisition, 7. Old Yang change (will become Yin Yao (二)), 8. Old Yin change (will become Yang Yao (一)), 9. Yang Yao positioned on upper hexagram, medium rigidity, medium justice, 10. Yang Yao positioned under lower hexagram, medium rigidity, medium robustness, 11. Yin Yao positioned on upper hexagram, medium gentleness, medium gentleness, 12. Yin Yao positioned under lower hexagram, medium gentleness, medium gentleness and justice, 13. (Sound: Correspondence) Initial Yao corresponds with Fourth Yao among the Six Yao Hexagram, 14. (Sound: Correspondence) Second Yao corresponds with Fifth Yao among the Six Yao Hexagram, 15. (Sound: Correspondence) Third Yao corresponds with upper Yao among the Six Yao Hexagram, 16. Tai Yang, from Yang (一)Yao, 17. Shao Yin, from Yang (一)Yao, 18. Tai Yin, from Yin (二) Yao, 19. Shao Yang, from Yin Yao (二), 20. Qian Hexagram, from Tai Yang (二), 21. Hexagram, from Tai Yang (二), 22. Li Hexagram, from Shao Yin (二), 23. Zheng Hexagram, from Shao Yin (二), 24. Xun Hexagram, from Shao Yang (二), 25. Ken Hexagram, from Shao Yang (二), 26. Gen Hexagram, from Tai Yin (二), 27. Kun Hexagram, from Tai Yin (二).

於六十四卦象中，每一卦象的陰陽爻皆以不同的方式排列，因此每一陰陽爻於每一卦象之中都有它不同的表現，但其中有其相同邏輯的特性為《易》學大家所共遵，其中因初、三、五爻為陽爻—，二、四、上爻為陰爻⚋的排列表現以達到上卦為坎卦☵，下卦為離卦☲的**自然交會往來**的水☵火☲既濟卦為**標準卦**，另因初、三、五爻為陰爻⚋，二、四、上爻為陽爻—的排列表現則達到上卦為離卦☲，下卦為坎卦☵的**自然不交會往來**的火水未濟卦為**不標準卦**（如圖一：標準卦與不標準卦）。

Among the Sixty Four Hexagrams, the Yin and Yang Yao of each hexagram is arranged through different methods and therefore each Yin and Yang Yao represents different manifestation in each hexagram. Nonetheless, all hexagrams follow the characteristics of Yi with identical logistics. Particularly, the arrangement manifestation for initial, third and fifth yao as Yang Yao while the second, fourth and upper yao as the Yin Yao comply with the natural interaction and exchange of water, fire and Jigua as the Standard Gua, whereas the upper gua serves as the Kan Gua and the lower gua serves as the Li Gua. Additionally, the arrangement manifestation for initial, third and fifth yao as Yin Yao while the second, fourth and upper yao as the Yang Yao comply without the natural interaction and exchange of water, fire and Jigua as the Non-Standard Gua (as shown in Figure 1: Standard Gua and Non-Standard Gua),

whereas the upper gua serves as the Li Gua and the lower gua serves as the Kan Gua



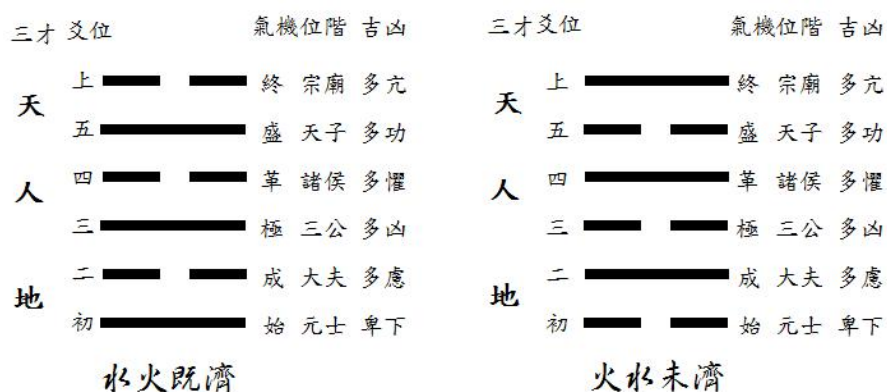
(圖一：標準卦與不標準卦)。

(Figure 1: Standard Gua and Non-Standard Gua)

