

Study on Enterprise Management from the Book of Changes

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Abstract: The good management of an enterprise is a prerequisite for the success of an enterprise. Therefore, how to manage has become a problem that enterprise managers must think about. As one of the most classical philosophical works in ancient China, the Book of Changes contains the thinking of our ancestors about the world, including the wisdom of management. The main purpose of this paper is to bring some inspiration and thinking to enterprise managers by drawing lessons from the wisdom of the Book of Changes. This paper use literature analysis method and comparative method to make some thoughts on the goal of good management. The main results of this paper are as follows: First of all, the development of an enterprise is inseparable from the management of employees. For employees, managers should know the distance and achieve a good combination of management and decentralization. Secondly, an enterprise should have crisis awareness in good times and firm faith when facing adversity and seize the opportunity. Finally, it is necessary to deeply understand the dialectical relationship between the dialectical relationship between change and invariance, combine contingency and stability maintenance.

1. Introduction

Under the background of socialist market economic system and economic globalization, in the face of information explosion and market competition, if an enterprise wants to be invincible, managers must have profound management wisdom and clear operation ideas. However, in the wave of wantonly introducing “Western learning”, many managers have found that a set of Western business management is not suitable for China's business management in many times, so they turn their eyes sharply to the ancient Chinese traditional philosophy, hoping to get a business approach suitable for modern business management. Therefore, the ancient works represented by the book of changes have become the popular management works of modern entrepreneurs. For the book of changes, as the head of numerous books, more and more people realize that it is not only a tool to predict good and bad, but also a kind of learning of life Avenue. It is not limited to a certain field, but has a universal guiding role in the real world. Therefore, we can naturally get some inspiration from management. This article will discuss the way of enterprise management from three aspects: the combination of distant and near of staff management, the response to favorable and adverse circumstances, and the dialectical relationship between change and invariance

2. Combination of Distant and Near of Staff Management

Employees are the foundation and the source of vitality of the enterprise, and they are the basic units that make up the company. The effective operation and revenue creation of the enterprise are inseparable from the active and hard work of the employees. As a manager or leader of an enterprise, you must know how to manage your employees. Management is not tantamount to death, and the purpose of management is not to make all employees nod and obey, but to maximize their vitality and creativity and improve their loyalty and sense of belonging to the enterprise. In order to create a good corporate culture and atmosphere. As a manager, I think for their employees, we should maintain a reasonable “sense of distance”, the so-called distance produces beauty, and the distance between employees should not be too close, otherwise employees will lose their active space; Similarly, the

distance from the employees should not be too far, otherwise the emotional investment of the employees to the company will be greatly reduced, the leaders will also lose effective management, and even lead to the disconnection between the management and the grass roots. Therefore, the combination of far and near is very important.

First of all, as a leader, he must not be too far away from the masses and disconnected from them, but must maintain a certain degree of intimacy. “Shangjiu” of the qiangua said: “Shangjiu: there is regret for the strong dragon.” Full is overflowing, too much regret. Therefore, Confucius said, “noble but without position, high and nameless, wise people without assistance, is to move and regret.” That is to say, in a high position, no one will follow, and in a state of empty and virtuous subordinates, they will not be followed. In such a state, they will not succeed. The inspiration for leaders is that they should never look at themselves too high and be separated from the masses. Compared with divination, there is water on the ground, dating and dependence, which shows that leaders should be good at getting along with employees. Compared with the words of hexagrams and images, it said: “first, the king built the nations and the princes.” That is to say, the first king got the Enlightenment of Bigua, established his own business after the founding of the People’s Republic of China. It can be seen that how important it was for one’s career to keep close relationship between monarch and subjects in ancient times. Today, it also has the same inspiration for leaders of enterprises, that is, to keep close relationship with employees. As for the specific practices, according to the words, it can be roughly divided into four points: first, leaders need to have integrity. “Sixth day of the lunar calendar: if you have Fu Yingji, you will come to him, Ji.” Here, the metaphor is used to compare honesty to an earthen urn full of wine, which means that as long as you are sincere, someone will vote. Leaders need to be honest with their employees in order to get their respect and trust. Second, leaders should care for their subordinates from the heart, not just on the surface or in a false way. Third, we should be good at dating the wise. As leaders, they should be able to deal with excellent employees, pay attention to them and reuse them, which also involves the problem of talent exploration and training. In reality, many managers are consciously or unconsciously close to those employees who only flatter but have no real talent, and ignore the care and care of high-quality employees, which will inevitably hit the enthusiasm of high-quality employees, and may also lead to the talents of excellent employees being buried, and ultimately the loss of the overall interests of the enterprise. As a leader, we must have a broad vision, communicate with wise people, and fully tap their potential, just as Liu Xuande invited Zhugeliang out of the mountain to win Xichuan, divide the world into three parts, and achieve great achievements. In particular, leaders should have an inclusive mind in this respect, and should not be jealous of the virtuous, jealous of the capable, and greatly repelled, just as Liu Bang killed Han Xin after winning the world. Of course, this is also enlightening for the employees themselves, that is, they should know how to keep a low profile and hide. In the hexagram, Liu San said: “Liu San: including Zhang Kezhen, or from Wang Shi, there is no end.” “Implicature” refers to the concealment of literary talent, that is to say, we should know the implicative truth in life. Follow the leader, do not show yourself too much, otherwise you will be hated by the leader, and it is hard to get a good end. Liu Si’s speech said: “including the bag, no blame, no reputation.” To wrap a bag is to tie up the mouth of the bag. It symbolizes that you should know how to restrain and be careful with your words and actions, so that you can not make mistakes.

