

HERITAGE AND IMPROVEMENT: FROM WANG BI'S ZHOUYI ZHU TO CHENG YI'S ZHOUYI CHENGSHI ZHUAN

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Түлхүүр үгс : Чэн-Йй, Ван Би, Зурхайт ном, Зурхайт ном судлал

Main goal: Cheng Yi, like most neo-Confucian scholars in the Song Dynasty, was deeply influenced by Wang Bi's thoughts on "Yi-ology". The two scholars were very similar in their interpretation of the text of the "Book of Changes". Both of them are renowned scholars of "Yi Li" school (or meaning-pattern) in which scholars study philosophical problems of the "Book of Changes". We all know that Cheng Yi was a Confucian scholar. However, Wang Bi's thought was derived from Taoism. The hermeneutic method of "Zhouyi Zhu" (Wang Bi's annotation of the "Book of Changes") was inherited by Cheng Yi and removed the Taoist thought contained in this book. Cheng Yi absorbed Wang Bi's thought and wrote the "Zhouyi Chengshi Zhuan" (Cheng Yi's annotation of the "Book of Changes"). This paper will elaborate on aspects which Cheng Yi had absorbed Wang Bi's thoughts and particularize improvements, which made by Cheng Yi, on Wang Bi's "Yi-ology".

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Cheng Yi¹ (1033-1107) lived in the Song Dynasty (960-1279), and Wang Bi² (226-249) lived in the Wei-Jin Period (220- 420). Although Cheng Yi was born a long time later than Wang Bi, he could still understand Wang Bi's thoughts through Wang Bi's works, such as "Zhouyi Zhu". Because Wang Bi and Cheng Yi used similar methods to annotate the "Book of Changes" (or "I Ching"), both of them were classified as scholars of "Yi Li" school³ (or meaning-pattern) by Four Books Comprehensive Table of Contents Abstract⁴ (四库全书总目提要) which was compiled by Yong Rong and Ji Yun in Qing Dynasty. This book says, "Different from the Confucian Classics in the Han Dynasty, Wang Bi's study of the 'Book of Changes' did not use the method of 'Xiang Shu' school (image-numerology). The thought of Lao-tzu and Zhuang Zhou was the root of academic research of Wang Bi who used Taoist thought to explain the 'Book of Changes'. Wang Bi's method and thought were inherited by Hu Yuan⁵ and Cheng Yi in Song Dynasty. They utilized Wang Bi's method to explain the 'Book of Changes', and through their own annotations of the 'Book of Changes' to illustrate Confucianism."⁶ Although Wang Bi was a metaphysician, generally considered a Taoist scholar, and Cheng Yi was a Confucian scholar, they both studied

¹ Cheng Yi: a famous scholar of Neo-Confucian and a also a scholar of "Yi-ology", whose masterpiece is "Zhouyi Chengshi Zhuan" (《周易程氏传》), and his memorial tablet was enshrined in the Confucian temple after his death.

² Wang Bi: a famous scholar of Wei-Jin Metaphysics, who changed the method of annotating ancient books in the Han Dynasty, whose masterpiece, such as "Zhouyi Zhu" (《周易注》) and "Laozi Zhu" (《老子注》), caused a sensation during the Wei-Jin Period and exerted a great influence on later academic research, including Confucianism and Taoism.

³ "Yi Li" school, in which scholars study philosophical problems of the "Book of Changes". There are two basic schools in the field of studying of the "Book of Changes". Another school is called "Xiang Shu" school, in which scholars learning about the Eight Diagrams in "Book of Changes".

⁴ Four Books Comprehensive Table of Contents Abstract: 《四库全书总目提要》, was completed in 1781, compiled by Yong Rong and Ji Yun in Qing Dynasty, is an abstract of "The Si Ku Quan Shu" (or "Complete Library in the Four Branches of Literature" 《四库全书》).

⁵ Hu Yuan: 胡瑗, a scholar of Song Dynasty, Cheng Yi's teacher.