六十四卦中每一卦都具備有相同的位階特性，如三才位(天位、人位、地位)，於三爻卦之中其上爻為「天位」、二爻為「人位」、初爻為「地位」，於六爻卦之中其五上爻為「天位」、三四爻為「人位」、初二爻為「地位」；爻位自下往上可分為初爻、二爻、三爻、四爻、五爻、上爻；氣機位為始、成、極、革、盛、終；位階高低自下往上為元士、大夫、三公、諸侯、天子、宗廟)、吉凶位自下往上為卑下、多慮、多凶、多懼、多功、多亢，此為每一卦爻所具備的基本特性(如圖二：卦爻的基本特性)。

Each hexagram is equipped with identical ranking characteristics such as the Three Positions (Heaven Position, Human Position and Earth Position). Among the Three Yao Gua, the upper Yao is the “Heaven Position,” the second yao is the “Human Position,” and the initial yao is the “Earth Position.”

Among the Six Yao Gua, the fifth and upper yao serve as the “Heaven Position,” the third and fourth yao serve as the “Human Position,” and the initial and second yao serve as the “Earth Position.” The yao position can be divided into the following in ascending order: initial yao, second yao, third yao, fourth yao, fifth yao, and upper yao. The Qiji Position is the beginning, accomplishment, extremity, reform, boom, and end. The Ranking Order is divided into the follows in ascending order, scholar, senior official, third lords, feudal vassal, emperor, and temple. Ji-Xiong Position is divided into the follows in ascending order: Humble, Worries, Bad Luck, Fears, Multiple Function, and Excitement. This is the basic characteristic equipped by each hexagram (as shown in Figure 2: Basic Characteristics of Gua-Yao).



(圖二：卦爻的基本特性)。

(Figure 2: Basic Characteristics of Gua-Yao)

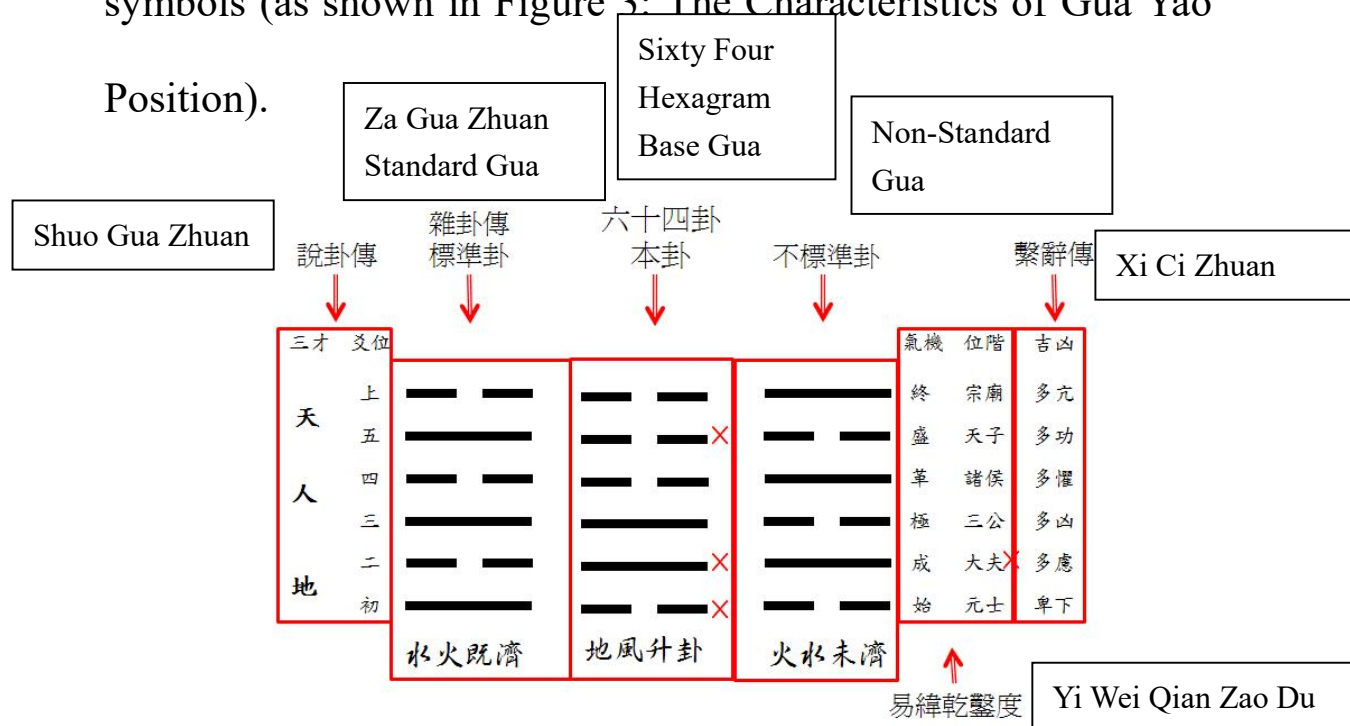
六十四卦中，除標準卦與不標準卦之外還有六十二個卦，可依據各卦爻位置和標準及不標準卦往來比較後以達到判斷某卦某爻位「得正」或「不得正」的特性，譬如此卦之初、三、五爻為陽爻—或二、四、上爻為陰爻••則此爻為「得正」，如初、三、五爻為陰爻••或二、四、上爻為陽爻—則此爻為「不得正」。