At the same time, leaders should keep a certain sense of distance from employees and keep the flexibility of management. In the qiangua, nine words are used to say: “nine words are used to show that all the dragons have no head and they are lucky.” It is often used as a derogatory term, but it has profound philosophy in the book of changes. The secret lies in doing something without doing anything, controlling everything secretly without going out, and winning the chance by keeping a low profile, which is to use “Nine” instead of “Nine”. In the process of getting along with employees, leaders don’t have to do everything by themselves. It’s also a wrong way to mess with employees. Otherwise, they will not only lose their prestige, but also lose a perspective of controlling the whole situation. Since they are managers, they should properly “occupy a high position”, stand in a relatively macro perspective, control the overall situation rather than stick to the small sections. While grasping the general direction, they should also give employees certain freedom and space, so

that their talents can be fully exerted. “There are birds in the field. Li insists that there is no fault. The eldest son is the commander in chief, the disciple Yu corpse, Zhen fierce. “

On the six words said: “the king has a life, the founding of the country, villains do not use.” These two principles mean that leaders should know how to delegate power, fully trust their employees, know people well, and be alert to villains at the same time. In an environment of mutual suspicion, the work efficiency must be low. Leaders need to trust talented employees, boldly delegate power, and let employees fully exert their talents. It is not all inclusive. Division of labor and cooperation is also an important sign of modern enterprises. In this process, we must also make clear rewards and punishments to improve the enthusiasm of employees. Of course, for “villains”, leaders are also must be on guard.

3. Coping with Favorable and Adverse Circumstances

The operation of an enterprise is a process of dynamic change. Both favorable and adverse circumstances are the normal conditions for the survival and development of an enterprise. As an enterprise manager, it is necessary to consider how to extend the good situation in favorable circumstances, how to reverse the decline in adverse circumstances, so that the enterprise can extend its life and continuously create profits.

First of all, when an enterprise is in a favorable situation, the most taboo is that leaders should be carefree and happy. On the contrary, they must always have a sense of safety and danger, be aware of the change of momentum to the adverse direction, and understand the way of profit and loss. Confucius said in the biography of the Genealogy: “Confucius said: those who are in danger should have their own place; those who are dead should have their own survival; those who are in disorder should have their own governance.” Therefore, a gentleman should not forget the danger, the death, and the chaos; therefore, his body should be safe and his country can be protected. “That is to say, if you are content with the status quo and do not want to forge ahead, you will perish; if you keep vigilance and do not forget the crisis, you can have long-term peace and stability. This passage is the origin of the concept of “thinking of danger in peace” in the future. After thousands of years, this concept has become the collective concept of the Chinese nation. Whether it is to run a country, or run a family or an enterprise, we need to have this awareness. In the book of changes, the awareness of living in peace and thinking about danger also appears from time to time. For example, the first word of Zhengua, the ninth day of the sixth month, says, “when you come to Zhengua, you are afraid of happiness.” it means that you always keep a state of fear in your heart, which can keep your happiness. Qian Gua's Jiu San CI also said: “all day long dry, alert, Li no blame”, it is also said to always be vigilant. In addition, the leader's sense of suffering is also reflected in both jigua and Weijigua. Jigua means completed. It's the most perfect hexagram. All six kinds of Hexagrams are right, but it's just this kind of surface perfection that actually hides the evil. His diction said: “both Jiheng and xiaoduheng. Li Zhen is upright, soft and upright. Chuji, you are too soft. The end will bring chaos, and the road will be poor. “The seemingly perfect hexagram, in fact, is only the first auspicious, and then it will go to the disaster, because Taoism has reached the limit, there is no further space. Therefore, this reminds leaders not to indulge in small success and ignore the potential evils, nor because of short-term success to lose the motivation for further change, there must be a long-term strategy, there must be room to deal with and retreat. And watch out for the chaos behind the good times. As for the unfinished hexagram, it is just the opposite of the existing one, which means unfinished and bad. But just because it is not completed, it is full of all kinds of possibilities, which belong to the beginning of chaos and the end of auspiciousness, but we should also be cautious in the face of many possibilities. Leaders should avoid giving in to the poor, promote the poor, and always maintain a sense of vigilance and crisis. When the awareness of thinking of danger in peace is put into practice, it is necessary to understand the philosophical mystery of profit and loss. First of all, the damage hexagram, its words explain: “damage, damage the benefit up, its way up.” That is to say, the principle of subtracting the gain above the gain below is to gradually accumulate it from the bottom up. The way of enterprise's wealth is inseparable from the understanding of the philosophy of “loss”.

