

THE YIH-KING.

TRANSLATED BY THE RIGHT REVEREND MONSEIGNEUR
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INTRODUCTION.

THE YIH-KING is well known as one of the most celebrated of ancient Chinese books,—perhaps that to which the Chinese attach the most importance, and which they hold to be a rich treasury of the principles of all the sciences, a profound source of all philosophical knowledge, a condensed summary of all the maxims of wisdom. The translations, however, of this book, which have till now been issued in Europe, exhibit it as a collection of meaningless phrases or a tissue of nonsense—a vexation of spirit. How are we to explain this divergence? Have the Chinese *litterati* deceived themselves regarding its nature? or have its European translators failed to catch its true meaning?


I have no hesitation in saying that the fault lies rather with the Western translators. Led astray by the Chinese commentaries, to which they attributed a nature and bearing that they do not possess, our translators have seen in the *Yih-king* what it did not really contain and have not perceived what really was there. They sought its explanation in the philosophical dissertations which were composed merely on account of the text, as an interpretation of its figures (*Kuas*): they have failed to seek its meaning either in the text itself or in its history.

The sense of the text was by no means so very difficult to discover; but it needed a thing only too simple to be thought of. I mean, that the *Yih-king* required only to be treated like any other book, and to be translated according to the natural sense of its words, expressions and phrases. This was not, however, done; because the words placed as the headings of its chapters were held to be mere sounds serving only as names for the figures, and not (what they really are) plain words of the language showing the subjects of the chapters. The *Kuas* were taken as the *Kuas Kien, li, t'ong* or *tsing*, etc.; and the chapters themselves were not considered as treating of the "Active principle," of "Glory," of "Concord," of the "Usefulness of Wells," etc. The key to its interpretation had thus been lost, and it was no longer known to what the sentences composing each chapter referred.

There are at present, I think, very few who will contest so simple a truth, as that the *Yih-king* should be translated as required by the meaning of its words and phrases and according to the laws of the Chinese language. I do not, therefore, see any further need of discussing this question; but my readers will better understand my meaning when I have shown them of what the *Yih-king* consists. Let me, then, explain this point.

* Translated from the French, by the Rev. J. P. Val d'Eremao, D.D.

The *Yih-king* is a book serving for purposes of divination, in which is sought a reply—the will of heaven—regarding the advisability of any project. For solving such questions it offers two very different means, which have no relation to each other, except in outward appearance. These consist in the two series—the one of 6-line figures and the other of chapters of a text comprising a heading, with several sentences. Both series are 64 in number; and each 6-line figure is placed, just before the heading, at the beginning of the chapter which corresponds in number with it.

These figures or hexagrams are formed by the placing, one above the other, of two trigrams or sets of 3 lines each,—the lines being straight, and either whole (———), or divided in the middle into two (— —); as, for instance, , etc.

There are only eight possible combinations of such trigrams. To each trigram has been given a special meaning, which forms the basis for divining from it; and they signify Heaven, Earth, Fire, Thunder, Wind, Water (the heavenly and the earthly), and lastly Mountains.

These trigrams arranged in groups of two, one over the other, give a total possible combination of 64, which is the number of the chapters and of the *Kuas*.

These different hexagrammatic figures called *Kuas* give, by the way in which they are formed, a first reply of heaven to the question asked. Thus “mountains” placed above “heaven” may indicate a success,—“wind at the base of mountains” may presage a defeat. Let me add, at once, that the imagination of the augurs here allowed itself free course, and that their replies are, at times, extremely comical, as may be seen in the Chinese Annals. As this divination, however, was merely arbitrary, both the prognostications and their explanation are beside our present purpose.

The chapters forming the literary portion of this book consist, besides the heading, of a first text *not divided into sentences* and giving a general idea of the subject, and of a second text *divided into six sentences* of which one corresponds to each line of the *Kua*.

It is this merely external correspondence which has misled writers into believing that the sentences were indications of what each line of the *Kua* meant. Hence came explanations which have justly been styled absurd and nonsensical. Hence, too, the importance of the titles of the chapters has been misunderstood, and they have been taken even for meaningless words serving solely as the proper names of the *Kuas*.*

We learn with certainty the true nature of the *Yih-king* from the use made of it in the centuries before our era, of which we find numerous instances in the two celebrated books of Annals called *Tso-Tshuen* and the *Kuo-yu*. Now in these instances, the sentences of the *Yih-king* are found interpreted just as I had interpreted them even before perusing these Annals.

Nor are we less indebted to the Commentaries which accompany the

* Hence in Europe people speak of the *Kua Pi*, the *Kua Tsing*, etc., instead of the *Kua* “Concord,” the *Kua* “Wells,” etc.

text in the editions published during the last 20 centuries. Of these, the two first, which are extremely ancient, are mixed with the text itself: of these we shall give in our work all the substance. No less important and significant are the two other commentaries which give the meanings of the titles.

