

# The Aspect of Dialectic Philosophy in Dasan Jeong Yag-yong's Exposition of *Yijing*<sup>1</sup>

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The main purpose of this paper is to explain the idea of dialectic change which is the key philosophical concept in the explication of *Yijing* (易經) by Dasan (茶山) Jeong Yag-yong (丁若鏞: 1762-1836). As far as *Yijing* is concerned, the spirit of dialectic is reflected not only in the building of the worldview but also in the making of its methodological tools. From a methodological point of view, Dasan developed elaborate interpretative skills that could be used to give dialectic features to symbolic images. The first part explains the methods of *tuiyi* (推移) and *yaobian* (爻變). Among the various interpretive skills Dasan developed, it is *tuiyi* and *yaobian* that constitute the core of his methodological scheme. These are the effective means with which the correlation between the phrases and the symbolic signs in *Yijing* is illustrated. In terms of *tuiyi*, it seems that Dasan advanced by improving the traditional *guabian* (卦變) theory. Basically, he took his theoretical model from Yu Fan (虞翻). But, at the same time, he made a modification of Zhu Xi's (朱熹) *guabian* theory by including the Intercalary Hexagrams of *Xiaoguo* (小過) and *Zhongfu* (中孚) into the category of *bigua* (辟卦, Sovereign Hexagrams). Perhaps, it might be Mao Qiling's (毛奇齡) influence that led him to classify the sixty-four hexagrams into two divisions, i.e., the part of *fangyileiju* (方以類聚) and the part of *wuyiqunfen* (物以群分). With regard to the method of *yaobian*, evidence for the usage of *yaobian* could be found in the divinatory examples of *Zuo's Commentary on the Spring and Autumn Annals* (春秋左氏傳). Although *yaobian* had rarely been used historically as an interpretive method, Dasan put it to practical application throughout the entire range of hexagram statements. In the true sense of the word, *yaobian* makes the departure point for his methodologi-

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cal revolution. From a philosophical perspective, it also contains the dialectic implication that change takes place if the one side of the binary opposite beings reaches its fully grown state. The second part suggests that his revision of the three meanings of the word *yi* (易) could show not only the spirit of methodological innovation but also a shift in the dominant philosophical paradigm. The third part illustrates the way in which *tuiyi* and *yaobian* are combined together.

Keywords: Dasan, Jeong Yag-yong, *tuiyi*, *guabian*, *yaobian*, dialectic

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## Introduction

This article aims to explicate the idea of change expounded by Dasan (茶山) Jeong Yag-yong (丁若鏞: 1762-1836) from a philosophical perspective that is expressed in his interpretation of *Yijing* (易經).<sup>2</sup> Regarding *Yijing*, Dasan left two important books. The first one is *Juyeok sajeon* (周易四箋, Four Methods of Exposition on the *Zhouyi*),<sup>3</sup> a complete exegesis of the main text of *Yijing*. The second is *Yeokhak seoeon* (易學緒言, Collection of Critical Essays on Some Major Theories about the Classic of Change),<sup>4</sup> a critical review of important issues raised by distinguished scholars in the field of *Yijing* scholarship. Between these two books, *Juyeok sajeon* is particularly noteworthy because it was mentioned by Dasan himself as the masterpiece of his lifetime. In a letter sent to his two sons, he said that it would not have been possible to complete *Juyeok sajeon* if he had not received the Mandate of Heaven (天命) to do so. He was so proud of his achievements that he asked his sons to take special care of *Juyeok sajeon*

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2. For the philosophical analysis of Dasan's Classical Learning, see Mark Setton (1997).

3. *Juyeok sajeon* is the Korean pronunciation of *Zhouyisijian* (周易四箋). The first edition of *Juyeok sajeon* appeared in 1804. Revised editions followed in 1805, 1806, 1807, and the final edition came out in 1808. This shows how much effort he exerted in order to complete this book. It is now included in Vol. 37-Vol. 54, in *Yeoyudang jeonseo* (與猶堂全書, The Complete Works of Yeoyudang). See Geum Jangtae (*Yeokhak seonon* 1981c: 237).

4. *Yeokhak seoeon* is the Korean pronunciation of *Yixuexuyan* (易學緒言, Collection of Critical Essays on some Major Theories about the Classic of Change). It was completed in 1821, although some parts appeared much earlier. Dasan recorded the date of one article in *Yeokhak seonon*.

lest it should perish. According to Dasan's own assessment, his achievement lay in having made a methodological breakthrough by providing more accurate techniques of interpretation. The techniques are used for interpreting the meaning of hexagram statements. These methods can be enumerated as follows: *tuiyi* (推移), *yaobian* (爻變), *huti* (互體), and *wuxiang* (物象). In addition to these four major methods, he provided three supplementary methods as well. These methods are called the Three Ways of Changing the Hexagrams (三易, *sanyi*) and is comprised of *jiaoyi* (交易), *bianyi* (變易), and *fanyi* (反易) which will be explained in the following section.

This article will be composed of three parts. The first part will outline the four major methods. Since this article examines the dialectic features of Dasan's explication, I will concentrate on *tuiyi* and *yaobian* which form the theoretical core of Dasan's methodological framework. As a result, *huti* and *wuxiang* will not be dealt with as a primary subject. The second part will explore the methodological significance of Dasan's three supplementary ways of changing hexagrams known as the Theory of Three Ways of Changes. By revising the traditional view, Dasan attempted to bring about not only the spirit of methodological innovation but also a shift in the philosophical paradigm. In the third part, the combined form of *tuiyi* and *yaobian* will be presented in a general formula.