As the saying goes, “full loss, modest benefit”, accumulated a lot of wealth but did not know how to give back to the society and help the weak, then the social reputation and reputation of the enterprise will be greatly damaged, which will inevitably hinder the further development of the enterprise, and ultimately lead to its demise. On the contrary, if an enterprise knows how to make money when the rich accumulate to a certain stage, they give back to the society and do some charity projects. It seems that they have lost their existing profits, but in fact, they have gained fame and friends. In the long run, they actually benefit a lot. Of course, “damage” should also be moderate and not radical. For example, when some entrepreneurs do charity, they excessively publicize themselves, which makes the charity act become a show. At this time, the reputation of the enterprise will be damaged. But the direction of Yi hexagram is opposite to that of loss hexagram. The loss hexagram is the loss of the benefit, and the benefit hexagram is the above benefit. “On the ninth day of the ninth lunar month, it was used as a masterpiece. It was auspicious and blameless. Xiangyue: Yuanji, no blame. It's not a big deal. “It means that the above benefits can directly promote the development of things and strengthen the power. Enterprise managers should know how to share the benefits with employees, let employees share the development results, so as to enhance the enthusiasm of employees, and also enhance the loyalty of employees, which is also of great benefit to enterprises. In general, it's up to us to have a deep understanding of “profit and loss” and grasp the opportunity and discretion, and ultimately benefit ourselves.

Secondly, when an enterprise is in trouble, what the managers should do is to be firm in faith and right way, not to act rashly but to wait for the opportunity, and at the same time, to have the sense of cooperation to get out of danger. According to the hexagram of Kan Gua, “you can chop, you can have Fu, you can maintain your heart, and you can still do something.” This hexagram expresses to us an attitude in the face of danger, that is, to stick to faith and deal with things reasonably. In the face of difficulties, it is inevitable to have the mentality of retreat and giving up. In many cases, the difference between success and failure is just one thought. The more difficult it is, the more confident and determined a leader is, the more he has the inner strength to move forward, the more he will see the light of the day. At the same time, jiu'er's speech said: “jiu'er: there are risks in the bank, and we need to get small. Elephant says: beg small gain, did not go out also. Although we haven't got rid of the dangerous situation, we can still achieve it because of our small desire. Liu San's speech said: “when you come to the cancan, you can have a pillow. When you enter the cancan, you can't use it. Elephant says: come to of cancan, end reactive also. When you are in trouble, don't act rashly. Waiting for the right time is the best way. Both of them tell us that when we are in trouble, we should not act rashly and impulsively. Instead, we should lose everything. The right way is to wait for the right time and take the measures allowed by the actual conditions. We should not be greedy for more speed. If necessary, we can go back to the origin and choose another good opportunity. If you look at jiangua again, the central idea of jiangua is to get help from others and cooperate to get through difficulties. His nine three, six four and nine five said that we should keep integrity and integrity so that we can get help from friends in a critical time. And the Xiangci of shangliuyao said: “Xiangyue: to be strong, to be ambitious. I'll see your excellency, and I'll follow you. “This further points out that in order to succeed, we need the help of a noble person, who means a talented and moral person. In a word, in the human society of China, no one can walk in an inch without human connections. When an enterprise encounters difficulties, it cannot do without the help of its partners and the guidance of its dignitaries. Mencius said, “the more we gain, the less we lose.” as a leader, we need to correct our words and deeds and moral character, so as to attract our friends and friends, and not fall into a situation of shortage at a time of crisis.