The origin of the *Yih-king* is absolutely unknown. It first appears in the viith century B.C., under the name of *Tchéu-yih* or the *Yih* of the *Tchéu*. The third Appendix to the present text, dating most probably from the ivth century B.C., says that it first saw the light in the time of *Wen-Wang*; that is in the second half of the xith century B.C. But the *Shu-king* and the *Shi-king* show that it was not in use either then or a century later.*

The authors who wrote after the *renaissance* of literature under the Hans in the ind century B.C., and even more recent writers make out for the *Yih-king* a history of their own. Their assertions—evidently only a tissue of fables—introduce among its composers the mythical Emperors from the time of Fou-hi, who, it is pretended, was the first sovereign over the Chinese race (about 2900 B.C.), and even Confucius himself.

Without pausing over these legends, I need only add that the figures or *Kuas* are probably older than the two texts, and that of these, the first or undivided text existed most likely before the second.

It is, moreover, scarcely possible to suppose that these two texts were composed expressly to form a book of divination. For the *Yih-king*, as we shall presently see, is a collection of thoughts and expressions, relating to various subjects, treated under its 64 chapters; and it is evident in many places that sentences have been divided or repeated, in order to secure the number (6) required by the number of the lines of the *Kuas*. On the other hand, there is but little probability that such a collection was confined to these 64 subjects. Our book must, therefore, have been compiled from a larger work, taking just so much as was required by the number of the *Kuas*; it may even be that the extracts were made from various works. It is nevertheless difficult to believe that a collection of this kind had been made expressly for purposes of divination with which the phrases of which it consists have no natural connexion. Hence to make it serve that purpose the compiler has had to add terms which were specially employed in denoting favourable or unfavourable auguries. Such expressions must be eliminated in order to get the primitive text; yet in doing this we must use much prudence, for such terms are often necessary to make sense out of a phrase.

Three translations of the *Yih-king* have recently been published by three European scholars,—the Rev. Canon McClatchie, the French Sinologist M. Philastre, and the Rev. Dr. J. Legge. The two first have followed mystical speculations and have not done much to seek out the meaning of the text.

The learned Oxford professor has followed the system of some Chinese who make no account of the meanings of the chapter headings but see in the sentences (only) an explanation of the symbolism of the lines. Though

* On this see my former articles in the *Imperial and Asiatic Quarterly Review*, April 1894 and July 1894.

he has at times perceived the real meaning, Dr. Legge himself admits that his work has to be gone over again.

Professor Terrien de Lacouperie,* on the other hand, has tried, in a learned Essay, to re-discover the first elements of the *Yih-king*. I have, however, taken the book in its complete state, such as it was when it first appeared and as it has been preserved since, without any notable alteration. Of archæological allusions I have admitted here, as before, only those which present some show of probability. I interpret the *Yih-king* in the manner in which it was always interpreted till the third century B.C., as we learn from the testimony of authentic Annals,†—in which it has since been interpreted outside of the Ontological school,—in which even now it is interpreted in the Imperial Commentaries, as I have shown‡ by numerous examples. Nor is this system in any way really contradicted by the philosophical and divinatory amplifications of *Tcheng-tze*, *Tchou-hi*, and their rivals. Neither in the *Tso-tchuen* nor in the *Kouo-Yii* is there any statement of a signification given to isolated lines, either whole or divided, which might make them represent the active or passive principles; nor of any of the explanations derived thence; and yet less of any choosing of sentences according to the position or the relation of the lines in each *Kua*. All these things were invented subsequently. In these Annals, the entire system of divination is based on the meaning of the headings and sentences of the chapters, quite apart from any meaning given to the trigrams. (See above, p. 2.) All the interpretations in these books are like those which I here give.

I need not here go further into these preliminary questions, as my sole object now is to translate the book itself and not to controvert or criticize any other point. Those of my readers who may wish to know more on

* I should have preferred to add nothing to this notice of the system of the regretted Professor whose death, since I wrote this, we have had to lament. But the learned Sinologist, in his recently published work *The Western Origin of the Early Chinese Civilization*, had made a statement to which I am bound to give a rejoinder. According to Prof. de Lacouperie, every translator of the *Yih-king* should first critically examine its text and change it according to the alterations which he suggests, because the text is admitted to be different from what it first was, and the little that we know of the changes made in it is against my views.

This, I much regret to say, is an entirely unwarrantable assumption. I have already proved, elsewhere, that the text of the *Yih-king* has not been altered more than is usual in all ancient books; and most of the changes made in the characters are merely literal (verbal) producing no change in the sense,—as is the case generally with most ancient Chinese books. The learned Professor gave too much weight to certain writings of late date and little worth. *Wen-Wang* far from having corrupted the text and the chapter headings, either did not know our book at all or at least made no use of it. I may add that many of the distinguished Professor's suggested corrections are totally inadmissible, as my readers will see later on. He had, moreover, misunderstood the position which I maintain. I have merely translated the text of the *Yih-king* such as it has been ever since its first appearance as a compilation of sentences, without deciding from what work or works those sentences were extracted.