### ***Tuiyi* and *Yaobian* as the Core of Dasan's Methodological System**

The four methods are introduced under the name of *sajeon* (四筭) at the beginning of *Juyeok sajeon*. First, *tuiyi* is the rule of change between two groups of hexagrams that consist of the fourteen Sovereign Hexagrams and the 50 Extended Hexagrams. The general formula of Dasan's *tuiyi* is Extended Hexagram X comes from the Sovereign Hexagram Y when both of them have equal quantities of *yin* and *yang*. Second, *yaobian* is the rule about changing *yao* (爻). If the number assigned to *yao* happens to be the number nine, it indicates the state of *laoyang* (老陽) in which *yang* has already begun to move into *yin*. In the same way, the number six assigned to *yao* indicates the state of *laoyin* (老陰) in which *yin* has already begun to change into *yang*. Third, *huti* is a synonym of *hugua* (互卦) which can be translated as Nuclear Trigram. Generally, *hugua* refers to the inner trigrams embedded in a hexagram in lines 2-3-4 or 3-4-5. Fourth, *wuxiang* is the rule that all of the expositions on the hexagram statement (卦辭, *guaci*) should be made in accordance with meanings assigned to the eight

trigrams by *Shuoguzhuan* (說卦傳, Treatise of Remarks on the Trigrams).

In the framework of Dasan's methodological system, *tuiyi* and *yaobian* play a crucial role for the dialectic interpretation of *Yijing*. In *A Letter to Yun Oe-sim* (尹畏心),<sup>5</sup> Dasan mentioned the two methods as Two Wings (兩翼) (*A Letter to Yun Oe-sim*: 1-19-23). Just like two wings of a bird having to move together in order to make flight possible, it is necessary that two methods be combined together in interpretation. By combining two methods, one can utilize more accurate skills for interpreting the hexagram statements. Looking back on the history of *Yijing* interpretation, Dasan claimed that Wang Bi (王弼: 226-249), in spite of his significant contributions to the study of *Yijing*, had committed the serious mistake of abolishing the use of *Shuoguzhuan* because he did not recognize the methodological significance of *guabian* and *yaobian*. Although Wang Bi knew that various interpretive skills including *guabian* (卦變) theory had been used during the Han (漢) dynasty, he simply thought that those methods were not applicable owing to their incorrectness and inaccuracy. But, as Dasan pointed out, even Wang Bi was obliged to use *guabian* in his notes on the *Bi* Hexagram (賁卦). Perhaps, it was the overwhelming evidence in *Tuanzhuan* (彖傳, Commentary of Decision) of the *Bi* Hexagram that provided the obvious clues for the *guabian* theory.

Unfortunately, Wang Bi's methodological experiment had not been extended to other hexagrams. However, even if he planned to apply *guabian* to 64 hexagrams, his attempt would have failed because he was entirely ignorant of *yaobian*. *Guabian* alone, when not linked with *yaobian*, would not provide sufficient linkage that could relate *xiang* (象, image) to *guaci* (hexagram statement). Cheng Yi (程頤), although he disliked the sophisticated theories of the Xiangshu School (象數派, School of Image and Number), proposed the *Qian-Kun Guabian Theory* (乾坤卦變說), a modified version of Xunshuang (荀爽) and Yufan's (虞翻) *guabian* theory. Surprisingly enough, Cheng Yi's view of *yili* (義理) did not hinder him from using the *guabian* theory. Wang Bi's and Cheng Yi's adoption of the *guabian* method shows that even *yili* scholars could not avoid using the *xiangshu* method since it appeared to give more plausibility than any other method. In *Zhouyibenyi* (周易本義, Original Meaning of the *Zhouyi*) by Zhu Xi (朱熹), *guabian* was applied to only nineteen hexagrams but later

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5. Yun Oe-sim (尹畏心: 1761-1828) was a close friend of Jeong Yag-yong. Oe-sim is his courtesy name (字). His real name was Yeong-hui (永僖).

extended to the entire range of 64 hexagrams in *Guabiantu* (卦變圖, Diagram of Hexagram Changes). However, Zhu Xi was not convinced that the author of *Zhouyi* had composed the 64 hexagrams using the principle of *guabian*. Moreover, he did not employ *yaobian* when interpreting *guaci*. Instead, he attributed *yaobian* to the rule related with the yarrow-stalk divination procedure. But Dasan cast a strong doubt on Zhu Xi's claim that *tuiyi* and *yaobian* had not been created by the author of *Zhouyi*. If the meaning of the hexagram statements can be successfully deciphered by the application of these two methods, it would be reasonable to guess that these methods were invented by the producer of the hexagram statements.

In Dasan's methodological system, *tuiyi* (*guabian*) and *yaobian* form a complementary relation. If *yaobian* occurs, *bengua* (本卦) must change into *zhigua* (之卦). *Tuiyi* is necessary in order to trace back the origin of *bengua* and *zhigua*. Certainly, combining two interpretive methods would enhance the accuracy in the interpretation of the hexagram statements. In the following sections, *tuiyi* (*guabian*) and *yaobian* will be explained separately and afterwards the combined form of *tuiyi* and *yaobian* will be presented along with an illustrated diagram.