⁶ 永瑢、纪昀等: 《钦定四库全书总目》, 中华书局1997年版, 第3页。

the philosophy of the “Book of Changes”. So there were no contradiction to classify their thoughts about the “Book of Changes” into a same school. As an inheritor of the thought about “Yi Li” of Wang Bi, Cheng Yi thought very highly of “Zhouyi Zhu”. He said, “From Confucius to the present, numerous scholars annotated the ‘Book of Changes’ and wrote countless works. It is difficult for me and other contemporary scholars to read all these works. But if you do not read their books, you can’t understand their thought about the ‘Book the Changes’. In my submission, we just need to read books of Wang Bi, Hu Yuan and Jing Gong⁷.”⁸ It follows that “Zhouyi Zhu” was one of the most representative books of all academic works that Cheng Yi had read. When later generation read their works, similarities of Wang Bi and Cheng Yi were considered and written into later generations’ works. Wang Yinglin, a historian of classical documents in the Song Dynasty, said, “Cheng Yi said that if you study the ‘Book of changes’, you need to read Wang Bi’s book first. In the course of my study, I found that Wang Bi’s book could not be ignored.”⁹ Wang Bi pioneered the “Yi Li” school, and then his works, such as “Zhouyi Zhu” and “ZhouyiLueli”¹⁰ (《周易略例》) became classics of “Yi Li” school. In conclusion, Wang Bi’s thought and methods of research had influenced a lot of philosophers after him, including Cheng Yi.

Academic inheritance: from “ZhouyiZhu” to “Zhou yi Cheng shi Zhuan”

In this part, the inheritance, from Wang Bi to Cheng Yi, will be illustrated in four aspects.

First of all, since Cheng Yi and Wang Bi were classified into the same school, their academic ideas were the same. They both believed that although the “Book of Changes” was a book on divination, its philosophical ideas were worthy of being studied. “If you understand the philosophical ideas in the ‘Book of Changes’, you can forget the Eight Diagrams.”¹¹ This view was first put forward by Wang Bi after the Eastern Han Dynasty which was a prosperous period for the study of “Xiang Shu”. We all know that the “Book of Changes” that we can now read is composed of “Yi Jing” and “Yi Zhuan”. “Xiang” (image) and “Shu” (numerology) are two important concepts in the symbol and digital system of “Yi Jing” which is the oldest scripture of the “Book of Changes” and is linked with divination. The development of “Xiang Shu” school was synchronized with the progress of the “Yi-ology”. There was a deep understanding of the symbol and digital system of “Yi Jing” by the scholars of “Xiang Shu” school, and their research became the basic knowledge of the “Yi-ology”. “However, because of their excessive praise for the importance of image and numerology, it fell into the red tape of research in the Eastern Han Dynasty.”¹² Wang Bi discovered defects of the research method of “Xiang Shu” school, and put forward his own research method. In his opinion, there were three systems in the “Book of Changes”, the symbol system (象), the character system (言), and the philosophy system (意). In his article named “Ming Xiang” (Interpretation of Image), he said, “the Eight Diagrams are used to clarify the philosophical problem, and characters are used to explain the meaning of the ‘Xiang’.”¹³ Eight Diagrams are just symbols which were used to symbolize natural phenomena and philosophical principles of the universe by ancestors of Chinese people. Therefore, Wang Bi thought that if scholars understand the philosophy in the “Book of Changes”, they should not pay attention to the Eight Diagrams, which is an instrument used to understand the philosophical problems. It is called “Yi”(意), which is a philosophy contained in the Eight Diagrams. Depending on Wang Bi, “Yi” is the highest criterion that all things in the universe follow, and it has the property of ontology. The viewpoint of Cheng Yi was in line with that of Wang Bi. Cheng Yi said, “Xiang’ is superficial, but ‘Li’(a concept similar to “Yi”) is hidden

⁷ *Jing Gong: Wang Anshi* 王安石, a statesman and ideologist in the Song Dynasty. In the original text we quote, *Jing Gong* is the honorific name of Wang Anshi.