† We still have the ancient text in the *Tchuen* and a yet more ancient one, with its variants, through the *Yo-king* and the *Shi-pen*, texts engraved upon rocks and stone tablets.


‡ See my first article, pp. 137 and following.


these matters may consult my former book, *Le Yih-king, texte retabli, traduit et commenté*, 4°, Paris, E. Leroux ; and my various articles in the *Journal Asiatique*, and the *Imperial and Asiatic Quarterly Review*.


In the translation of the *Yih-king*, we meet with many an obscure phrase, as is natural in a book composed of extracts and in places of even mere scraps of phrases to which the context only can give a precise meaning. At times, too, some words seem to have fallen out of the text, which may also, for the matter of that, have undergone some alterations, like all other ancient writings. Certain phrases, owing to the vagueness of expression and terminology in Chinese, are susceptible of different translations : of these I shall indicate the principal ones in the course of my work.


Be it, however, clearly understood that I purpose to translate here only the text of the *Yih-king* and the two ancient Commentaries which form, as it were, an integral part of the text. I leave out the Appendices or accessory dissertations subsequently added to the text which, however, they scarcely help in any way to explain. Dr. Legge, besides, has already given a satisfactory translation of them. (See the Rev. J. Legge's *The Yih-king*, App. iii, iv. and v., in *Sacred Books of the East Series*, Vol. xvi.)


Finally, to facilitate the understanding of the symbolism of the *Kuas*, I give here the meaning of the 8 trigrams :—


 *K'ien* ;—Heaven ; productive power ; inexhaustible force ; sovereign power ; greatness.


 *K'uen* ;—Earth ; receptive power, producing by excitement, sustaining ; submission.


 *K'uan* ;—Heavenly (running) Water ; the moon ; difficulty ; danger.

 *Li* ;—Light ; the sun ; splendour ; beauty ; agility.

 *Kan* ;—Thunder ; motive power ; fear.

 *Sun* ;—Wind ; flexibility, permeability, elasticity, diffusion.

 *Kan* ;—Mountain ; stability ; stoppage ; obstacle.

 *Tui* ;—Earthly (stagnant) Water ; pleasure ; contentment ; calmness ; immobility.

THE YIH-KING.

Kua, I. ;  ; *K'ien*.

I.—Heavenly element ; the active, exciting principle.

1st TEXT.—It originates, develops, maintains, completes (every being).

2d TEXT.—I. The dragon in the abyss is useless, inactive. (Symbols) : The productive principle in chaos generates nothing. The prince shut up in his palace is of no use to his people.

2. The dragon which shows itself is in the fields. Beneficence indicates the great man.

3. The superior man is active and vigilant all the day. Even during the night he attends to his duty. Dangers coming upon him (in such circumstances) produce no evil results.

4. The dragon agitating himself in the abyss causes no injury. The wise prince exercises his influence on the world. *Com. II.*

5. The flying dragon dwells in the heaven (the symbol of a superior man). The active principle arises in heaven and is productive there.

6. The dragon that rises up and fights is the cause of injuries and of regrets. (Also, great prosperity cannot continue without prudence and moderation. *Com. II.*) The active principle must sometimes yield to the passive,—otherwise beings will not be produced.

7. To see many headless dragons is a happy presage. A great man, when good and condescending, is a dragon without a head or haughtiness. Obstinacy, typified by a head, is a source of great evil. *Com. II.*


Note.—In this series of phrases or expressions, probably taken from various books or consisting of various proverbs, and placed here together, each one mentions a dragon—the emblem of the productive principle, the generator, the sovereign power. Perhaps the 4th (and similar sentences) should be translated “The dragon raising himself is an unlucky presage,” that is to say when the lot falls on such a phrase, it is a bad sign. But if this be so, we may ask why each phrase has not its own similar prognostication? Here the five mythical dragons are inadmissible, because they do not bear these names, nor have they the same attributes. Here, moreover, we have six dragons and not five. Prof. de Lacouperie, to maintain his own assumption, translated *Wu-yong* (which means *useless, inactive*) as “in no distinct place.” Many of his explanations are of this kind.

Com. I.—Great, truly, is the originating principle, the *K'ien*: all things proceed therefrom. It is the origin of the heaven which it entirely surrounds ; there the clouds are produced, and thence the rain is scattered ;

from it all things derive their form. To explain the beginning and the end of all things, six lines are employed in 6 suitable positions (the *Kuas*). By means of them, as by a carriage drawn by six dragons, we can reach the heavens. The regular action of the *K'ien* is to make up and to unmake beings: each has its own fixed nature and purpose. The *K'ien* thus maintains universal union and harmony, and thus all progress is advanced and perfected. The Chiefs are raised above all, and, in this way, States enjoy peace and prosperity. The heaven moves and works with great power, and thus the superior man exercises his activity without ever being completely at rest.