### 1. *Tuiyi* as a Rule of Change between Two Spheres of Hexagrams

Before Dasan adopted *tuiyi* as a technical term, it had been rarely used. Instead, it had been better known by the name of *guabian*. Presumably, it was Mao Qiling (毛奇齡: 1623-1716) who influenced Dasan to adopt the term *tuiyi* instead of the more familiar name of *guabian* (Bang In 2005: 174). The origin of the *guabian* theory can be traced back to Meng Xi (孟喜), the founder of the *Qua-qi* Theory (卦氣說), during the Western Han dynasty. In Meng Xi's Theory of Waning and Waxing of *Yin* and *Yang* (陰陽消息說), the circular movement of the so-called *Xiaoxigua* (消息卦, Waning and Waxing Hexagrams) is correlated with the sequence of the twelve months (Suzuki Yoshijiro 1963: 71).

It was Jingfang (京房) who replaced the theory of *xiaoxigua* with the name of *bigua* (辟卦). In Jingfang's *Bigua* Theory (辟卦說, Theory of the Sovereign Hexagrams), the 64 hexagrams are divided into two parts, namely, King Hexagrams (or Sovereign Hexagrams) and Vassal Hexagrams. Subsequently, the latter part is divided into four groups of social classes such as Duke (公), Marquis (侯), Minister (卿), and Great Master (大夫) (Lu Yang 2004: 175). By dividing the 64 hexagrams into a hierarchic stratum of social class groups,

Jingfang asserted that certain groups of hexagrams were for the exclusive use of certain noble classes. In all likelihood, the names of the hexagrams associated with titles such as Duke Hexagrams or Marquis Hexagrams were coined by Jingfang himself. Nevertheless, *bigua* should not be considered under the same category. Dasan assumed that the name of *bigua* existed long before the time of Jingfang, but it did not originally mean that only the emperor had the exclusive right to use *bigua* in divination. Therefore, Dasan insisted that the term should be understood only in a figurative sense. The role of King Hexagrams is to control the movement of the subordinate Vassal Hexagrams. In other words, the movement of the rest of the hexagrams is regulated by these Sovereign Hexagrams. In Dasan's terms, these Vassal Hexagrams are called *yangua* (衍卦, Extended Hexagram). In *Xicizhuan* (繫辭傳, Commentary on the Appended Judgment), *yangua* is related to *dayanzhishu* (大衍之數, Number of Great Extension). As the name indicates, *yangua* is formed by extending part of *bigua*. Basically, *bigua* and *yangua* stand for the two types distinguished by their own nature. The former symbolizes the circular movement of natural forces that exert influence on the activities of all creatures and phenomena, while the latter stands for the result of that influence which has already dispersed into a variety of things. In order to characterize the two types of hexagrams, Dasan borrowed expressions *fangyileiju* (方以類聚) and *wuyiqunfen* (物以群分) from the *Xicizhuan* (繫辭傳, Commentary on the Appended Judgment).<sup>6</sup> Mao Qiling had used the same terms for the same purpose. Therefore, it can be inferred that his influence led Dasan to classify the 64 hexagrams into two divisions. Literally, *fangyileiju* means that courses are made by the gathering of the species. On the other hand, *wuyiqunfen* means that things are made by the dispersion of the group (Bang In 2000: 13).

Fourteen Sovereign Hexagrams	<i>fangyileiju</i> (方以類聚)
Fifty Extended Hexagrams	<i>wuyiqunfen</i> (物以群分)

6. Richard Wilhelm translated the phrase "*fangyileiju, wuyiqunfen*" (方以類聚, 物以群分) as follows: "Events follow definite trends, each according to its nature. Things are distinguished from one another in definite classes" (Wilhelm 1987: 280). On the other hand, the same phrase is translated by James Legge as follows: "Affairs are arranged together according to their tendencies, and things are divided according to their classes" (Legge 1990: 380). Instead of adopting either of these translations, I used my own translation because the other translations could not be adequately adapted to Dasan's standpoint.

Between these two groups, the first group of Sovereign Hexagrams consists of two subdivisions.

- 1) The first subdivision consists of the following twelve hexagrams: *Fu* (復), *Lin* (臨), *Tai* (泰), *Dazhuang* (大壯), *Guai* (夬), *Qian* (乾), *Gu* (姤), *Dun* (遯), *Pi* (否), *Guan* (觀), *Bo* (剝), and *Kun* (坤). By gradually waning and waxing, these twelve hexagrams form a circular movement in which *yin* or *yang* increases and decreases gradually. These hexagrams change the Extended Hexagrams with the exception of *Qian* (乾) and *Kun* (坤).
- 2) The second subdivision consists of two hexagrams, namely, *Xiaoguo* (小過) and *Zhongfu* (中孚) which belong to *Zairunzhigua* (再閏之卦, Intercalary Hexagrams). Though these are not included in the circular movement, they cause the Extended Hexagrams to be changed.

Basically, *tuiyi* is the rule regulating movement between the Sovereign Hexagrams and the Extended Hexagrams. The general formula of Dasan's *tuiyi* can be described as follows: Extended Hexagram X comes from the Sovereign Hexagram Y when both of them have equal quantities of *yin* and *yang*. The detailed rules of *tuiyi* can be formulated as follows:

1. Any Extended Hexagram with one *yang* comes from a Sovereign Hexagram with one *yang*, i.e., *Fu* (復) or *Bo* (剝).
2. Any Extended Hexagram with one *yin* comes from a Sovereign Hexagram with one *yin*, i.e., *Gu* (姤) or *Guai* (夬).
3. Any Extended Hexagram with two *yang* comes from a Sovereign Hexagram with two *yang*, i.e., *Lin* (臨), *Guan* (觀), or *Xiaoguo*.
4. Any Extended Hexagram with two *yin* comes from a Sovereign Hexagram with two *yin*, i.e., *Dazhuang* (大壯), *Dun* (遯), or *Zhongfu*.
5. Any Extended Hexagram with three *yang* comes from a Sovereign Hexagram with three *yang*, i.e., *Tai* (泰).
6. Any Extended Hexagram with three *yin* comes from a Sovereign Hexagram with three *yin*, i.e., *Pi* (否).

