

Wu Cheng's Theory of Hexagram System, Hexagram Ruler and Hexagram Transformations

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Abstract: Wu Cheng's (1249-1333) achievements on the *Changes* were mainly embodied in his theory of hexagram system, hexagram ruler and hexagram transformations. His theory of hexagram system manifests his esteem to centrality, virility, and rituals, which could explain the sequence of the hexagrams and account for the division of the two parts of the basic text in a comparatively ideal way, having exerted far-reaching influence to later generations. His theory for hexagram ruler accords to a rigid logic. Except the hexagrams of *Qian* (☰, The Creative, hexagram 1 in the received version of the *Zhouyi*), *Kun* (☷, The Receptive, 2), *Pi* (☶, Obstruction, 12), *Tai* (☵, Peace, 11), we look first at whether there is trigram *Kan* (☵) or *Li* (☲) in a hexagram, and if there is *Kan* or *Li*, the *Kan* or *Li* will be the ruler of the hexagram, and if there is no *Kan* or *Li* in a hexagram, we take a look to know whether there is trigram *Zhen* (☳), *Xun* (☴), *Gen* (☶), or *Dui* (☱). If there is *Gen* or *Dui* in a hexagram, we first have to know whether it is one of the twelve waxing and waning hexagrams. If it is a yes, the central line of the *Gen* or *Dui* will be the ruler; if it is a no, the upper line of the *Gen* or *Dui* will be the ruler of the hexagram. For a hexagram with double trigrams of *Zhen* (☳), *Xun* (☴), *Gen* (☶), or *Dui* (☱), the ruler will be determined by the upper trigram. For a hexagram comprised of any two of the four trigrams of *Zhen* (☳), *Xun* (☴), *Gen* (☶), or *Dui* (☱), the ruler will be determined by the lower trigram except hexagram *Yi* (☱, Nourishment, 27), *Daguo* (☲, Major Superiority, 28), *Zhongfu* (☱, Inner Trust, 61), or *Xiaoguo* (☱, Minor Superiority, 62). Wu Cheng's hexagram-transformation theory

adequately manifested the correlational logic in traditional Chinese culture. In contrast to Yu Fan (164-233) and Zhu Xi's hexagram-transformation theory, Wu's theory is more consistent and can better satisfy the demands in the exegesis of the hexagram and line statements. His theory of these three realms is in general sufficient to form a school. Through reading Wu Cheng's works on the *Changes*, it can be seen that Pi Xirui (1850-1908) and other scholars' macro-evaluation on the scholarship of the *Changes* in the Yuan dynasty (1271-1368) is debatable.