Symbolism of the Kua.—"Heaven above heaven,"—the heaven in action;—supreme power.

Note.—Here we see that there is nothing except philosophical ideas, and there are no prognostics to be drawn from either the figure or its separate lines. The dragon is either the active originating principle, invisible at first like the Brahmanic Tad, then evolving himself from himself and, by producing himself, raising himself up to the heaven which though superior to all does not rule exclusively. Or it is the great man, who does nothing useful if he remains enclosed in his house, like *Kao-Tsou*, but who may become the salvation of the world by powerful and wise action. The two ideas seem to be mixed together. It is, as I said, impossible to find here any place for the five dragons of Chinese mythology or to explain these phrases by referring them to these dragons. Besides, the antithesis with the 2d *Kua*, which denotes the earth or the passive principle, clearly shows that it is the active principle which is dealt with in the 1st *Kua*.

Kua II.,  *K'uen*.

I.—(1) *K'uen*: terrestrial principle; the wide-spread earth, productive, bearing, nourishing;—the Feminine;—submission. (2) *K'uen*= to close, to tie;—(3) *Kwun*,—an imperial garment.

1st TEXT.—It (the Earth) originates, develops, maintains the achievement of the mare. (The Earth, like a mare, produces, nourishes, etc.) The superior man in whatever he does, if he opposes (the action of the Earth) goes astray, if he follows (it) he is right. If he pursues his main object of profit, he may gain friends in the S. West, but will lose those in the N. East.*

Great is the Earth; it is the beginning of all beings, furnishes them with all necessities, makes them live, and seconds (the action of) heaven. The mare is like her.

2d TEXT.—I. When we begin to walk on ice, the severe frost has come (an expression consecrated to designate the arrival of the winter

* The prince will gain some friends but will lose others. Here, surely, there is no room for any cosmogonic animal nor for a falling down of the earth: the context excludes both hypotheses. They cannot be introduced into the text without violating all the laws of the Chinese language.

which is the triumph of the passive principle, *K'uen*). It is used with reference to the winter sacrifice in honour of dead relations (*Li-Ki*, xxi. 1). Here we have the strongest affirmation of the principle *K'uen*, the subject of the chapter.

2. The earth, firm and square,* ceases not, without labour, to produce good things for all beings. (The action of the earth is glorious. *Com.*)

3. He who maintains its good order will obtain success. If one serves a prince, even though he do it not quite perfectly, he may yet extricate himself safely from trouble.

4. (In the sense of the closed *Kuen*), A closed and tied sack can be neither praised nor condemned (as to its contents). This is a proverb applied to the earth which contains hidden treasures, and to the deliberations of princes which should remain secret. (Prudence can do no harm. *Com.*)

5. *Kwun*: yellow imperial robe,† an emblem of happiness: in it are beauty and good order.

6. Dragons fight in desert space: their blood is black and yellow (symbolical of the active principle, heaven, which is black (*k'ien*), and of the earth which is yellow).‡

7. The number 6 is lucky; using it ensures success.§

Com. I.—The passive principle of the earth is most powerful; from it all beings receive their birth; but it is entirely subject to the active principle of heaven. The earth in its great extension supports all things; its good qualities are unlimited. An immense container, its glory is great, where all beings equally have their development. The female animal has the nature of the earth; it traverses the whole, without limit or end. Mildness and submission, which are its attributes, produce happiness. The wise man should practise them. The good resulting from peaceable and lasting firmness corresponds to the immense good qualities of the earth.

Symbolism.—The double trigramme of the earth—"the earth over earth"—indicates its characteristic good qualities—to produce, support and maintain all things. The wise man, in accordance with this, maintains and upholds all beings by his good qualities.

Note.—This chapter is one of the rare cases in which we find placed together words having the same sound but different meanings, yet not without a relation to the principal idea. The first Commentary fully explains how the female animal is symbolic of the earth.


According to the TSO-CHUEN *Tchso Kong*, an. xii., § 8, the yellow robe signifies the qualities necessary for obtaining high offices and their insignia, that is gorgeous dresses.

* The ancient Chinese believed the heaven to be round and the earth square.

† More correctly a yellow under-garment, representing the earth which lies below and is yellow.

‡ These two terms *k'ien* and *kuen* form the usual characters for heaven and earth.

§ A divinatory phrase. This sentence serves as a conclusion to the two first *kuas*, and is by no means out of place.