4. The Dialectical Relationship between Change and Invariance

“The book of changes” has been called “the change of classics” since ancient times. According to “the book of changes, the poor change, the change is flexible, and the general rule is long”. Change is the meaning of change, while the three changes in the book of changes are: simple, variable and not easy. The mysteries of the six trigrams are all reflected by changes. Rigid and soft deduction and

transformation are the embodiment of all changes in the universe. With the changes of everything in the world, there will be auspicious, fierce, regretful and stingy results. There will be changes and there will be difficulties. They complement each other and support each other. There is an unchangeable part in change, and change must be the source of power. As an enterprise manager, we must learn to look at the easy and the hard with a dialectical perspective. We must be bold in innovation and brave in change, but also adhere to the basic principles and master the basic laws.

First of all, business managers should understand contingency. As an enterprise manager, we should always have the sense of change in mind, always keep an enterprising mind, and never let the enterprise fall into a stagnant situation, so that there is hope in the change. As the biography of the genealogy said: “the book of changes can not be far away, and it has been moved for many times. It's hard to change, and it's easy to be firm and soft. It's not necessary to be a code. It's only appropriate to change. “It means that the essence of life is to change and move, not to stick to some form, not to stick to rules and regulations, only to adapt to constant change. It should be pointed out that leaders should learn more about “accommodation” and then “accommodation”. Mr. Nan Huaijin has made a distinction between “accommodation” and “accommodation”. He believes that accommodation is the first to understand the truth, to have a macro prediction and analysis of the future, and then to lead the change, which is forward-looking; while accommodation is the change of society, or the change of form, which has to be changed. Therefore, a wise leader should be able to predict the current situation and the market in advance, improve technology and technology, improve product quality according to market demand, strive to reduce costs and formulate reasonable market strategies. As for the change, both the Ge hexagram and the Ding hexagram have corresponding discussions. The upper hexagram represents the combination, the Ze, the lower hexagram represents the separation and the fire. “Xiangci” explained that this hexagram represents that there is fire in the water, which can extinguish the fire, and the fire can also dry the water, in short, it means dramatic change and innovation. The enlightenment is obvious, that is, managers should innovate boldly according to the objective laws, rectify the stubborn diseases, and at the same time, they should enlighten the employees in ideology, so that they can accept the reform from the heart. At the beginning of the tripod hexagram, Liu Yao said: “the sixth day of the tripod: the tripod bumps its toes, whether it benefits. A concubine has no fault for his son. It means to turn the tripod over and pour out the old food. This enlightens us to constantly reflect on ourselves, break the thinking solidification, and constantly update the knowledge structure to adapt to the form development. For enterprises, blindly following the crowd or keeping the traditional thinking will make them stagnate or become mediocre. Only by breaking the conventional thinking and looking for new exports, enterprises will usher in new development momentum. Just like Carrefour in those days, the reason why Carrefour was able to achieve sales miracle in China was that it broke the traditional thinking, focused on the low-income groups, and was able to give the management right to the local rather than the foreign personnel, which brought unexpected benefits.

Next, look at the hard way. As for the hard way, I think it can be summed up with “the road to the simple”. As the saying goes, no matter how complex the phenomenon world is, there are always some constant laws and rules behind it. As a leader, what we should do is to see the essence through the phenomenon, to find those unchanging laws and rules, so as to guide the operation of the enterprise as the basis and basis. For example, market demand is always changing, but the law of supply and demand is indeed constant. Producers should strive to improve product quality, reduce production costs, improve production efficiency, and increase innovation to have a place in the fierce market competition. Secondly, as a leader of an enterprise, we should also simplify the process, be convenient to people and ourselves, and avoid “blind tossing”. Many leaders make the formalism mistake of “change for change” in the process of management. In fact, it will not bring any benefits to the development of the enterprise. Instead, it is a waste of a lot of human and material resources. The reform must be purposeful behavior, a rational behavior made after a series of evaluation and analysis, rather than any one's political achievements. In many cases, is “the simplest way is the most effective.” As the saying goes in the epithet, “Qian is easy to know, Kun is easy to understand. Easy is easy to know, simple is easy to follow. If you are easy to know, you have relatives. If you are easy to

follow, you have merit. If you have relatives, you can live long; if you have merits, you can have great achievements. A long time is the virtue of a virtuous man, and a great time is the career of a virtuous man. “This passage sums up our attitude towards learning the book of changes: easy to know and easy to understand. The policies and policies formulated shall be easy for employees to understand and learn, and the new equipment and technology shall be simple and practical. This also reduces the threshold for employees to participate in the production and operation of the enterprise and greatly improves their participation. It can also be seen from this that an excellent manager should turn complexity into simplicity rather than nothing.

5. Conclusion

The management wisdom contained in the Book of Changes has the charm of transcending time and space and is often read refreshingly, and will constantly show new connotation with the development of the times and the deepening of practice. As an enterprise manager, it is necessary to deeply understand the Book of Changes and combine it with the development of the enterprise.

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