⁸ 程颢、程颐：《二程集》，中华书局2004年版，第248页。

⁹ 王应麟：《困学纪闻》，辽宁教育出版社1998年版，第21页。

¹⁰ “ZhouyiLueli”, an article written by Wang Bi, in which Wang Bi expound his understanding of the “Book of Changes” and ideas for writing the “Zhouyi Zhu”.

¹¹ 王弼：《周易注校释》，中华书局2012年版第285页。

¹² 林忠军：《象数易学发展史》，齐鲁书社1994年版，第3页。

¹³ 王弼：《周易注校释》，中华书局2012年版第284页。

in ‘Xiang’ and words.”¹⁴Slightly different from Wang Bi’s thought, however, Cheng Yi believed that words are also very important because words are the interpretation of “Xiang”. He said, “By reading the text carefully and understanding the meaning of every word and sentence, we can understand the truth about the change in the ‘Book of Changes’. Moreover, the meaning of the Eight Diagrams and the mystery of divination are also in words.”¹⁵ So he believed that if scholars want to understand the philosophy, they have to study the text carefully in order to understand “Xiang”. When he wrote his works, he really paid attention to the discussion of philosophy.

Secondly, both of them made a research and discussion on the ontological metaphysical system of the “Book of Changes”. Wang Bi put forward a pair of influential concepts about ontology. They are “Ti” and “Yong”(the essential-practical).He considered that the “Book of Changes” is a vast cosmic system, which contains not only everything in nature, but also the truth of social human relations. The “Xiang” and “Yi” in the “Book of Changes” are comparable to the essential and the practical. The symbol system of the “Book of Changes” is composed of “Yin” (“- -”) and “Yang” (“—”). Three “Yin” or “Yang” symbols form one symbol of the Eight Diagrams. Every symbol of the Eight Diagrams represents a thing in nature. “Qian” (“☰”Ch’ien) represents the heaven; “Kun” (“☷”K’un) represents the earth; “Zhen” (“☳”Chen) represents thunder; “Xun” (“☴”Sun) represents wind; “Kan” (“☵”K’an) represents water; “Li” (“☲”Li) represents fire; “Gen” (“☶”Ken) represents mountains; “Dui” (“☱”Tui) represents marsh.¹⁶However, because of the limited number, it cannot symbolize everything in nature and society. Therefore, Chinese ancestors combined two symbols of the Eight Diagrams into a new symbol, with a total of sixty-four, known as Sixty-four Hexagrams. The symbol of hexagram is “Xiang”(image) which is what Wang Bi regarded as “Yong”, which can be understood as practical or physical. The “Book of Changes” says, “The movement of heaven is full of power. Thus the superior man makes himself strong and untiring.”¹⁷These sentences were used to describe the image of “Qian”, which is one of sixty-four hexagrams. In the “Book of Changes”, “Qian” and “Tian” are two closely related concepts. “Tian” has two meanings, one is the sky of nature, and the other is the heaven. The name of “Qian” (☰) is Creative, its attribute is strong and untiring, and its image is heaven. In explaining these concepts, Wang Bi focused on whether they are metaphysical or physical. In the “Book of Changes”, “Yi” is metaphysical and “Xiang” is physical. To extend this theory to everything in the universe is that “Ti” is metaphysical and “Yong” is physical. Wang Bi used this theory in his book to explain the “Book of Changes”. The “Book of Changes” says, “Great indeed is the generating power of the Creative; all beings owe their beginning to it. This power permeates all heaven.”¹⁸Wang Bi’s interpretation of these sentences is that “Tian” is just a name of “Ti”, and “Jian” (strong and untiring) is just an attribute of “Ti”. He believed that things, such as appearance and image, are the burden of noumenon.¹⁹This thought was progressive in the scholarly circles of China at that time. Nonetheless, he did not give a clear explanation of intension and extension of each concept. And he did not discuss the ontology any further. Cheng Yi has the analogous view. “Zhouyi Chengshi Zhuan” says, “‘Qian’ can be used to symbolize ‘Tian’, because ‘Tian’ is the appearance of heaven and ‘Qian’ is the character of heaven.” About the relationship between “Jian” and “Qian”, Cheng Yi elaborated that “Qian” can be described as “Jian”, because “Qian” is characterized by constant movement. Thanks to the influence of Wang Bi, Cheng Yi put forward the view that “thing-in-itself and practicality are from the same origin, and there is no gap between them.”²⁰ This is his representative theory. And then, Cheng Yi and his elder brother put forward the category of “Li” (or “Tian Li”), which is an essential basic category of Neo-Confucianism. Wang