Kua III. ;  ; *Tchun and t'un.*

1.—*Tchun*: Bud, shoot.* Growth, activity; to become great, to advance.
2. Difficulty; stoppage in advancement.

1ST TEXT.—*Tchun*: the beginning of development, but not secured, or accomplished; stoppage. By activity success is secured in all that we may do.

2d TEXT.—I. To establish one's self lastingly,† one must keep himself firm and upright. (To maintain power) it is good to constitute vassal princes. Though one encounter difficulties, the will must always be attached to duty. If, even when raised up, one is condescending for the necessities of the little, one will secure the strong attachment of the people. (*Com. II.*)

2. (a) *Tchun* is as if stopped by difficulties, like a warrior whose horse goes back. (A yoked horse which wishes to back.)

(b) A stoppage in advancement, like a yoked horse which backs, causes a plentiful shedding of tears. (*App.*)

3. This is like a young girl whom a ravisher and robber wishes to marry. She should refuse firmly. (If she does so) she can, even after 10 years, still be married and become a mother.

Com. II.—All this refers to "difficulties." A return of prosperity is indicated by a solid equipage and by the birth of a child after 10 years.

4. If she is asked in marriage according to the rules, let her go; this will be well and advantageous to her. It is just like a stopped carriage which resumes its journey.

5. In its development, if the sap of the buds expands moderately, it is lucky; if too much, the growth will be (soon) arrested.

Com. II.—The same occurs, too, when the expansion comes too early.

Or.: A hindrance to development: if it be small it may soon cease; if great, the result will be unhappy. (*Com. App.*)

6. When the game pursued escapes into a deep forest, the wise man prefers giving it up to exposing himself to danger. If he continues the pursuit, he will repent of it: he will be reduced to extremities. (*Com. II.*)

Symbolism.—"Thunder under the cloud"‡ signifies troubles and difficulties. The wise man arranges matters as circumstances seem to require. (*Com. II.*)


Com. I.—The two first *Kuas* have shown separately the two principles; now begin their mixing and difficulties. It is activity under these difficulties which leads to success. When heaven sends trouble and darkness, it is good to constitute vassal princes and not to give one's self up to rest and a (false) security. (This seems to have been added as a justification

* Life just beginning; an undeveloped bud; difficulty. *Com. Yih-king hoi.*

† *Or.*: when we progress, we become great with difficulty (*Com. II.*). This means a matter which is commenced,—a state just beginning. *T'un* has reference to all this. *Com. puàn huan.*, to advance with difficulty.

‡ Here, and in all the symbolisms that follow, the question is regarding the meaning of the trigrams.

of the creation of fiefs; and the sentences of this chapter are placed in some disorder.)

Kua IV., ; Meng.

I.—*Meng*: A rough and ignorant soul; a child; a being not well moulded.

1st TEXT.—In order that a rough soul may become developed, it is not I (the master) who have to seek the young man, but he who has to seek me. The augur, when consulted once, gives his reply: if they make him search twice or thrice for it, he disdains further answer (*i.e.* if they do not believe the first augury).

2d TEXT.—1. To dispel ignorance and roughness, punishment must be used. Warnings and punishments should be used in order to remove all cause for future regrets. (In order to teach submission to the law of correction. *Com.* II.)

2. It is a good thing to devote one's attention to the ignorant (*meng*), to help and to protect a young girl: thus will youth be able to triumph over its own imperfections (*meng*). (The son must support the family. Thus the strong and the feeble help one another. *Com.* II.)

3. When you take a wife, do not consider her fortune.* The man who marries without having learned self-control, will not be happy. Do not take a wife who is not inclined to obey. *Com.* II.


4. The ignorant man (*meng*), poor and abandoned by all, is unhappy.

5. The want of polish (*meng*) may be lucky for a young man (by compelling him to become submissive).† When he is submissive with humility. *Com.* II.

6. To correct roughness (*meng*), it is not good to be tyrannical, but to use severe means in a suitable manner (to prevent its becoming tyranny). Thus the superior and the inferior are in concord. *Com.* II.

Com. I.—The ignorant make progress when they are made to advance at a fitting time. It is the office of the wise to instruct them and make them good.

Symbolism.—A mountain over a spring issuing from a valley—the emblem of a superior man, resolute and cultivating his good qualities.

Kua V.; ; Su.

I. Enforced stoppage; an obstacle; resistance to injurious forces; firmness in danger.

1st TEXT.—The upright and firm man will achieve a brilliant success, will strengthen himself, and bring (his work) to a happy completion. He will know how to conquer difficulties. (Literally, the great river, by breaking obstacles, etc.)

* *Or*, perhaps, Do not marry a woman who looks only for fortune in her future bridegroom,—which seems to agree better with the fundamental idea of *Meng*.

† This may be only a simple repetition of the words *Tong meng*, with the augural sign of a lucky lot.