Dasan made a modification of Zhu Xi's *guabian* theory by including Two Intercalary Hexagrams (再閏卦) into the Sovereign Hexagrams. Although Dasan mentioned in the foreword of *Juyeok sajeon* that his *tuiyi* theory was taken from Zhu Xi's *Diagram on the Change of the Hexagrams*, there are considerable dif-

ferences that cannot be ignored.<sup>7</sup> The detailed rules of Zhu Xi's *guabian* theory can be stated as follows:

1. Any Hexagram with one *yin* or one *yang* comes from the Sovereign Hexagram *Fu* (復) or *Gu* (姤).
2. Any Hexagram with two *yin* or two *yang* comes from the Sovereign Hexagram *Lin* (臨) or *Dun* (遯).
3. Any Hexagram with three *yin* or three *yang* comes from the Sovereign Hexagram *Tai* (泰) or *Pi* (否).
4. Any Hexagram with four *yin* or four *yang* comes from the Sovereign Hexagram *Dazhuang* (大壯), or *Guan* (觀).
5. Any Hexagram with five *yin* or five *yang* comes from the Sovereign Hexagram *Guai* (夬) or *Bo* (剝).

Two things must be pointed out regarding their differences. First, in Zhu Xi's rule, the hexagrams are unnecessarily repeated due to the confusing way of naming them. For example, the hexagrams with one *yin* or one *yang* are identical with the hexagrams with five *yin* or five *yang*. In the same way, the hexagrams with two *yang* or two *yin* are the same as the hexagrams with four *yang* or four *yin*. Second, Dasan added the two hexagrams of *Xiaoguo* and *Zhongfu* to the category of Sovereign Hexagrams. These two hexagrams were named by Dasan as the *Zairunzhigua*. Therefore, it would be an overstatement to say that Dasan's theoretical model of *tuiyi* was taken from Zhu Xi's rule of *guabian*. In my opinion, Dasan's *tuiyi* theory seems to be much closer to Yu Fan's *guabian* theory rather than to Zhu Xi's. Dasan took his theoretical model of *tuiyi* from Yu Fan (164-233), a famous expert of *Yijing* in the Eastern Han dynasty. By and large, Yu Fan's formula appears to be almost identical with Dasan's. For instance, hexagrams with one *yang* in Dasan's case are not different from Yu Fan's hexagrams with one *yang* and five *yin*, because the hexagrams with one *yang* will have the five *yin* by itself. In the same manner, the hexagrams with two *yang* will be the same as the hexagrams with two *yang* and four *yin*. But, Dasan differs from Yu Fan in that he included *Xiaoguo* and *Zhongfu* in the category of Sovereign Hexagrams.<sup>8</sup>

7. Zhu Xi's *guabian* theory in his *Guabiantu* is different from that of *Zhouyibenyi* (周易本義), in which Zhu Xi restricted the use of *guabian* to the cases of nineteen hexagrams (Baek Eun-gi 1999: 104-8).



## 2. *Yaobian* as a Methodological Revolution

Among Dasan's four methodological means, it is *yaobian* that marks his methodological revolution. In that regard, the methodological importance of *yaobian* can never be overemphasized because it constitutes the very basis of the dialectic principle. It is interesting to note that the term itself contains dialectic implications. Etymologically speaking, *yaobian* denotes a state in which change takes place between *yin* and *yang* forces. According to Dasan's explanation, *yao* should not be confounded with *hua* (畫). Although these two concepts have too often been treated as if they were synonyms, it must be recognized that they are totally different concepts. *Yao* denotes a state in which change has already occurred from *yang* to *yin* or from *yin* to *yang*. On the other hand, the word *hua* signifies nothing but the drawn line. Therefore, the static concept of *hua* is contrasted with the dialectic notion of *yao*. As *yao* indicates that change has occurred either from *yang* to *yin*, or from *yin* to *yang*, it eventually includes a sense of a qualitative change. If *yao* happens to be *yang*, it indicates that it is no more in a state of *yang*, because the qualitative change has taken place. In other words, the movement of the *yang* forces has reached a critical point and has already changed into the state of *yin*. In the same way, *yin yao* (陰爻) indicates that the *yang* forces began to gradually increase out of a state of full *yin*. The state of *yao* is decided by the numbers attached to each line in the Hexagram. If the number is six, it indicates the state of *laoyin* (the old *yin*) which means the fully grown state of *yin*. Likewise, the number nine indicates the state of *laoyang* (old *yang*) in which the forces of *yang* have increased to the full extent. If the number is eight, it shows the state of *shaoyin* (少陰, young *yin*). In the case of *shaoyin*, it remains still at a state of *yin* because it has not reached a mature state. If the number is seven, it denotes a state of *shaoyang* (少陽, young *yang*). In the case of *shaoyang*, it does not change into the state of *yin* because the *yang* forces have not grown to the full extent. The change does not occur in the case of *shaoyin* or *shaoyang*; but in the case of *laoyin* or *laoyang*, there is a necessary change because the forces of *yin* or *yang* reach their full extent and cannot but

