

## THE YIH-KING.

TRANSLATED BY THE RIGHT REVEREND MONSEIGNEUR  
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Kua XII. ;  ; P'i.

I.—P'i: 1. Opposition, closing ; 2. Injury, wickedness ; 3. Blame ; 4. A negative exclamation.

1st TEXT.—The wicked man does not succeed ; the wise prospers ; the great goes, the little comes to him. (Instances of opposition.)

Com. I.—P'i signifies a wicked man. When P'i (the wicked) reigns, the heaven and earth are without any relationship ; beings are not produced. When the high and the low are estranged, the empire is badly governed.

2d TEXT.—I. Plants whose roots are interlaced cannot be plucked up except together. †—Com. II. This regards princes.

2. If by patience and perseverance ‡ even the common man becomes successful, shall not the superior man ? (4th sense of P'i).—He will not cause trouble to the people. Com. II. (*App.*)

3. Patience leads to advancement.—But it is not becoming to advance in dignity, solely because one bears patiently with opposition and iniquity. Com. II.

4. When one has in his favour the decree of heaven, he will certainly be successful. The fields put in order prosper (in spite of opposition, etc.). Desires will be accomplished. Com. II.

5. *Heū-p'i* §. By making wicked opposition cease, the superior man will prosper ; his friends will be as if surrounded by luxuriant branches of laurel. The happiness of a superior man lies in exercising an office with justice and suitable regard. (*App.*)

6. *King-p'i* || ; to destroy, overturn obstacles and injurious things. Thus joy and satisfaction are made to follow. First pain, then pleasure. How can obstacles continue when they are made to cease by being overthrown ? Com. II.

*Symbolism.*—"Heaven above earth": the position of the trigrams indicates the path of the small rising and of the great descending.

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

† This expresses the resistance offered by the interlaced roots : the sentence is the same as the first of the 2d Text of Kua XI.

‡ Or, by receiving assurances.


§ *Also* : He incurs the shame of wickedness who wishes to do harm, though he may not succeed.

|| A popular saying.

The obstacle to the relation between the heaven and the earth constitute *P'i*. The wise man avoids difficulties. The wise are not proud because of their emoluments, (but in that) they continue (to practise) virtues in their hearts.

*Notes.*—The two sentences 3 and 4 in the 2d Text are merely continuations of the 2d sentence, from which they have been detached solely to make up the number 6.

We have in this section an instance of an obstacle in sentence 1, the means of conquering it in sentences 2, 3 and 4, and three expressions, in sentences 2, 5 and 6, where the word *P'i* is used.

Kua XIII. ;  ; *T'ōng*.

I.—*T'ōng* : Union ; harmony.

1st TEXT.—When the men of a country live in concord it prospers and overcomes the greatest difficulties.\* The wise man will easily attain perfection. (*App.*)

*Com. I.*—We see here an effect of the action of heaven. Power combined with ability and understanding, and observant of justice. So the superior man is good and just, and sees into the idea of all that exists under heaven. Thus union reigns.

2d TEXT.—1. The man disposed to *concord* (*t'ōng*) will be without regrets at home. If he even quit it—(remaining such†)—he will incur no blame. *Com. II.* (Effects of domestic union.)

2. The even-hearted man (if he goes about) among his own people will have cause to repent. (He will not preserve this evenness.) *Com. II.* This is the road to sorrow.

3. (Means of preserving *union*.) To conceal one's arms, while yet remaining vigilant ; to ascend the high land and not to put them aside for a long time (*literally* 3 years). Always to act peaceably. *Com. II.* (*App.*)

4. Having gone up into his castle, one is secure from attacks. *Com. II.* Even under difficulties, he returns to justice ; he retires into his fortress when right no longer reigns. (*App.*)

5. *Union* causes joy to succeed tears. Great armies meet peaceably. The man of concord places above all things moderation and justice. Even his enemies come back to him in the spirit of peace. *Com. II.*

6. The man disposed to concord and having a constant heart will be without sorrow in the suburbs (at the sacrifice?).


*Symbolism.*—“Fire under heaven” forms this Kua. Goodness, attaining to dignities, preserving moderation and keeping in accord with heaven constitutes *T'ōng Jin*. By them the wise man understands the nature of things and comprehends the harmonic whole (*shan y erh tchi t'ōng*). “The fire lights up heaven, makes it known.”