2d TEXT.*—1. Obstacle, firmness in a distant country. With tact, perseverance and firmness, one will come out of it without injury. (The wise man) does not desire to break difficulties with violence; he unerringly follows principles. (Com. II.)

2. An obstacle (*Su*) on a reef, on a sandbank, or an island blocking the way, one can overcome with a little trouble. (*Siao yeu yuen* generally means evil designs.)

3. Stoppage, *danger* in marshy borderlands. If robbers come up, they will seize (those thus stopped). (External danger; with prudence and circumspection, one will not perish.)

4. *Danger*, in the blood, in coming out of a cave (of being slain by robbers).


5. *Danger* at feasts,—a favourable result, if one uses moderation. (*Ngān-i-tai-chī*.) Banquets will have a favourable issue, if temperance be attended to. (Com. II. *Medium tenere beati*; the necessity of moderation in pleasures.)

6. The *danger* which one incurs who has entered a cave; if he unexpectedly meets some men, even three, and treats them with regard, luck will follow. (Com. II. Although the position is not pleasant, there will be no great harm.)

Note.—This paragraph is interpolated: the first phrase is like No. 4, and the 2d (“If he unexpectedly,” etc.,) belongs to a later symbolism, inspired by the sight of the 3 full lines of the lower trigram, which are taken for the 3 hosts.

Symbolism.—Com. I. *Su* means, Uprightness in the face of danger; immoveable firmness not allowing itself to be overcome or surprised, the righteousness of which is never weakened or exhausted. He who on account of his dignity holds the place of heaven should maintain justice and faithfulness to duty: thus he will be able to overcome difficulties in whatever he undertakes. (*Ap.*)

Com. II.—*Su* is made up of the trigram “cloud” above the trigram “heaven,” signifying clouds rising in the heaven. So the wise man tastes joy and pleasure.

Kua VI. ;  ; *Song*.

I.—*Song*: Appeal to the Prince; a lawsuit; public affairs. (*App.*)

1st TEXT.—The upright man will prevent them; even when carried out with fear and prudence, their end is fatal, even if the middle be favourable. One may succeed in accosting the great, but will not get through the great difficulties (around him).

Com. I.—A *law-suit* should not be urged to the utmost. One will not overcome all difficulties, and must fall into an abyss. The wise man places above all things the just mean, and uprightiness.

* All these paragraphs contain examples of the use of the word *Su*, danger, difficulty—*dangers* of various kinds gradually increasing. The 6th shows both a difficulty and the manner of behaving under it. (*App.*)

2d TEXT.—1. Desisting (from a *Law-suit*) undertaken* will end happily, even though some rumour (regarding it) may have got abroad. If the suit, notwithstanding discussion, is not continued, the affair will be cleared up.
Com. II.

2. If he who desists from a *suit* returns home and keeps the matter secret from his neighbours, he will suffer no molestation on account of it.

If the little contend with the great, evils will come as if invited (led in by the hand). *Com. II.*

3. (a) He who practises the virtues of the ancients will prosper.

(b) Even if complete success does not attend application to public affairs, some at least may be achieved.†—These two things are lucky.
Com. II.


4. He who loses a *suit* should amend his ways, return to righteousness, and regain his peace of mind. He will thus be happily strengthened.

5. In a *suit*, the beginning (only) is pleasant. It leads to quarrels, etc. (*App.*) *Or*: It will be lucky if one holds to what is just.

6. Though one succeed in public affairs‡ and obtain honourable distinction§ at Court, this may be taken away thrice.—We can never be sure that a success is final. *Com.*

Symbolism.—1. Power above and Danger below (for the little) represent a law-suit.

2. "Heaven above water" forms this *Kua*, Danger. The wise man in undertaking a matter considers it thoroughly before beginning.

Kua VII. ;  ; *Sze*.

I.—*Sze*: Chief; troops, an army; people, a crowd.

1st TEXT.—The experienced chief is lucky and makes no mistakes.

Com. I.—*Sze* means the people whose happiness proceeds from firmness and justice, by which also one can wield power over the people. By doing thus, the strong man gains his end; exposed to the danger of warlike expeditions, he will be able to conquer (ravage) the world. The people follow him, and he is (ever) successful. How can sorrow betide him?

2d TEXT.—1. An *army* making war according to the rules will be successful. *Or*, Let an army make war according to rules, otherwise evil will befall it. (*App.*) *Com.* If it violates the laws of justice or of the military art, it will meet an unhappy fate.

2. If (the *king*) is in the midst of his troops, all will go well (and) without mistakes. He should repeat his orders three times to make sure that he has been understood.

3. It will be fatal, if the Chief is like a corpse on a car.|| His subordinates should follow and obey him without making any mistakes.

* *Song*, according to *Tchu-hi*, means a suit instituted but not yet terminated.

† *Or*: such application does not allow of perfection in virtues.