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8. Yu Fan (虞翻: 164-233) was a famous expert of *Yijing* in the Eastern Han dynasty. Yu Fan's way of *guabian* is quite similar to Dasan. But, in some cases, Yu Fan did not strictly obey the rule that the changed hexagrams should be derived from *bigua* (辟卦). For instance, *Zhun* (屯) must come from *Lin* (臨) or *Guan* (觀) according to the *guabian* rule. But, he made an exception by saying that *Zhun* (屯) came from *Kan* (坎) (Li Daoping 1994: 95).

move in the opposite direction. Consequently, *laoyin* indicates the state in which the *yin* force is about to change into *yang*, while *laoyang* indicates the contrary situation. For instance, if *yaobian* takes place in the first line of a *Qian* Hexagram (乾卦), *yang* changes into *yin*. As a result, the *Qian* Hexagram at the first *yao* is transformed into the *Ku* Hexagram (姤卦) because the first line is indicated as *laoyang*. Except for the two specific cases of *yongjiu* (用九, apply nines) and *yongliu* (用六, apply sixes), it is the rule in divination that only one *yao* changes in a hexagram. *Yongjiu* (用九) is the case in which all six *yang* of a *Qian* Hexagram (乾卦) change into *yin*, while *yongliu* (用六) is the case in which all six *yin* of a *Kun* (坤) Hexagram change into *yang*. In all other cases, each *yao* is counted as an independent divinatory case and should be treated like an independent hexagram. If *yaobian* takes place, the hexagram is changed into another hexagram. The hexagram prior to the occurrence of *yaobian* is called *bengua* (original hexagram), whereas a hexagram transformed by the application of *yaobian* is called *zhigua* (changed hexagram). However, if the total number in the six lines of a hexagram happens to be either seven or eight, the hexagram does not change into another hexagram. In other words, if there is no moving *yao* (動爻, *dongyao*), the hexagram remains unchanged.

Special attention should be paid to the consequence of adopting *yaobian* as a way of interpretation since it is contrary to standardized interpretation. Except in extremely rare cases, evidence of its actual usage is rarely found in classical literature. Evidence of *yaobian*'s actual application appeared for the first time in the divinatory examples of *Zuo's Commentary on the Spring and Autumn Annals* (春秋左氏傳). But *yaobian* could not have been acknowledged as a reliable method because it appeared to be too eccentric. A methodological breakthrough came about when Dasan struck upon the idea that the application of *yaobian* need not be confined to those divinatory cases that appeared in *Zuo's Commentary on the Spring and Autumn Annals* but could be extended to all hexagram statements. This methodological conversion was so successful that he believed that he had solved the most difficult problem related to the interpretation of hexagram statements. The consequence of adopting the *yaobian* method is so enormous that it would bring about a revolutionary change in the conventional way of interpretation. If *yaobian* could be proven to be correct, then the previous annotations which would be grounded on false premises should be thrown away.

Along with its methodological significance, the philosophical significance of the *yaobian* method also needs to be underscored. Methodologically speaking,

*yaobian* indicates that the change has taken place either from *yin* to *yang* or from *yang* to *yin*. Philosophically speaking, *yaobian* expresses the idea that the world is in a state of constant flux. Actually, both aspects cannot be separated because the dialectic is permeated not only in the methodological means but also in the building of a worldview. In fact, *yaobian* can be considered part of the methodological scheme that was designed as a means of depicting the dynamic pictures of the world as seen by the author of *Yijing*.

In the following paragraph, Dasan attempted to characterize *yaobian* as the method of expressing the dialectic principle. It shows how Dasan drew a dialectic exposition from the passage that had generally been assumed to represent shamanistic beliefs.

*Wu* (物, things) mean the original body of things, while *bian* (變, the Transformed) means the transformed body of the things. Just like a silk-worm becomes a moth, a caterpillar becomes a cicada. That shows how “the Essence of *Qi* (精氣, *jiangqi*) creates the things and *youhun* (遊魂, the Wandering Spirits) become *the Transformed*.” The rule of dealing with the yarrow stalks depends upon the law of nature. Consequently, a hexagram (卦, *gua*) refers to the body of *gua*, while *yao* refers to the hexagram of the transformed body. The *Qian* (乾) Hexagram turns into the *Ku* (姤) Hexagram and the *Kun* (坤) Hexagram turns into the *Fu* (復) Hexagram. That is the so-called principle of how “the Essence of *Qi* creates the Things and the Wandering Spirits become the Transformed.” (*Yeokhak seoeon*: 1-22)

The famous passage of “*jiang-qi-wei-wu, you-hun-wei-bian*” (精氣爲物, 遊魂爲變) is quoted from the “Appendix of the Ten Wings.” There is a bit of a shamanistic atmosphere in the phrase because it mentions the Essence of *Qi* and *the Wandering Spirits*. More often than not, the term *jiangqi* had been associated with the existence of spirits or souls in the past. As a natural consequence, a shamanistic interpretation had been frequently imposed on such phrases. In Dasan’s judgment, that phrase had been associated with *yaobian* in its origin. Dasan seemed to put trust in Zhengxuan’s remark that the Essence of *Qi* represented the number of *shaoyin* or *shaoyang*, while the Wandering Spirits stood for the number of *laoyin* or *laoyang*.