*Note.*—Dr. Legge had already perceived that Concord was the subject-

\* *Ship ta tchuen* = *ship nān*.

† This regards conduct both in and out of one's house.

matter of this chapter, without, however, giving any sense to its heading, *t'ōng*. According to Prof. de Lacouperie *T'ōng Jīn* is a troglodyte. Respect for his memory prevents any remark on this explanation.

Kua XIV. ;  ; *T'a*.

I.—*T'a* : Great, grandeur, to become great, development.

1st TEXT.—Greatness, a beginning (already) advanced.

*Com. I.*—True greatness is goodness in possession of honours ; the great observing the (just) mean ; both little and great living in harmony. Power and firmness, with ability and knowledge constitute its virtue. It is in harmony with the heaven ; works in due time ; prospers greatly. (*App.*)

2d TEXT.—1. The truly great man has no relations with the wicked, and though he encounter great difficulties he will commit no faults.

2. (The advantages of material greatness.) What is conveyed in a great (*t'a*) chariot will arrive safe in whatever direction it go. (*Com. II.* What is placed in it will sustain no injury.)

3. (Greatness is the lot of the Kongs only.) They alone can give suitable gifts to the Son of Heaven. An inferior man\* cannot. The common man will wound the Son of Heaven, if he thinks of making him a gift.

4. The great man makes no mistake about what does not concern him,—is not his right. (*Com. II.* He distinguishes clearly between them.)

5. The great man uses all sincerity in his relations ; majestic and grave, he is happy ; he expresses his thoughts sincerely. (*Com. II.* What he says is believed ; even should he change his mind, all have confidence in his wisdom.)

6. He receives help from heaven ; everything turns to his advantage.

*Symbolism.*—This Kua represents “Fire above Heaven.” Thus the superior man represses evil, diffuses good, and in everything conforms himself to the decree of heaven.

*Note.*—This chapter indicates the qualities and advantages of a great man,—sentences 1, 3, 4 and 5 referring to moral and 2 and 6 to material greatness. The last, however, may be adduced only for the sake of comparison.

Kua XV. ;  ; *K'ien*. †

I.—*K'ien* : Respect, condescension, good-will, modesty.

1st TEXT.—When this virtue increases greatly in a wise man, he will have a happy lot.

*Com. I.*—The rule of the heaven is to pour downwards its favours and to cause light to shine : that of the earth, to push upwards its activity. The way of the heaven is to despoil the arrogant and to heap favours on the

\* *Siao* = little, opposed to *t'a* = great.

† The whole text more than sufficiently proves that this word in the original was *K'ien* = modest, respectful, and not *Kien* = to reunite, as Prof. de Lacouperie believed.

humble : that of the earth is to overturn the luck of the proud and to cause the humble to superabound. The spirits cast down the proud and favour the humble. The way of man is to hate the proud and to love the humble. Modesty, when in honour, shines brilliantly ; when lowered, it prevaricates not. This is the supreme end of the wise man.

2d TEXT.—1. When the wise man is respectful he will come happily out of difficulties. (*Com. II.* Self-abasement is the way to maintain one's self.)

2. Respect manifesting itself outwardly\* produces the happiest effect,—(*Com. II.* When it is firmly founded in the inmost heart.) (*App.*)

3. The wise man who is diligent and respectful will be fortunate to the end. (*Com. II.* All will submit themselves to him.)


4. It is always advantageous to advance in respect and modesty. (*Com. II.* And not to exceed the due measure of moderation.)

5. Even without riches a man will be loved and helped by his fellow-citizens† if he shows respect and good-will. But with those who are not submissive,‡ it is good to use force and even arms. (*App.*)

6. If goodness openly shown (is not understood), one should then set his troops in motion and chastise the towns and states.§ (*Com. II.* If kindness does not succeed.) (*App.*)

*Symbolism.*—This hexagram represents “Earth above a Mountain.” Thus the superior man diminishes what is excessive, increases what is wanting, and, arranging everything in due proportion, establishes peace and diffuses his favours.

*Note.*—Respect, deference towards everyone, modesty are fundamental virtues according to Chinese moralists. This chapter states their laws, their measure and advantages, and the cases when it is necessary to act with severity.

Kua XVI. ;  ; Yü.

I.—Yü : 1. Dignity, majesty ; 2. ease, satisfaction, enjoyment.