‡ *Or*: gain a lawsuit.

§ A wide girdle,—a mark of dignity.

|| Personating a dead man. Cf. *Tchit-shi*: to occupy a place without doing its duties.


Or. The *army* should halt and retreat as required, in order to avoid mistakes.

4. If the *army* is in a country full of heavy game, it will be good to hunt and take it (for its sustenance).*

5. The *Royal Prince* should lead the army, and keep himself in its midst. If the juniors (who help him) are negligent and cowardly, there will be mistakes and failure.†

6. A *great prince*, having received a heavenly mission, will successfully create a powerful state and firmly establish his own dynasty. A common man cannot serve this purpose.

Symbolism.—"Water under the earth, in the earth." In accordance with this figure, the great man preserves the people (as the water does the products of the soil), and guides the education of the masses. These are various meanings of the word *Sze*. Prof. de Lacouperie's translation needs no remark as he strikes out the greater part of the words: it is a mere indulgence of fancy.

Kua VIII. ;  ; *P'i*.‡

I.—*P'i*: *Union*, harmony ; alliance, assistance.

1ST TEXT.—*Union* is an excellent thing, a lucky beginning which will be perfected without fail. If concord be not secured, great evils will follow.

Com. I.—*P'i* means concord, aid ; the little following and helping (the great) with submission. If concord does not result when the great man holds his place, the moral law is at an end.

2d TEXT.—1. *Union* with a sincere man is easy. The upright man, a friend to union, is (full of this spirit) as an earthen vessel full of fruits. Ever increasing advantages will accrue to him.

2. If the spirit of *union* proceeds from the heart, it will have every success. One will not fail by one's own fault. *Com.* II.

3. *Union* with the wicked is a source of evils. *Com.* II.

4. *Union* with outsiders is lucky. *Com.* It is good to unite with the wise, to follow great men.

5. *Perfect union.* The king while hunting makes three drives, each time allowing the game to escape § and the people take no notice (of its having fled out of the park), because they know that the king did it purposely from good-nature.—This proves that the king has well educated and moulded his people. *Com.* II.

* *Or.*, for exercise. In China, the chase is a military exercise, undertaken as a preparation for campaigns.


† Cf. the *Sing-li-t'ing-i*, in the concluding treatise.

‡ Prof. de Lacouperie translates this *to break* ; and to prove the correctness of his translation he even explains *pi fu yeh* as meaning cracked earthenware : these three words really mean *to aid*, *to second*.

§ The game was kept in enclosed parks. One side was opened to let the animals escape from the hunters. Knowing this, the people allow them to escape. According to the *Li-ki*, iii., v. 2, § 24, the Emperor acts thus in order that the people, in their turn, may have some game to hunt.

6. A *union* without a head is an evil thing : nothing good can come of it.

Symbolism.—"Water above the earth" represents concord, as the water penetrates the earth and unites with it, leaving no chinks. Animated by this spirit the ancient kings consolidated their States and brought vassal princes into union with them.

Kua IX. ;  ; *Siao tchu*.

I.—*Siao-tchu* : Little instruction ; education ; correction ; stoppage.

1st TEXT.—Instruction, education but little developed, is like a great cloud without rain coming from western countries (promising but not accomplishing good things).

Com. I.—The people are instructed when goodness is joined to power, and both great and small agree among themselves. With firmness and goodness in the one and submission in the others, power obtains its end, and useful purposes are carried out. (The figure of the first text represents prosperity as a rising cloud not yet widely spread.)

2d TEXT.*—1. The *correction* of our nature† is made by the law of reason ; it is without fault ; it is a source of happiness. (*App.*)

2. To exhort, to guide to this *correction* is an excellent work. (This is the just mean which cannot fail of its own fault. *Com. II.*)

3. Like a car of which the wheels have fallen off (which cannot go), so the husband and wife who, turning away their eyes from each other (do not live in harmony) will not be able to secure their house. (3d meaning. Cf. *Com. II.*)

4. With the sincere man, the blood gushes warmly. (Good feelings spring vigorously.) Respect is shown. (Superiors unite with him in opinion. *App.*)

5. The upright and sincere man gains to himself the others and communicates his possessions to his neighbours. *Com. II.* He is not rich for himself alone.


6. As a shower of rain refreshes everything, so virtue by encouragement becomes perfect. A woman, even if accomplished, may be too excitable and exacting, like the moon on the point of being full. The wise man should *correct* defects and faults, when any vice exists. (Effects of *Tchu*. *Com. II.*) (*App.*)

Symbolism.—"Wind blowing over the heaven," with an unsubstantial energy,—such is defective instruction. But the great and wise man causes virtue to shine and be admired.

Note.—The only subject of this section, understood thus and according to the Commentaries, is the correction of faults, and the renewing of nature. Women, even the best, have some faults which require correction.