¹⁴ 程颢、程颐：《易传序》《二程集》，中华书局2004年版，第689页。

¹⁵ 程颢、程颐：《易传序》《二程集》，中华书局2004年版，第689页。

¹⁶ *I CHING or book of changes, translation by Richard Wilhelm, New York: PENGUIN BOOKS, 1950*

¹⁷ 《周易译注》，上海古籍出版社2004年版第7页。

¹⁸ 《周易译注》，上海古籍出版社2004年版第5页。

¹⁹ 王弼：《周易注校释》，中华书局2012年版第2页。

²⁰ 程颢、程颐：《易传序》《二程集》，中华书局2004年版，第689页。

Bi also mentioned “Li” in “Zhouyi Zhu”, saying “‘Yi’ can be called ‘Li’.”²¹ In addition, the “Ming Tuan”, written by Wang Bi, says that the movement of all things in the universe is not blind and follows one rule.²² The one rule can be called “Li” in Cheng Yi’s theory. Cheng Yi put forward the point of view of “universality and particularity”. “Li” is the universality of the universe. There are many sentences of “ZhouyiChengshiZhuan” that illustrate the ideas of “thing-in-itself and practicality are from the same origin” and “universality and particularity”. “‘Li’ is invisible, so we use the ‘Xiang’ to display it”, the book says.²³ If there is no “Li”, there will be no “Xiang”. In contrast, without “Xiang”, “Li” would not be known. How to recognize the “Li”? Cheng Yi believed that people who are good at learning must first sum up experiences in life and get the truth from their daily lives. “Li” is abstracted from the laws of everything. According to this theory, Cheng Yi believed that in order to correctly understand “Li”, it is necessary to make a thorough inquiry about things. This also became the main principle of Neo-Confucianism in Song Dynasty. It can be observed that both Wang Bi and Cheng Yi were devoted to the research of metaphysics and ontology.

Furthermore, Wang Bi’s ideas were inspired by theories of “Yi Zhuan”, and Cheng Yi also conducted an in-depth study of “Yi Zhuan”. Regardless of the fact that Wang Bi was the founder of the “Yi Li” school, main theories of “Yi Li” school are originated from the book of “Yi Zhuan”, which is divided into ten chapters. Wang Bi annotated “Wen Yan” of “Qian” and “Kun”, “Tuan Zhuan”^I, “Tuan Zhuan”^{II}, “Xiang Zhuan” (the Image) of the Sixty-four Hexagrams and “Xiang Zhuan” of lines. Cheng Yi annotated not only the above chapters, but also “Xu Gua Zhuan” (order of the hexagrams). “Xu Gua Zhuan” explained the order of the sixty-four hexagrams. It was emphasized by Cheng Yi because the order of hexagrams is consistent with the progress of things. For example, “Zhun” (屯 ䷂), the third hexagram of sixty-four hexagrams, represents the difficult stage in which things have just begun to develop. Cheng Yi said, “‘Qian’ and ‘Kun’ blend and create everything in the universe, so ‘Zhun’ that means everything has just been created is after these two hexagrams.”²⁴ As for “Shuo Gua Zhuan”, “Za Gua Zhuan” and “Xi Ci Zhuan”, neither of them commented. However, both of them paid great attention to the “Xi Ci Zhuan”. “Xi Ci Zhuan”, separated into two parts, is an overview of the “Book of Changes”. It first interpreted philosophical problems in the “Book of Changes” and put forward a lot of viewpoints, such as “the Yin and the Yang make up the Tao”. It is the basis of Chinese philosophy theory. It influenced not only Taoism and Confucianism, but also theories of Chinese philosophers from generation to generation. Although Wang Bi and Cheng Yi did not comment “Xi Ci Zhuan”, their books are full of ideas from it. For instance, Wang Bi put forward a theory that the meaning of a hexagram is dominated by one line. This theory is known as the “Gua Zhu” doctrine. This theory originates from the “Xi Ci Zhuan”, which says, “The movement of all things continues, thanks to the fact that they all abide by one rule.”²⁵ Wang Bi believed that the public cannot be autonomy and must be managed by a leader. For the hexagram image, the principal line is the leader of other five lines in one hexagram. He said, “If there is one ‘Yin’ line and five ‘Yang’ lines in one hexagram, the main line shall be the ‘Yin’ line; if there are five ‘Yin’ lines and one ‘Yang’ line in one hexagram, the ‘Yang’ line is the main line.”²⁶ Although Cheng Yi did not put forward a theory similar to “Gua Zhu”, he sometimes used it to explain the meaning of a hexagram. For example, he said, “in the hexagram of ‘Xu’ (需 ䷄), the fifth line (a ‘Yang’ line), which is in the position of leadership and has strong qualities and noble character, is the main line of the hexagram.”²⁷ Thus, both of them thought that there would be a line that is more important than the others for one hexagram. To