Therefore, Zhengxuan’s (鄭玄) view that the Essence of *Qi* substitutes for

the number seven or eight and the Wandering Spirits stand for the number nine or six must be part of the ancient instructions handed down since the time of Shangju (商瞿) and Bizhi (費直). (*Yeokhak seoeon*: 1-22)

Dasan praised Zhengxuan for having propagated the proper view handed down by the orthodox exegetical tradition since the time of Shangu and Bizhi. But at the same time, Zhengxuan should be blamed for having made some negative impact by relating the phrase to the Theory of the Five Elements (五行說, *wuxingshuo*). What made matters worse was that the heretical school of the Wei-Jin (魏晉) period had related the phrase to the Buddhist theory of transmigration.

What an overflow such as the theories of the Essence of *Qi* (氣) or Wandering Spirits! Since the Wei-Jin (魏晉) dynasty, men who were saturated with Buddhism had been prone to take the theories of the Essence of *Qi* or the Wandering Spirits as belonging to a theory of transmigration. But how could transmigration have been reached as far back as the mind of the *Yijing*'s author! (*Yeokhak seoeon*: 1-22)

By any stretch of the imagination, it would be totally absurd to surmise that the intent of the author had included the Buddhist theory of transmigration. The phrase belonged to neither shamanism nor Buddhism. Such a deluge of nonsensical theories are traced back to Wei-Jin's (魏晉) heretical schools which Dasan strongly denounced. The Essence of *Qi* and the Wandering Spirits are nowhere near the psychic world or the supernatural phenomena. Those things could be observed in natural phenomena like when a silkworm is transformed into a moth or a caterpillar is transfigured into a cicada. These are typical examples of the dialectic change which are subject to the law of qualitative transmutation. The entire natural world is subject to the law of the dialectic.

### Dasan's Theory of the Three *Yi* Meanings

In the framework of Dasan's methodological system, *tuiyi* and *yaobian* take the most important place, while the three methods of *jiaoyi*, *bianyi*, and *fanyi* are supplementary. It is possible that Dasan's theory of Three Ways of Change could have been influenced by Mao Qiling because these elements are also found in Mao Qiling's Theory of Five Modes of Change (五易說) which consists of

*jiaoyi*, *bianyi*, *fanyi*, *duiyi* (對易), and *yiyi* (移易). However, if we trace the origin of this approach, the pioneer of this theory is Zheng Xuan (鄭玄: 127-200), one of the most influential Confucian scholars of the Eastern Han dynasty.<sup>9</sup> In reality, Dasan's Theory of Three Ways of Changing the Hexagrams was a revision of Zheng Xuan's (鄭玄) Theory of Three Meanings of *Yi* that includes *yijian* (易簡), *bianyi*, and *buyi* (不易). According to Zheng Xuan, the three implications of *yijian*, *bianyi*, and *buyi* can be found from the syllable *yi* (易) in the title *Yijing*. First, *yijian* means to be easy and simple. He maintained that the truth taught in the *Classic of Change* is so simple that it could be easily understood by everybody. Second, *yi* implies the meaning of *bianyi* that can be translated as mutation. This refers to the fundamental principle of *Yijing* that everything changes in the universe. Third, *yi* contains the meaning of *buyi* that signifies the state of unchangeableness.

Dasan's criticism toward Zheng Xuan (鄭玄) is about the abuse of the terms *yijian* and *bianyi*. Dasan claimed that these two terms used by Zheng Xuan (鄭玄) were irrelevant to the essence of *Yijing*. Obviously, the idea of easiness has nothing to do with the idea of change. Moreover, Zheng Xuan should be blamed for having confounded the ontological dimension with an ethical one. The same criticism could be aimed at the notion of *buyi*. As far as the *Classic of Change* is concerned, Dasan believed that the concept of unchangeableness had no relevance. For this reason, Dasan asserted that the unnecessary misconceptions of *yijian* and *buyi* should be removed from the quintessential doctrine of *Yijing*. In Dasan's mind, such misconceptions should be considered as having corrupted the orthodox tradition of Confucianism. Besides, Dasan pointed out that Zheng Xuan committed a logical fallacy by combining *bianyi* and *buyi*. Since these two concepts stand in a contradictory relation, they should not have been placed together. In spite of such apparent inconsistency, Zheng Xuan's view was applauded by Neo-Confucians who believed that the state of unchangeableness should precede the changing phenomena in order to sustain it. Such an idea is based on the presupposition that the state of immutability should be the foundation for the changing phenomena. However, Dasan disapproved of this idea on the ground that it would fall into Daoistic distortion of Confucian doctrine. Clearly, Zheng Xuan's view of *buyi* is in accord with the tenet of Daoism that

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9. Zheng Xuan (鄭玄: AD 127-200) was a distinguished Confucian scholar during the late Eastern Han dynasty. His comment on the Three Meanings of *Yi* is contained in *Liuyilun* (六藝論, Treatise on Six Arts).

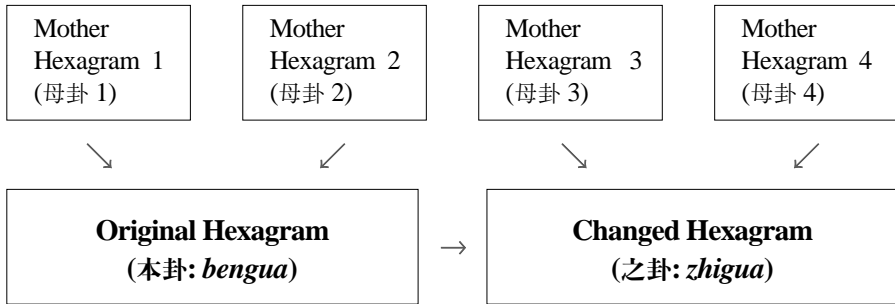
the world is created out of nothingness. As Dasan was so faithful to the Confucian creed, it was natural for him to reject the Daoistic reinterpretation of the Confucian doctrine that could eventually do harm to Confucian orthodoxy. Finally, he proposed to substitute Zheng Xuan's Theory of Three Meanings of Yi with his own version of the three modes of change.