Among the Sixty Four Hexagram, with the exception of Standard Gua and Non-Standard Gua, there are sixty two gua that determines the certain gua or certain yao with “Positive” or “Non-Positive” characteristics after comparing the standard and non-standard gua of each gua yao position. For example, if this gua comes with initial, third and fifth yao as the Yang Yao or the second, fourth and upper yao as the Yin Yao, this yao is then “Positive.” If this gua comes with initial, third and fifth yao as the Yin Yao or the second, fourth and upper yao as the Yang Yao, this yao is then “Not Positive.”

如以地䷁風䷰升卦為例：其中初六爻、九二爻、六五爻與水火既濟卦初爻、二爻、五爻之陰陽不同，即可判定此三爻為「不得正」，可於爻位右旁加注一「x」；其九三爻、六四爻、上九爻與水火既濟卦三爻、四爻、上爻之陰陽相同則為爻位「得正」，勿須加注符號（如圖三：卦爻的位置特性）。

In the example of Earth, Wind and Sheng Gua, the initial and sixth yao, the ninth and second yao, and the sixth and fifth yao are different from the Yin and Yang of the initial yao,

second yao and fifth yao in Water, Fire and Jigua. It can be determined that these three yaos are “Not Positive” and can be marked with an “X” on the right side of the yao position. Since the ninth and third yao, the sixth and fourth yao, and the upper and ninth yao have identical Yin and Yang as the third yao, fourth yao and upper yao of Water, Fire and Jigua, then the yao position is “Positive” and does not require marking with symbols (as shown in Figure 3: The Characteristics of Gua Yao Position).



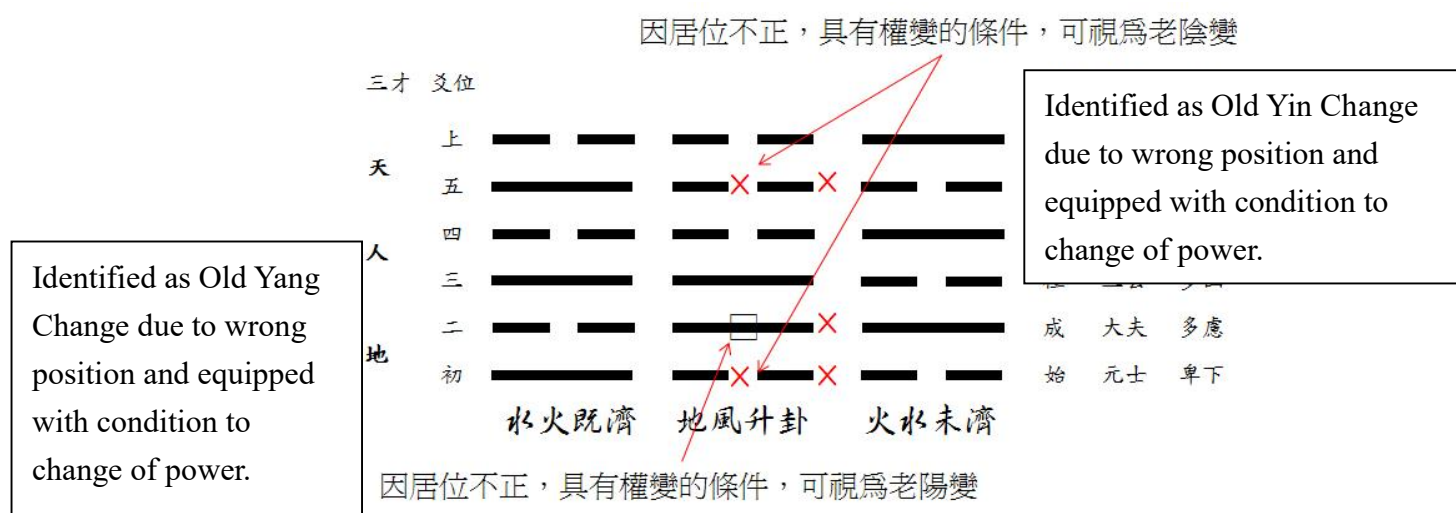
(如圖三：卦爻的位置特性)