1st TEXT.—Dignity will advantageously establish feudal chiefs and conduct armies. (A prince full of dignity will succeed therein.)

*Com. I.*—Mighty power which makes its wishes triumph as they should and acts with condescension has true majesty. Its condescension is like that of the heaven and of the earth : it acts like them. How can he who possesses it fail to establish his vassals on a solid base and to guide his troops ? The heaven and the earth act with condescension. Thus the sun and the moon fail not in their journey, nor are the four seasons disturbed in their course. So acts the great and wise man ; thus his laws and punishments are just and the people submit to them. Noble dignity is indeed a great thing !

\* (*Com.*—far and wide.)

† *Com.*—*Fuh fí erh nêng í khí lín.*

‡ See *Com.*

§ This is a mere continuation of the 5th Sentence, separated for the purpose of forming six paragraphs.

2d TEXT.—1. A dignity showing itself to be noisy, (*or*, a noisy enjoyment, 2d sense) is a fatal thing. (*Com.* II. \* The will becomes exhausted.) (*App.*)

2. Power resting on a rock will speedily attain a happy success. (*App.*)


3. If anyone cast covetous eyes on enjoyments and linger (in them) he will have to repent of it. (*App.*)

4. Undoubtedly, through dignity are acquired greatness and much good. Numerous and eager friends will protect (it). (*Com.* II. Desires will be accomplished perfectly.)

5. Pleasure is a chronic illness which becomes continual and increases, even though one may not die of it. (*App.*)

6. If he who is given up to enjoyments amends himself completely,\* he will escape the evils which are their consequences. (*Com.* II. If he goes on, the thing cannot last.) (*App.*)

*Symbolism.*—This Kua is formed of “Thunder issuing with noise from the Earth.” The ancients based their music upon it and honoured virtue. They offered their adoration to *Shang-ti*, and made libations to their ancestors.

Kua XVII. ;  ; *Sūi*.

1. *Sūi*: Respect, submission, conformity with what should be ; 2. Complaisance ; 3. Fidelity to duty ; 4. Consequently, in this case.

1st TEXT.—This virtue enables one to pass happily through the four stages of existence† without failure or mistake. The strong bearing with the weak, activity amid enjoyment constitute *Sūi*.

*Com.* I.—Its success is great ; through it the world gets all things in due time (*sūi shí*). Exceedingly great is the importance of acting in conformity (*sūi*) with the needs of different times.

2d TEXT.—1. A magistrate correcting faults which may have been committed will be happy. In his relations with men he will acquire great merits abroad through his good conduct.

2. Should he frequent the company of young men and neglect the old (and wise), he does not deserve that anyone should hold relations with him. (*App.*)

3. Should he do the reverse, *in that case*, (4th sense of *sūi*) he will attain to good and to the position he desires ; he will remain firm and upright ; (his thoughts will be withdrawn from all baseness).

4. What is obtained by (blamable) yielding (and not for one's own merits) is a fatal acquisition. By being sincerely upright and persisting in the way of truth great merits are acquired. (*Com.* II. What sorrow can one (then) fear ?)


5. Upright conduct, holding always to what is good will bring success. (*Com.* II. Thus will it be with the man in office who is always careful of the (just) mean.)

\* *Com.*—Sheng = *neng p'ü kuoh*.

† See Kua I.

6. When the bond of attachment and submission (among the subjects) is strong, the King can offer sacrifices on the mountains of the west. He can hold communication with the spirits; the union between men and spirits is then perfect.\* (*Com.* Sacrifices then become accepted.) (*App.*)

*Symbolism.*—This hexagram is formed of “Thunder under stagnant Water.” The wise man, on the approach of darkness (whether of the night or of a storm), goes home with tranquillity and remains at rest.†

Kua XVIII. ;  ; Kú.

I.—Kú : Deliberation, embarrassment, trouble, care.

1st TEXT.—Deliberation produces and develops (good; by it) the world remains in good order. It gives triumph over difficulties. We should deliberate three days before acting, and again three days afterwards (on the consequences). (*App.*)

*Com. I.*—If we deliberate wisely, the world will be well governed. In entering on any affair we should deliberate three days before and three days after.

2d TEXT.—1. The chief thought, (Kú) of a careful father is that he has a son. If he thinks maturely of this, he will commit no fault. (*Com. II.* Difficulties will end for him in a happy solution, if he considers everything with care.)