²¹ 王弼：《周易注校释》，中华书局2012年版第148页。

²² 王弼：《周易注校释》，中华书局2012年版第269页。

²³ 程颢、程颐：《二程集》，中华书局2004年版，第708页。

²⁴ 程颢、程颐：《二程集》，中华书局2004年版，第713页。

²⁵ 《周易译注》，上海古籍出版社2004年版，第530页。

²⁶ 王弼：《周易注校释》，中华书局2012年版，第269页。

²⁷ 程颢、程颐：《二程集》，中华书局2004年版，第723页。

extend this theory to all things in the universe, the movement of all things must follow one rule. Lao-tzu said, “Tao gave birth to the One. After one comes two, after two comes three, and after three comes all things.”²⁸ All life comes from the “One”. Both Wang Bi and Cheng Yi concur with this view. Wang Bi said, “everything in this universe is numerous and varied. If we recognize the principle of the generation of things, we can use them.”²⁹ Cheng Yi popularized and developed this theory. He said, “Thing-in-itself and practicality are from the same origin.”³⁰ And the theory of “universality and particularity” is that everything has its own peculiarity, but they are essentially the same. Wang Bi and Cheng Yi both thought that social problems can also be solved by this theory. The theory is that all people and things have to follow one rule that called “Tao” or “Li”. Truth in the “Book of Changes” can be used to explain the law of movement of all things in the universe and expound the interpersonal relationship. This is the value of “Gua Zhu” doctrine of Wang Bi. Most of the hexagrams can be explained with the method of Wang Bi. However, there are some exceptions. Wang Bi said, “There are also some hexagrams that do not use one line as the main line of the whole hexagram. They demonstrate what they mean by two Diagrams of one hexagram.”³¹ For example, the hexagram of “Gui Mei”(归妹 ䷵), the fifty-fourth hexagram of the sixty-four hexagrams, is made up of “Zhen”(震 ䷲) and “Dui”(兑 ䷹). “Zhen” symbolizes the eldest son of a family. “Dui” symbolizes the youngest daughter of a family. So the “Gui Mei” symbolizes the youngest daughter of a family to marry out. It is a method to illustrate the meaning of a hexagram by images of two diagrams that form the hexagram. Cheng Yi also utilized this method to explain hexagrams in his book. This method was also derived from the “Xi Ci Zhuan”. The “Xi Ci Zhuan” says, “The ancients made trees into boats and wood into oars. These boats and oars could help them cross the river. They could go further along the river by boats, and eventually they would reach everywhere in the world. That is what the ‘Huan’ means.”³² The hexagram of “Huan”(涣 ䷺) is composed of “Xun”(巽 ䷸) at the top and “Kan”(坎 ䷜) at the bottom. “Xun” symbolizes boats that go along with the wind. “Kan” symbolizes the river. We can understand its meaning by its image (or “Xiang”). Cheng Yi put forward two concepts, “Gua Cai” and “Gua De”. Both of them were utilized to explain the meaning of hexagrams. For example, Cheng Yi thought that the character of the hexagram of “Da You”(大有 ䷍) is that its heart is strong and its appearance is civilized. The hexagram of “Da You” means great. It is composed of the “Li”(离 ䷄) at the top and the “Qian”(乾 ䷀) at the bottom. The image of “Li” is fire. Its attribute is light-giving and extending meaning is civilization. So, Cheng Yi said that the outside quality of “Da You” is civilized. “Qian” is heaven, and its attribute is strong. This is why Cheng Yi said that the intrinsic quality of “Da You” is strong. Whether the “Gua Zhu” doctrine of Wang Bi or the “Gua Cai” and “Gua De” doctrine of Cheng Yi is came from the thought of “Yi Zhuan”. Wang Bi studied ideas of “Yi Zhuan” and created “Zhouyi Zhu”. Cheng Yi not only learned thoughts of “Yi Zhuan”, but also studied thoughts of Wang Bi. And then he wrote the book of “Zhouyi Chengshi Zhuan”.