(Figure 3: Characteristics of Gua Yao Position)

於六爻卦卦象之中如遇居位不正的現象（如下圖初、二、五爻居位不正），即表示此爻具備有權變的條件，如此爻為陽爻，則加上一方匡於陽爻之上，如「☰」，如為陰爻則加一又號於陰爻之上，如「☷」，此時即表達於此位階的人事時地物

應權變後判斷其特性（如圖四：權變的老陽變與老陰變）。

In case of wrong position among the hexagrams of Six Yao Gua (as shown in the following figure, where initial, second and fifth yao are in wrong position), it implies that this yao is equipped with conditions for change of power and such yao is a Yang Yao, which will be added with a square frame on Yang Yao such as “ ” or added with a x sign” on the Yin Yao if it is identified as a Yin Yao, such as “ .” This expresses the determination of characteristics after the change of power in human, incident, time, earth, and objects (as shown in Figure 4: Old Yang Change and Old Yin Change in Change of Power).



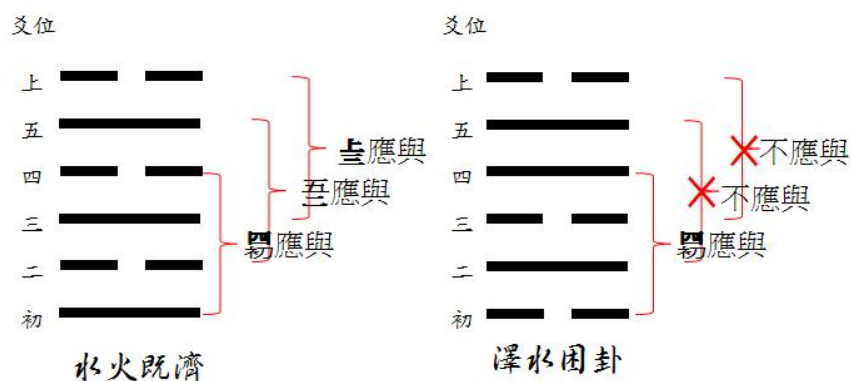
（如圖四：權變的老陽變與老陰變）

(Figure 4: Old Yang Change and Old Yin Change in Change of Power)

六爻卦之中只要是汝陰彼陽則每隔二爻之間會產生往來的「應與」條件，如果相隔二爻為相同的陽或陰爻，則此兩爻「不應與」，如兩爻應與於初、四爻則

可注記𠄎（音：應），如兩爻應與於二、五爻則可注記應𠄎（音：應），如兩爻應與於三、上爻則可注記𠄎（音：應），如不應與則直接註計叉號「x」（如圖五：爻的應與往來）

As long as there is distinction between Yin and Yang in the Six Yao Gua, there will be “response” condition of interaction between every two yaos. If Yang or Yin Yao in every two separated yaos are identical, these two yaos, these two yaos “do not respond.” If the two yaos respond with the initial and fourth yao, then remark with () (sound: Ying) and if two yaos Ying with the second and fifth yao, then remark with Ying () (sound: Ying). If two yaos respond with the third and upper yao, then remark with () (sound: Ying) or if the two yaos do not respond, then directly remark with a x sign, “x” (as shown in Figure 5: Response and Interaction of Yao).