2. That of a mother is the fear of not being perfectly just. (*Com. II. I.e., of not keeping the (just) mean.*) (*App.*)

3. There will never be any great fault to regret or any great reproach to undergo. (*Com. II. And this till the end.*)

4. Should he show a fatal indulgence (for the faults of his son) and fear to trouble him (with his remonstrances)‡ he will regret it. (*App.*)

5. A diligent father, careful for the perfecting of his child, will merit praise§ (by his virtues. *Com. II.*)

6. Disinclination to serve the sovereign or the princes proceeds from too much care for one's own affairs and from wishing to attend to nothing but them. Such views should be moderated. (*App.*)

*Symbolism.*—Here we have “Wind under a Mountain.” It represents the strong above, the weak below; submission in the one, uprightness with firmness in the other. Thus the great should encourage the people and develop all virtues.


*Note.*—All this refers to Kú = cares, thought, offices.

\* This concord, in the eyes of the ancient Chinese, was the perfection of the social condition. Compare *Siao-hio*, p. 40, of my translation.

† Compare *Siao-hio*, p. 139 of my translation.

‡ The son who sees his father committing faults is bound to admonish him respectfully and to persist in such remonstrances. Compare my *Shiao-hio*, p. 109.

§ The text says just the reverse. It requires, however, to be altered; for, as the commentaries prove, a negative has evidently been dropped. The 3d sentence should be joined to the 2d, and the 5th to the 1st.

Kua XIX. ;  ; *Lin*.

I.—*Lin*: Authority ; superintendence ; office.

1st TEXT.—This is the source of all good. The exercise of authority will not exist 8 months without differences.

*Com. I.*—A firm authority increases little by little. By goodness and condescension it will maintain the (just) mean, and fulfil its duties. By firmness and uprightness it will achieve great success : this is the way of the heaven. After 8 months, some evil may supervene, but it will not be lasting (if one is wise).

2d TEXT.—1. Authority acting in consonance with (general) concord is a source of certain success. (*Com. II.* It will assuredly attain its end.)

2. If it proceeds thus, advantages will certainly result from it.\*

3. To delight in power for itself† is without any other advantage or pleasure. By rejecting this vain feeling, authority will be exercised happily.


4. The supreme authority should be without any weakness. (*Com. II.* Exercised in a suitable way.)

5. For a great prince to know well how to exercise authority is both necessary and a happy thing. (*Com. II.* The prince should follow the way of the (just) mean.)

6. An authority which is generous and sincere is a source of happiness without any shadow (cause of sorrow). (*Com. II.* These dispositions should be preserved in the heart.)

*Symbolism.*—“The Earth above stagnant Waters.” The wise man instructs without relaxation ; he forms and protects the people without fixing (for this) any limits whatever.

*Note.*—All this indicates the conditions for the happy and successful exercise of authority, the qualities of princes, *etc.*

Kua XX. ;  ; *Kwên*.

I.—*Kwên*: To behold, to contemplate ; a look ; 2. External appearance, deportment ; 3. Gravity, dignity.

1st TEXT.—Deportment, gravity (as of one) who is purified and prepared to offer sacrifice, and does not make the offering ;‡ he is full of uprightness, of severe dignity.

*Com. I.*—(Id.) His superiors look up to him and form themselves on his model. By considering the spiritual way of the heaven and the seasons (succeeding each other) unchangeably, the holy man conforms himself (to their action) and conclusively establishes his teaching.

\* A repetition of No. 1, to fill up the number 6.

† The Commentary explains the word by *shuo* (149, 7).

‡ Does not stir. *Com.* To sacrifice by offering liquids and food. Prof. de Lacouperie saw in *Kwên* the name of a prince and made the whole into a ballad. I am unable to adopt this idea or to accept the interpretations which it would make necessary. There is not the least ground for such an assumption. To maintain his position, he had to strike out the greater part of the words and make untenable hypotheses.

2d TEXT.—(Uses of the various meanings of *Kwên*): 1. A young lad who is gazing; the deportment of a young boy; not blameworthy in a common man; deserving blame in a *Kiun-tze*, (a wise man in high position). *Com. II.*—(This is the way of the common man.) (*App.*)

2. To observe, to peep from a door that is ajar, is good for a female. But it may bring shame.\* (*Com. II.* To look at a woman out of an open door.) (*App.*)

3. To consider one's own life (for the directing of) one's actions (*literally*, one's goings and comings). (*Com. II.* In order not to lose the right way.)