Of course, it cannot be ignored that Cheng Yi quoted many sentences from “Zhouyi Zhu” in his book. For example, the “Xiang Zhuan” of the fifth line of the hexagram of “Guan”(观 ䷓) says, “The monarch should observe the behavior of the people.”³³ When Cheng Yi annotated this sentence, he said, “If a ruler wants to check whether his policies are good for people, he should observe the daily lives of the people. If people are kind and obey the rules, the monarch’s policies must be effective. Wang Bi said that the monarch needs to observe the behavior of the people to judge his policies.”³⁴ Cheng Yi sometimes used Wang Bi’s words directly in his article. Or he explained Wang Bi’s thoughts in his words. There are so many examples that we cannot enumerate them all.

²⁸ 《老子》，中华书局2006年版，第103页。

²⁹ 王弼：《周易注校释》，中华书局2012年版，第269页。

³⁰ 程颢、程颐：《二程集》，中华书局2004年版，第689页。

³¹ 王弼：《周易注校释》，中华书局2012年版，第269页。

³² 《周易译注》，上海古籍出版社2004年版第533页。

³³ 程颢、程颐：《二程集》，中华书局2004年版，第819页。

³⁴ 程颢、程颐：《二程集》，中华书局2004年版，第801页。

Improvement: Cheng Yi's efforts

Cheng Yi disagreed with that Wang Bi used Taoism to explain thoughts of the “Book of Changes”. As a Confucian scholar, Cheng Yi was trying to reduce the influence of Taoism and Buddhism in the society. And he dedicated himself to the establishment of the ontology of Confucianism. Cheng Yi said, “There is no thought of Taoism in the ‘Book of Changes’. Nevertheless, Wang Bi used viewpoints of Lao-tzu and Zhuang Zhou to comment it.”³⁵ This is a criticism of Wang Bi. Cheng Yi opposed the Taoism and Buddhism because he considered that their ideas would have a bad impact on society. “By describing the life and death, Buddhism filled people with a sense of awe”, said Cheng Hao, Cheng Yi's elder brother. “Sages, the wise man of Confucianism, regard life and death as normal things. To sages, death is not to be feared.”³⁶ Focusing on the other side of the world will make people pay less attention to real life. They believed that the development of society will be hindered due to the pursuit of the other world advocated by Buddhism. Taoism was also opposed by the Cheng brothers. However, they believed that the Taoism is less harmful than Buddhism. What worried them was that everyone, literati and ordinary people, were talking about Zen. Confucian theories, which focus on the development of society, were ignored. Cheng Yi believed that Confucianism was ignored owing to the lack of metaphysics. In order to construct the Confucian metaphysics system, Cheng Yi and his brother had to absorb some thoughts of Taoism and Buddhism. In fact, the Cheng brothers had made an in-depth study of Taoism and Buddhism. In particular, the theory of “Li” was deeply influenced by the cosmology of Taoism. So in some articles of Cheng Yi, Tao sometimes was used to describe “Li”. Like many Confucian scholars who were dedicated to building the metaphysics system of Confucianism, Cheng Yi chose to accomplish his ambition by annotating the “Book of Changes” which is an eminent Confucian scriptures. Cheng Yi inherited the method of Wang Bi to annotate it. At the same time, he eliminated some ideas of Taoism in “Zhouyi Zhu” and wrote the “Zhouyi Chengshi Zhuan”. In the following, the development will be elaborated in three aspects.