* Here *Tchu* is taken in the sense of education, correction.

† Nature is originally good. The passions to which we yield pervert it ; it must be corrected and brought back to its original state.

Kua X. ;  ; *Li*.

I. *Li*: Walking upon; conduct; action; following a road.

1st TEXT.—The man who can tread on a tiger's tail without causing him to roar,* will be successful. (Comp. *pa hū señ*.)

2d TEXT.—1. He whose *conduct* is upright goes on without committing a fault. Upright and pure conduct alone should be approved.

2. He who *follows the path* of (good) morals, treads on easy and level ground. The peaceable and retiring man strengthens himself and has luck. Holding to the mean, he does not fall into disorder. *Com. II.*

3. The one-eyed man can still see, and the one-legged still walk, though but ill.† In this state of bodily imperfection if he *treads* on a tiger's tail ‡ (makes a false step), he will be bitten, and evil will result. Even a soldier may become a great prince if he follows the good path.—He will succeed if he has an energetic will. *Com. II. (App.)*


4. Even if one has to *tread* on a tiger's tail (to encounter great difficulties), by acting with caution and prudence, the final issue of the enterprise will be fortunate. The end will be gained. *Com. II. (App.)*

5. By *walking* with firmness great and solid progress will be made forward.—If the situation be carefully observed as it should. *Com. II.*

6. If one keep his eyes open on his own conduct (*li*) and pay attention to prognostics, his doings, taken all together, will be particularly lucky.—As to chiefs, there will be occasion for high praise. *Com. II.*

Symbolism.—"Heaven above stagnant water," means weakness, mildness, walking submissively under power, joy answering power. It is the just and temperate man holding the supreme dignity, free from fault, glorious and brilliant. The great and wise man distinguishes between the high and the low, and gives certain satisfaction to the desires of the people.

Note.—The whole of this deals with maxims regarding the rules of conduct. The six sentences moreover give cases of the application of various meanings of *Li*.

Kua XI. ;  ; *T'ai*.

I.—*T'ai*: Union; penetration; liberality; generosity.

1st TEXT.—The small go to the great, the great to the little; hence results a happy development of affairs. (Matter seeks power; the earth, the heaven; the small, the great.) (*App.*) Cf. 30, l. 7, and foll.

Com. I.—When this reciprocal penetration is at work, the heaven and the earth are in harmony, and all beings are produced. The small and the great are in accord, and their purposes and ends are identical.

2. The lower trigram represents the active, and the upper the passive

* This represents the utmost ability and tact: an instance of the use of the word *Li*.

† One cannot walk with him. *Com. II.*

‡ A peculiar expression denoting an encounter with great difficulties, being in a delicate situation, full of dangers.

principle. That is a figure of constructive power, of the great ; this, of submission, of receptiveness and of the small, of common men. The active penetrates the passive principle. The way of the great is elevated ; that of the small is silent and full of sorrow.

2d TEXT.—1. (A symbol of union) : If we pull up plants whose roots are interwoven (they come up several together,—thus *union* multiplies strength. *App.*)

2. If we endure the roughness of others (for the sake of continuing united) ; if being separated* we do not forget those who have remained behind ; if we treat our equals in a friendly manner (*pih*), we will, by such *union*, maintain ourselves with glory in the way of the (just) middle. (*App.*)

3. Without a level surface there can be no slope, and without a going forth there can be no return. †

Uprightness and living without a fault are difficult ; but let us not regret being honest ; we shall have happiness even in the enjoyment of the pleasures of the senses.

4. He who is fluctuating and unstable in his uprightness will not gain over his neighbours by his riches, and he will not become deserving of confidence solely because he has been warned (union impeded by defects. *App.*)

5. *Ti-y*, giving his young sister in marriage, ‡ secured prosperity and a singular success : (the union of spouses).—*Com. II.* He secured the realization of his desires by remaining just.

6. When the ramparts of a city fall into the mud, in vain will it (a city without defence) make use of arms to delay its fate.—*Com. II.* So the order which should reign in it becomes disturbed.

Symbolism.—"Earth above heaven." *T'ai* expresses the relationship and the reciprocal permeation of heaven and earth. The prince, by his power, completes the regular action of heaven and earth ; and he also sustains his people by aiding and assisting their conveniences (? needs).

Note.—This section develops, by means of examples, the idea of permeation, relationship, mutual help and union.

* Literally : having crossed the river, *hō*.

† An expression for reciprocal relationships, of the alliance and necessary union of the two principles and of human beings.

‡ *Ti-y* is stated to have been the last king but one of the *Shang-yin* (1191). He ordained that Imperial princesses marrying grandees of less rank should forfeit their princely grade. He thus ensured their submission to their husbands and good harmony in their households. (See *T'ong tao tang yih-king*, fol. 37.)

(*To be continued.*)