4. To come and contemplate the majesty of the empire,† to be the happy guest of the sovereign. (*Com. II.* (It is said of) an illustrious guest.)

5. To consider one's own life.‡ By this the *Kiun-tze* becomes irapproachable. (*Com. II.* To consider the people.)

6. To consider his own life; the *Kiun-tze* is thus without reproach.

*Symbolism.*—"The Wind blowing over the Earth." The ancient kings observed (the characteristics) of places and peoples that they might establish their ordinances. The great man, an attentive observer, (represented by the trigram of the Wind), stands on a high place; the man of good-will and a condescending disposition (represented by the trigram of the Earth), stands in the middle, to inspect and contemplate the world. (*Com. I.*, at the beginning.)

Kua XXI. ;  ; *Shih hok.*

I.—*Shih-hok*: 1. Babbling that is cutting and wicked; 2. *hok*: to bite, to chew.

1st TEXT.—If such wicked talk increase, it will be well to use punishment.

*Com. I.*—*Shih* means to bite. *Shih hok* means having something between the teeth, which prevents the closing of the mouth: hence "an obstacle," "a rebellion."

2d TEXT.—I. If the wicked babbler has his feet secured in the stocks and his toes cut off, it will prevent evils. (*Com. II.* If he cannot go about, *puh hing.*) (*App.*)

2. If they bite his flesh (with pincers) and cut off his nose, it will be well. (*Com. II.* Violence should be used.) (*App.*)

3. To wish to take a bite from a piece of dry meat and to find poison

\* Here the meaning may be a woman who watches her husband or peeps through curiosity. I think, however, by comparing the text with *Com. II.*, that we should omit *li* from the text and read: "To look at a woman from a half-open door; *Com.* This is shameful in a husband."

† An expression reserved for expressing the visit of a feudal chief to the sovereign.

‡ Sentences 3, 5, and 6 are almost identical: in the last the pronoun *Khi* takes the place of *ngo*. The last editor, in remoulding the text was obliged to multiply the paragraphs for the sake of the number six. Sentences 5 and 6 should, therefore, be omitted. The greater part of the translations of Prof. de Lacouperie are unfortunately impossible. I shall be obliged to prove this at the end of my work.



therein is a small evil if one does nothing deserving of blame; (*i.e.* To meet difficulties and sufferings and to be decried are less evils than are blameworthy deeds.)


4. Should he who gnaws bones in order to eat the dry meat adhering to them (*a labor improbus*) succeed in a law suit (he will obtain the prize—good luck); his difficulties will turn to his advantage; he will become great, and will be firmly established with luck. (*App.*)

5. He will acquire pure gold; his perfecting will be increased; he will not fail; he will obtain a suitable reward.\*

6. To bear the *Cangue*, and to have the ears cut off, is not this a terrible punishment? But (the wicked calumniator) hears (these threats) yet does not understand. (*Com. II. App.*)

*Symbolism.*—"Thunder and Lightning" form this *Kua*. The ancient kings, by the threat of punishments firmly established the laws. The strong and the weak having their several places and acting with intelligence are represented by thunder and lightning, united and shining together. The weak are below, and tend towards the lofty.†

*Note.*—Sentences, 1, 2, and 6 brand wicked calumniators. Sentences 3, 4, and 5 are connected with the subject by the use of the word "to bite."

Kua XXII. ;  ; *Pi*.

I.—*Pi*: 1. Glory, ray, to adorn; 2. To exercise, to render strong. (*App.*)

1st TEXT.—Glory, even when exceedingly increased, is seldom lasting, whatever one may do. (Glory and fortune are not lasting things.)

*Com. I.*—Skill and intellect constitute the beauty and glory of man. It is in accord with the order of heaven that we should consider the change of the seasons. It is in accord with the beautiful in man, that we form and perfect the world.