Initially, Cheng Yi was opposed to explain the “Book of Changes” with the theory of the “Great Void”. When Wang Bi explained the hexagram of “Fu” (复 ䷗), he stressed that the ontology is void and static. The hexagram of “Fu” is composed of “Kun” (䷁) at the top and “Zhen” (䷲) at the bottom. Wang Bi said, “The world is immense. There are many categories of things. The thunder roared in the sky. The wind whistled upon the ground. Everything in the universe is moving, changing, never stopping. Nonetheless they all die out in the void which is silent and static. It is the source of all things.”³⁷ The unbroken line (Yang line) in the bottom of this hexagram is active and strong. There are five broken lines (Yin line) on it. The broken line represents the dark. The hexagram represents the birth of life in silence and darkness. Wang Bi drew a conclusion from its image that all things come from the void which is silent, invisible and static. This is one of the core ideas of Taoism. Cheng Yi did not agree with this point. Although he said that “thing-in-itself and practicality are from the same origin”, he did not think the origin of the universe is void. According to the theory of Cheng Yi, “Qian” and “Kun” create everything through merging with each other. If the origin is stationary, Yin and Yang cannot sense each other. So he said that the essence of the world is dynamic.

Furthermore, the “Tao Te Ching” reflects a thought of venerating Yin and softness. They called the place that gave birth to life a “Mother of Darkness”. Wang Bi was a proponent of this view. However, Cheng Yi thought Yang should be venerated. In explaining the meaning of a hexagram, he often utilized gentleman to represent Yang. Yang means strength and fortitude. In his interpretation of the hexagram of “Shi He” (噬嗑 ䷔), he said, “A man can be strong but without perseverance. And there is never a man who is not strong but who has perseverance.”³⁸ Cheng Yi

³⁵ 程颢、程颐：《二程集》，中华书局2004年版，第8页。

³⁶ 程颢、程颐：《二程集》，《遗书》卷一，中华书局2004年版，第3页。

³⁷ 王弼：《周易注校释》，中华书局2012年版，第92页。

³⁸ 程颢、程颐：《二程集》，中华书局2004年版，第805页。

thought that whether it is a person or a hexagram or a line, being strong is a precious quality.

Additionally, Wang Bi reckoned that the first line and the sixth line have no position, so whether their attributes are Yin or Yang is not important. But Cheng Yi believed that what these two lines do not have is status (or position). They have attribute of Yin or Yang. Cheng Yi said, “The first line is at the bottom of a hexagram. It represents that things are just beginning, so it does not have any status. The sixth line is above the fifth line which is the most honorable line in a hexagram. It symbolizes the end of things, so it has no status.”³⁹ He was opposed to Wang Bi’s view. He said, “Wang Bi said that the first and sixth lines do not have the attribute of Yin or Yang. However, the number one is odd number that means Yang, and the number six is even number that means Yin. How could they not get this attribute?”⁴⁰ It is generally believed that Yang should be in the first, third and fifth position of lines. And Yin should be in the second, fourth and sixth position of lines. They will be acknowledged that they are suitable for their positions. For example, the first line of the hexagram of “Shi He” (☰☷) is an unbroken line. Although it is a Yang line means strong, this one has no honor at the bottom of the hexagram. So its image is as a torture device on its feet. And its toes have been mutilated. For the first and sixth lines, Cheng Yi gave a further explanation. He said, “The first line and the sixth line are not measured whether they are suitable for their positions. It is because their main meanings are the beginning and the end.”⁴¹ He believed that the meaning of the first line, representing the beginning of things, is more important than the meaning of Yang. Likewise, the most important meaning of a sixth line is the end. However, its specific meaning depends on the meaning of the hexagram that it is in.