The first mode of change is the way of exchange (*jiaoyi*) in which the position of the upper trigram is exchanged with that of the lower trigram. For instance, the relation of *jiaoyi* lies between Hexagram *Heng* (恒卦) and Hexagram *Yi* (益卦) because Trigram *Feng* (風) and *Lei* (雷) can be exchanged between them. As it is so simple, Dasan inferred that the method of *jiaoyi* should have been available since the time of *Fuxi* (伏羲). After he had created the eight trigrams, *Fuxi* might have proceeded to make the 64 hexagrams by doubling the eight trigrams. Once the system of 64 hexagrams had been completed, it might have been easy to adapt the *jiaoyi* method to hexagrams. The second mode is the way of mutation (*bianyiyi*) in which the entire six *yao* in a hexagram have to change altogether. This indicates that a complete change of six positions occurs in a hexagram. For example, if *bianyiyi* takes place, *Qian* (乾) changes into *Kun* (坤) because all of the six *yang* in *Qian* (乾) become the *yin*. The third mode is the way of reverse (*fanyiyi*) in which the position of the hexagram is overturned. This relation lies between the upright hexagram and the overturned hexagram. To reverse the hexagram is to turn the hexagram upside down. Actually, the sequence of the hexagrams in *Yijing* is formed as a result of repeatedly applying the *fanyiyi* method. But in cases like *Qian* (乾), *Kun* (坤), *Daguo* (大過), *Yi* (頤), *Kan* (坎), *Li* (離), *Xiaoguo*, and *Zhongfu*, the rule of *fanyiyi* cannot be applied because the figure of the hexagram does not change even if it is overturned. In such cases, the method of *bianyiyi* has to be taken instead of the *fanyiyi* method. By applying the *bianyiyi* method, the eight hexagrams are arranged into pairs such as *Qian-Kun* (乾-坤), *Daguo-Yi* (大過-頤), *Kan-Li* (坎-離), and *Xiaoguo-Zhongfu*.

## Combination of the Two Methods

As it was mentioned in a letter by Dasan sent to his close friend, Yun Yeonghui (尹永僖), the methods of *tuiyi* and *yaobian* constitute the two wings (兩翼, *liangyi*) of his whole methodological system. By naming them two wings, it seems that he intended to emphasize their mutual dependence as well as their importance. Just as a bird is not capable of flying with one wing, the application

of merely one method when not combined with the other method would result in a partial and unsatisfactory interpretation. If *yaobian* is combined with *tuiyi*, the basic formula of changing hexagrams could be shown as illustrated in the diagram (Bang In 1988: 26).



### Diagram Footnote:

- i) The horizontal arrow indicates that *yaobian* takes place from left to right.
- ii) The vertical arrow indicates that *tuiyi* takes place from top to bottom.
- iii) *Bengua* refers to a hexagram before *yaobian* takes place, while *zhigua* points to a hexagram after *yaobian* occurred.
- iv) *Mugua* (母卦, Mother Hexagrams), belonging to *bigua*, are located at the upper level, while *yangua* are located at the lower level. If the *bengua* or *zhigua* belongs to the Extended Hexagram, it is changed from Sovereign Hexagrams. If the *bengua* or the *zhigua* belongs to the hexagram with three *yang* or three *yin*, it takes only one Mother Hexagram.

The above diagram explains how *yaobian* is connected with *tuiyi* in Dasan's methodological scheme. In order to get a complete understanding of the diagram, some detailed rules must be supplemented in addition to the above rules. Some of these guiding principles can be obtained from Dasan's *Duyiyaozhi* (讀易要旨, Important Principles for Reading *Yijing*).<sup>10</sup> Among the eighteen rules

10. *Duyiyaozhi* (讀易要旨, The Important Principles for Reading the *Yijing*) is included in the introductory part of *Zhouyisijian*. See *Zhouyisijian* 1-13-19.

enumerated in *Duyiyaozhi*, the fifth, sixth, seventh, and ninth rules are particularly relevant to Dasan's rule of changing hexagrams.