2d TEXT.—1. One strengthens and adorns his feet by leaving his chariot and going a-foot (as an act of virtue). *Com. Kang teh.* (*App.*)

2. (Another sense of the word *pi*). To adorn, to arrange the beard, to set it in order, to make it pretty and shining. A representation of the beautiful disposition of virtue. (*App.*)

3. What is in good order (*pi*), and internally well arranged will continually have a happy development, nor will it undergo any ill. (*App.*)

4. Beautiful (*pi*), simple as a white griffin, the young girl will not fear a ravisher, a robber. (*Com. II.* But will remain without stain.)

5. The light (*pi*) which adorns the heights of the mountains and hills is, in the beginning—at dawn, small as a roll of yellow silk, but it ends in diffusing light and gladness. (A figure of the dawn as the beginning of happiness.)

\* A mere continuation of sentence 4, for the sake of the number, as sentence 6 is, for the same reason, of sentence 1.

† There follows (in the book) this prognostication which is quite out of place: "Though this be not the place, one may advantageously begin a law-suit." Compare 1st Text. The interpolator takes *li* in a different sense from that in the text.

6. The white ray (*Pi*) is complete and perfect (not excessive in anything). It returns to the root of light and it has no special colour. (*Com. II.* This means a chief who succeeds in his designs.) (This is the fundamental and essential light, without special colour or indication.)

*Symbolism.*—"Fire under a Mountain." The wise man makes all his principles shine forth; but he does not believe that he can settle all discussions.

*Note.*—In this section we have various instances of the uses of the word *Pi*, and its different meanings.

Kua XXIII. ;  ; *Poh*.

I.—*Poh*: To oppress, to overturn, to treat harshly.

1st TEXT.—Harsh treatment succeeds in nothing.

*Com. I.*—*Poh* means to overturn, to beat down. The little\* (sometimes) overturn the strong; the common man becomes great. People give way before him, but they seek to stop him. Considering the form of this Kua, the wise man pays special attention to the successive increase and decrease of beings,—to their fulness and despoliation (*literally*, emptiness), like the movements of the heaven, (as the winter succeeding summer,—the night the day, etc.).

2d TEXT.—1. *Poh*. To overturn, to cause one's bed to fall by breaking one of its legs and thus undoing it (fatal consequences). It represents the great, the prince who injures himself by impoverishing and weakening his people. (*Com.* This phrase and those that follow are figurative expressions used in allegories, and denoting material and moral ruin. *App.*)

2. To overturn a bed by breaking its frame: ruin, a destructive effect. One who ruins himself by losing his helpers,—a king, his ministers,—a great man, his friends and dependants: (a proverbial saying). (*Com. II.* He will be without companions.) This means ruin extending itself and gaining the upper hand. (*App.*)

3. To overturn, to make a thing fall, without regrettable consequences. This occurs when one does it lawfully and for good reasons.† That is because it concerns both the great and the little (*Or*, those who are abandoned (by all). *Com. II.*)


4. To overturn one's bed and tear off one's skin—to injure one's self, sure ruin, a near calamity. (*Com. II.* Continuation of the consequences of it:—by overturning his bed one injures himself. (*App.*))

5. The prince, through bestowing favour on the people of the palace (*literally*, people strung together like fishes) will, with certainty, obtain (great) advantages. (A maxim opposed to that in sentence 3. *App.*)

*Note.*—I think that here a figurative and symbolical element must be admitted; and we should consider this hexagram as the representation of a prince (—the upper whole line), above his officers ranged in two rows like


\* Represented by the mountain weighing on the great earth.

† When, for instance, one overturns cabals, tyrants, etc.

dried fish.  It should, therefore, be translated: "having officers like strung fish." Then the word would be *P'o* = people of the palace.

6. A fruit too large to be eaten—(a good obtained which is wasted). The wise and superior man conquers the earth. (*Or*, "acquires a chariot," the people who carry him on their arms.) The low and common man causes the fall (*poh*) of even his own residence (—the fruit already formed which he cannot eat. *App.*) [This is a proverbial phrase inserted here because it contains the word *poh* = overturn, as occurs also in the preceding sentences 1, 2, 3, and 4.] (*Com.* II. He will never be able to make use of it.)

*Symbolism.*—"A Mountain weighing on the Earth,"—the figure of oppression. It is also the great strengthening the weak, for the safety of their own estate. (When the dependants are in safety, they work in peace and make the domain prosperous.)

Kua XXIV. ;  ; *Fu*.

I.—*Fu* : Repairing, correction, amendment, return to the original state.