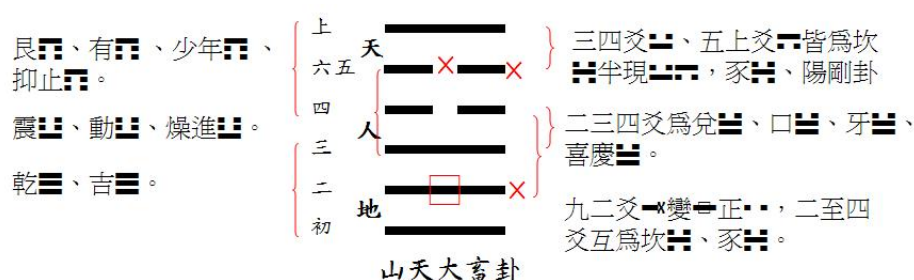
（圖五：爻的應與往來）

(Figure 5: Response and Interaction of Yao)

以山☶天☰大畜卦為例（如圖六：卦爻的綜合運用），山☶天☰大畜卦六五爻象曰：六五•••之吉☳，有☶慶☳也，於二至四爻可視為此環境中一個☳兌卦的現象，於三至五爻可視為此環境中一個☳震卦的現象，於三至四爻可視為此環境中半個☳兌卦的現象，於五至上爻可視為此環境中半個☵坎卦的現象，當爻位居位不當則會有其權變的條件：當九二爻有其權變條件，於陽爻加一方匡表達為陽爻變為陰爻，則二至四爻由☳兌卦的特性變成為☵坎卦的現象，當六五爻有其權變條件，於陰爻加一叉號表達為陰爻變為陽爻，則四至上爻由☶艮卦的特性變成為☲巽卦的現象。

In the example of Mountain, Heaven and Dachu Gua (as shown in Figure 6: Comprehensive User of Gua Yao), the sixth and fifth yao Xiang of Mountain, Heaven and Dachu Gua states that: “The luck of sixth and fifth yao signifies there is celebration while the second to fourth yao can be treated as a Dui Gua phenomenon of this environment. The third to fifth yao can be treated as a Zhen Gua phenomenon of this environment. The third to fourth yao can be treated as a half Dui Gua phenomenon of this environment. The fifth to the upper yao can be treated as a half Kan Gua phenomenon of this environment. In the case of wrong yao position, it will come with the condition for change of power: When it is ninth and second yao, there will be condition for change of power, whereas adding one square frame to the Yang Yao indicates the

Yang Yao changing to Yin Yao. The second to fourth yao transforms characteristics of Dui Gua to Kan Gua phenomenon. When it is the sixth and fifth yao, there will be condition for change of power, whereas adding one x sign to the Yin Yao indicates the Yin Yao changing to Yang Yao. The fourth to upper yao then transforms characteristics of Gen Gua into Xun Gua phenomenon.”



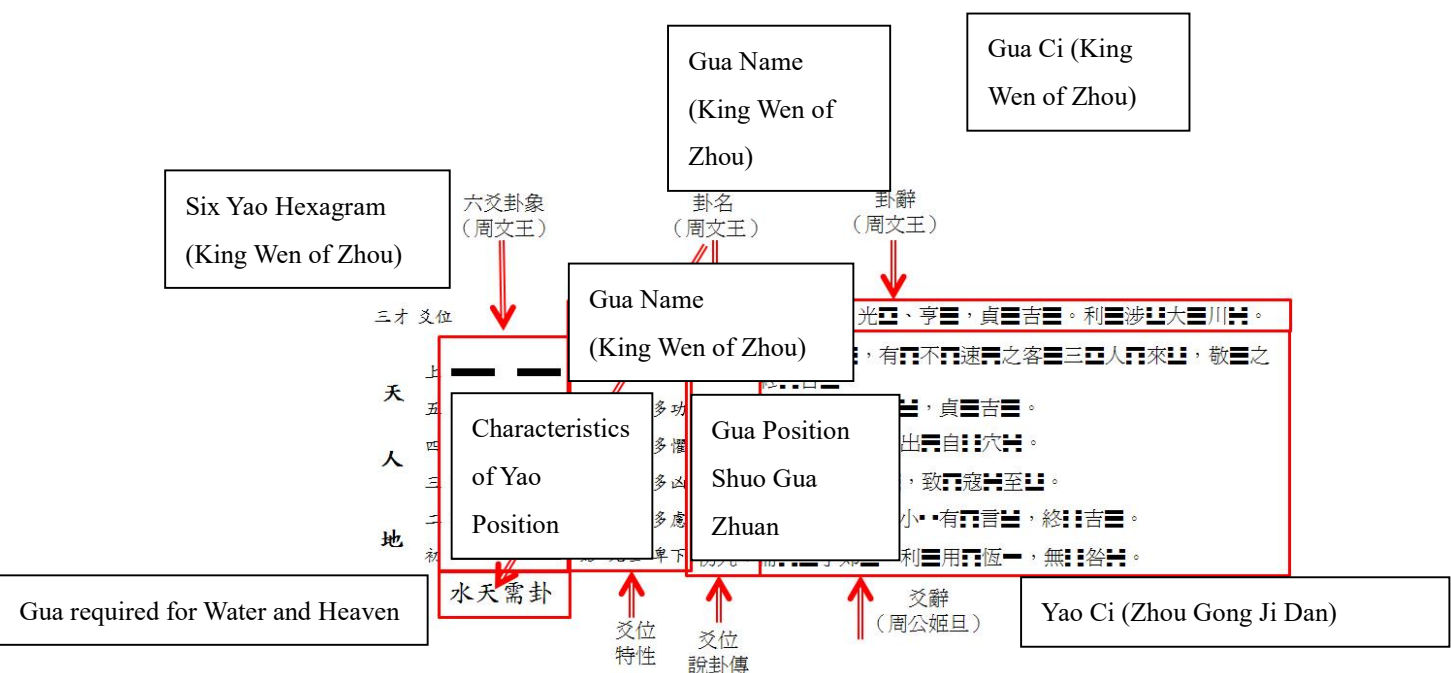
(如圖六：卦爻的綜合運用)