- i) The fifth rule is the rule of *bo-xing* (播性) that is related to the *yaobian* method. *Bo* (播) means to sow the seeds and *xing* (性) signifies the character. Therefore, *bo-xing* (播性) indicates that the character of *bengua* is sown into *zhigua*. If *bengua* changes into *zhigua* by *yaobian*, the character of the latter becomes different from that of the former to a great extent. According to the rule of *bo-xing* (播性), the essential character of the former remains saved even after it becomes the latter. For instance, if *bengua* is the *Sheng* Hexagram (升卦, the Ascending Hexagram), the meaning of ascending is preserved even after the *Sheng* Hexagram becomes *zhiguas* such as *Tai* (泰), *Qian* (謙), *Shi* (師), *Heng* (恒), *Jing* (井), or *Gu* (蠱).
- ii) The sixth rule is the rule of *liu-dong* (留動) that is also related to the *yaobian* method. *Liu-dong* (留動) means to restrain the movement, namely the movement of the Hexagram Ruler (卦主, *guazhu*). As the Hexagram Ruler is supposed to convey the essential idea of the whole hexagram, it must remain unchanged. In such a case, *bengua* does not proceed to change into *zhigua* because *yaobian* cannot be taken. For example, the second *yao* of the *Shi* Hexagram (師九二) does not change into *yin* because it is designated as *guazhu*. Therefore, instead of using the *yaobian* method, *tuiyi* has to be used in order to draw the images from *Fu* (復) or *Bo* (剝), the Sovereign Hexagrams (*bigua*) of the *Shi* Hexagram (師卦).
- iii) The seventh rule is the rule of *queben* (缺本) that is also related to the *yaobian* method. *Queben* means the lack of an original nature. This rule refers to some exceptional cases in which the original nature of *bengua* is not mentioned at all in the statements of some *yao*. However, this does not mean that the original character of *bengua* is deficient in those cases. For instance, even though the fourth statement of *zhun* (屯六四) does not contain the word *zhun* (屯), the essential character of having difficulties in the *Zhun* Hexagram is not deficient.<sup>11</sup>
- iv) The ninth rule is the rule of *shuangsu* (雙溯) that is related to the *tuiyi*

11. Similarly, the third of *meng* (蒙六三), the sixth of *xu* (需上六), and the third of *song* (訟六三) do not refer to *meng*, *xu*, or *song* in the statement of those hexagrams respectively. But the essential meanings of those hexagrams are not deficient in *yaoci* (爻辭). See *Zhouyisijian* 1-15.



method. *Shuangsu* means that the origin of *bengua* or *zhigua* should be traced back twice, if they belong to the *yangua*. Except for hexagrams with three *yang* or three *yin*, the rest of the Extended Hexagrams are derived from two Sovereign Hexagrams when *tuiyi* is made. Those source hexagrams are called *mugua*. In case of *yangua* with three *yang* or three *yin*, this rule is not applicable because those *yangua* take only the one Sovereign Hexagram as *mugua*.

Throughout the history of *Yijing* studies, the method of *tuiyi* has undergone many modifications, while *yaobian* has remained unknown and unexplored. Dasan not only revitalized the long forgotten method of *yaobian* but also combined it with the well-known *tuiyi*. Although both methods are an effective means for interpretation, the use of each method is unsatisfactory when not combined with the other. By combining *tuiyi* and *yaobian*, he enhanced the accuracy in correlating the images with the hexagram statements and avoided erroneous interpretation.

## Conclusion

In principle, Dasan's view of *Zhouyi* is grounded in the interpretive methods of the Xiangshu School (象數派, School of Image and Number) and his *sajeon* as well as *sanyizhiyi* (三易之義, Theory of Three Ways of Changing the Hexagrams) originated from the interpretive methods developed by the Xiangshu School. Among the four methods used by Dasan for the annotation of *Zhouyi*, *tuiyi* and *yaobian* constitute the core of his interpretation. With regard to *tuiyi*, Dasan made advancements by revising the traditional *guabian* theory. Despite Dasan's repeated remarks that the main points of his *tuiyi* theory do not differ from Zhu Xi's *guabian* theory, his theoretical model seems to be much closer to Yu Fan's theory of *guabian* than Zhu Xi's. To some extent, Mao Qiling also influenced Dasan's way of classifying the 64 hexagrams into the two categories of *fangyileiju* and *wuyiqunfen*. Unlike *tuiyi*, the usage of *yaobian* is difficult to find in previous literature related to *Yijing*. But Dasan succeeded in discovering definitive evidence in *Zuo's Commentary on the Spring and Autumn Annals* that *yaobian* might have been used since ancient times. By adopting the *yaobian* method, Dasan stood against most interpreters who had not distinguished the concept of *yao* from that of the line. If Dasan's assertion could be

proven, it would amount to the Copernican revolution in the history of *Yijing*. The most notable feature from the introduction of the *yaobian* method is the dynamic aspect of change in hexagrams. However, a complete picture of the changing hexagrams could not be drawn unless *yaobian* is combined with *tuiyi*. In fact, these two methods are likened to the two wings by Dasan because the more dynamic feature can only be given by the combination of these two methods. Compared with the central role of *tuiyi* and *yaobian*, *sanyizhiyi* seems to play a supplementary role because its application is not extended to all hexagrams but confined to certain hexagrams.

Although Dasan's interpretive skills came mostly from the *Xiangshu* methods, he also attached great importance to the philosophical aspect which was the final goal of interpretation by the Yili School (義理派). Actually, the methodological aspect is inseparably linked with the philosophical aspect. For instance, the philosophical worldview is embedded in the methods of *tuiyi* and *yaobian*. *tuiyi* divides the whole of the 64 hexagrams into the two parts of *bigua* and *yangua* which are characterized in terms of *fangyileiju* and *wuyiqunfen*. The former typifies the movement of natural forces that circulate through the four seasons, while the latter hints that the influence of natural forces is already spread into the varied areas of human life. The successive sequence of the twelve Sovereign Hexagrams stands for the traditional concept of circular time, but *yaobian* suggests that change occurs in an irreversible way. Just as the silkworm is transformed into a moth or a caterpillar is transfigured into a cicada, the fully grown state of *yin* or *yang* is transformed into the opposite state. In this respect, *yaobian* is in complete accord with the principle that quantitative accumulation brings forth qualitative transformation.

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