The above elaborated inheritance and development. By writing the book of “Zhouyi Zhu”, Wang Bi started the “Yi Li” school. Cheng Yi drew on the experience of predecessors and wrote the book of “ZhouyiChengshiZhuan”. Both of these are classics of the “Yi Li” school. Unlike the simplicity of “Zhouyi Zhu”, the “ZhouyiChengshiZhuan” is more detailed. These are Cheng Yi’s efforts.

Conclusion: There are many similarities between Cheng Yi’s “ZhouyiChengshiZhuan” and Wang Bi’s “Zhouyi Zhu”. These similarities show that Cheng Yi inherited Wang Bi’s thoughts of “Yi-ology”. However, Cheng Yi criticized some ideas of Wang Bi that did not conform to Confucianism. And then he wrote the book of “ZhouyiChengshiZhuan”. Wang Bi wrote the book of “Zhouyi Zhu” and founded the “Yi Li” school. Cheng Yi developed the “Yi Li” school and make it popular. This article consisted of two parts. In the first part, the inheritance will be illustrated in four aspects. Firstly, both of these books paid attention to study the philosophy of the “Book of Changes”. Secondly, both of them discussed ontology. Thirdly, both of them thought very highly of “Yi Zhuan”, and annotated some chapters of it. Finally, “ZhouyiChengshiZhuan” quoted some sentences of “Zhouyi Zhu”. In the second part, the improvement will be illustrated in three aspects. Cheng Yi was against explaining the “Book of Changes” with the theory of Taoism. Furthermore, he opposed the thought of venerating Yin and softness. In addition, he opposed the thought that whether attributes of the first line and the sixth line are Yin or Yang is not important. By criticizing some thoughts of Wang Bi, he progressed the “Yi Li” school.

ABSTRACT

Товч утга: Чэн И нь Хятадын Сүн улсын үеийн нео-конфуцианизмийн нэрт төлөөлөгч, Зурхайт ном судлаач юм. Тухайн цаг үеийн Зурхайт ном судлаачдын нэгэн адил Чэн И-гийн үзэл санаанд Ван Би-гийн бичсэн “Зурхайт номын тайлбар” ном гүнзгий нөлөөлжээ. Ван Би, Чэн И нарын “Зурхайт ном”-д хийсэн тайлбар нь аргазүйн хувьд тун төсөөтэй билээ. Тэд

³⁹ 程颢、程颐：《二程集》，中华书局2004年版，第804页。

⁴⁰ 程颢、程颐：《二程集》，中华书局2004年版，第804页。

⁴¹ 程颢、程颐：《二程集》，中华书局2004年版，第804页。

хоёул Хань гүрний үеийн Зурхайт ном судлалын нэгэн чиглэл, аргазүй болох сяншу (image-numberology, 象数)-г баримтлахаас татгалзаж, “Зурхайт ном” дахь философийн асуудалд тайлбар өгөхийг илүүд чухалчилсан юм. Тэдний бүтээл хожим и-ли (义理) урсгалын гол бүтээлд тооцогдох болсон билээ. Чэн И бол Күнзийн ёсны сургаалтан, харин Ван Би нь Даосизмын төлөөлөгч гэдгийг бид мэднэ. Үүнтэй холбоотойгоор, Чэн И нь Ван Би-гийн үзэл санааг уламжлахдаа “Зурхайт номын тайлбар” бүтээл дэх даосист үзэл санаанаас татгалзаж, харин Ван Би-гийн тайлбарлахуйн аргазүйг уламжлан баяжуулж, улмаар “Зурхайт номын тухай Чэн овогтны шастир” хэмээх зохиолоо бичжээ. Ийнхүү эл өгүүлэлд Чэн И нь Ван Би-гийн Зурхайт ном судлалын үзэл санааг хэрхэн уламжилсныг авч үзэх болно.

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