(Figure 6: Comprehensive User of Gua Yao)

《周易》運用六十四卦以表達其陰陽哲學，每一卦都有一名稱，此為〈卦名〉，每一卦都由周文王解釋了它的基本卦意，此為〈卦辭〉，於六十四卦中，每一位階的陰陽爻都有其不同的特殊表現，卦爻因為其位階的不同而有其不同哲學意涵，因此每一爻都由周公姬旦完成其特有的〈爻辭〉，其意涵均以〈卦象〉為基礎的解讀各爻特性，因此上述〈卦名〉、〈卦辭〉、〈爻辭〉均與〈卦象〉有直接的位置關係（如圖六：卦爻辭與卦的位置關係圖）。

Zhou Yi uses Sixty Four Hexagrams to express its Yin and Yang philosophy, whereas as gua comes with a name, known as “Gua Name.” Each gua was further interpreted by King Wen of

Zhou for the basic gua meaning, known as the “Gua Ci.” Among the Sixty Four Hexagram, the Yin and Yang Yao of each ranking comes with different and special manifestation, whereas the Gua Yao connotes different philosophical implication due to the different ranking, hence each yao was completed by Zhou Gong Ji Dan for its exclusive “Yao Ci,” which implication is interpreted by the basis of “Hexagram” for the characteristics of each yao. Hence, the abovementioned “Gua Name,” “Gua Ci,” and “Yao Ci” are all directly related to the position of “Hexagram.”

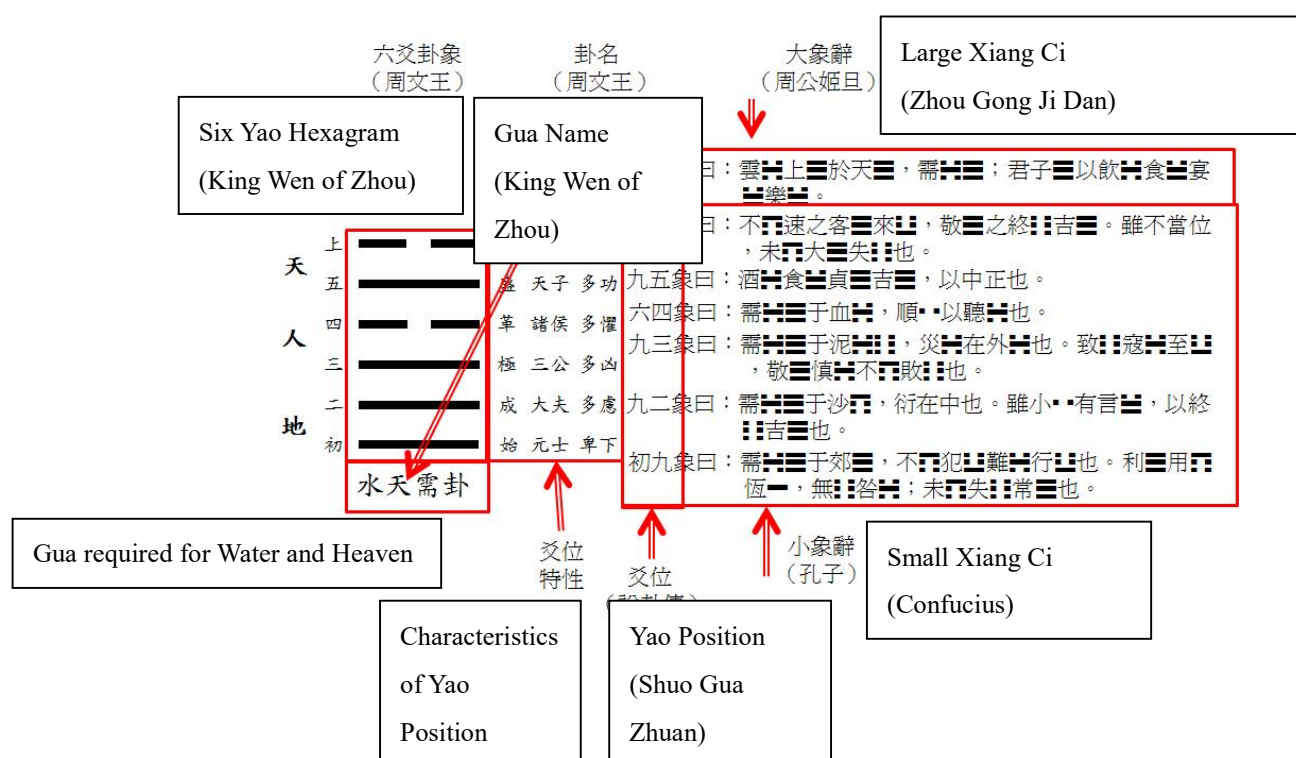


(圖七：卦爻辭與卦的位置關係圖)

(Figure 7: Relationship Diagram of Positions between Gua Yai Ci and Gua)

周公姬旦依據六十四卦之卦象說明其偉大圖騰的現象是為〈大象辭〉，孔子於《象辭傳》中將三八四爻辭以〈象〉的角度一一說明是為〈小象辭〉，此大小象辭針對卦之〈卦象〉與〈爻象〉逐一補輟其〈象〉義，此〈大象辭〉與〈小象辭〉均與〈卦象〉有直接的位置關係（如圖七：大小象辭與卦的位置關係圖）

Zhou Gong Ji Dan explained the phenomenon of magnificent totem according to the hexagrams of the Sixth Four Hexagram as “Large Xiang Ci.” Confucius explained the third, eighth and fourth Yao Ci in “Xiang Ci Zhuan” one by one from the perspective of “Xiang” as the “Small Xiang Ci.” Such Large and Small Xiang Ci gradually supplemented the meaning of “Xiang” to “Hexagram” and Yao Xiang.” The “Large Xiang Ci” and “Small Xiang Ci” are both directly related to the position relationship of “Hexagram.”



(圖八：大小象辭與卦的位置關係圖)

(Figure 8: Relation map for the positions of large and small Xiang Ci and hexagrams)

此書中所呈現之基本圖書符號與其綜合運用，為《周易》卦象內外往來的功能符號現象，特騰列於上以供前輩與後進共享與參考，以便於閱覽拙著《易經卦象解祕》，並請各界賢達迷津指點，以祈望竅知途則為甚幸矣！

The basic diagram illustrations and the comprehensive use of symbols presented by this book refer to the phenomenon of functional symbols interacted inside the outside of the hexagrams for “Zhou-Yi” and are hereby provided for the predecessors and the juniors to share and make reference, in order to facilitate your reading of my publication on *Unveil the Secret of Yi-Chin Hexagram*. I would like to encourage comments and suggests from all fields so I could make improvement in the future.

葉勁君 (號：紫陽)

癸巳（2013）年壬戌月吉日 於台北市

Yeh, Chin-Chun (alias, Zi-Yang)

Taipei City, Lucky Day, Fifty-Ninth Month II1, Thirtieth Year J6 (2013)