1st TEXT.—If in one's relations and acts one give no offence, friends will come, and one will not fail. If one *corrects* his conduct or his daily acts for 7 days, afterwards one will succeed in all that one undertakes.

*Com.* I.—To *correct* one's self is a happy thing if one resolutely amend one's self. It will happen to one as mentioned in the text, if one acts with condescension and submission to the rules. To correct one's self, as has been said, is the manner of acting of the heaven. One will succeed. Power and stability will increase. Do we not see in this the heart of the heaven and of the earth?

2d TEXT.—1. He who *amends* promptly, who repents without (making) resistance will be specially blessed. (*Or*. Prompt amendment, repentance without opposition, are supremely lucky. (*Com.* II. If one amends and reforms one's self.) (*App.*)

2. To renounce evil and to *amend* one's self is an excellent thing. (*Com.* II. Thus one yields to virtue.) (*App.*)

3. Strong and persistent *amendment*, even in the midst of difficulties, will escape all evil. (*Com.* II. By following (what is) right.)

4. He alone who follows the way of the just mean knows how to *restore* his nature. (*Com.* II. He follows right reason.)

5. A generous *amendment* is without regret. (*Com.* II. is regulated according to the just mean.)

6. Self-deception, a mistake regarding one's own *correction* is a great evil, a cause of disasters. The Chief of the Army, in such a case, will suffer a great defeat and will cause his king (such) evils as 10 years will not suffice entirely to repair. (*Com.* II. This is contrary to the rules which should be followed by a Prince.) (*App.*)

*Symbolism.*—"The Earth above Thunder." The ancient kings, on the

day of the solstice,\* used to close the frontiers. Merchants and travellers could no longer pass; the Princes could not inspect their regions. This was a kind of rest,—of forced inaction, like that of the thunder enclosed and kept under the earth, in the hexagram. Hence the quotation.

Kua XXV.; ; *Wu Wāng.*

I.—*Wu Wāng*: Without blame, irreproachable, honest.

1st TEXT.—Irreproachable conduct, absence of misconduct, not failing in uprightness, *etc.* If one is not upright and just, evils will occur, everything will turn out without profit, whatever one may do.

*Com. I.*—By uprightness, one prospers greatly. This is the order of heaven. He who is not just will be unhappy, will succeed in nothing. What is the result of uprightness? What act of the blameless man will not heaven help by its order?

2d TEXT.—1. When the conduct is irreproachable, every proceeding is lucky. (*App.*)

2. One gathers without labour; one reaps without having sown; all succeeds whatever one does (when one is honest). [The first sentence continued.] (*App.*)

3. He whose conduct is perfect may, nevertheless, meet some undeserved evil; like an (innocent) ox that is yoked: its conductor drags it along, the people of the neighbourhood ill-treat it. (*App.*)

4. Good conduct (alone) prospers without any reverse. (*Com. II.* It will have an assured prosperity.)

5. The honest man when sick needs no medicine to be content. He is so by the testimony of his conscience. (*Com. II.* He should not try it.)

6. If the acts of an honest man bring on evils, there will no longer be any advantage from anything. (*Com. II.* His acts sometimes produce the evil of exhaustion.†) (*App.*)

*Symbolism.*—“Thunder rolling under heaven.” Everything is right by nature. The ancient kings, therefore, in their efforts, acted in conformity with the seasons, for the welfare of their people. *Com. II.* The strong man in a high position—(the trigram of heaven) dominates everything. By vigorous action he solidly establishes all; he observes the [just] mean; he is what he should be. *Com. I.*

Kua XXVI.; ; *Tá tchu.*

I.—*Tá tchu*: 1. Great maintenance; 2. to tame, to conduct.

1st TEXT.—A great and good maintenance confirms and perfects. If one does not ruin (eat up) his house, it will be well: he will go through difficulties happily. (*App.*)

\* According to Dr. Legge. Or, “Only on this day, the 7th,”—which seems rather improbable. The matter is still uncertain.

† Through fatigue.

*Com. I.*—The great maintenance signifies the strong man strengthening his uprightness and justice, diffusing a brilliant light, daily renewing his virtues. Powerful and elevated, he sets wisdom above all things; he can establish himself firmly in an extreme uprightness. He maintains wisdom above all things. He corresponds to the ordinance of heaven.

2d TEXT.—1. When some calamity supervenes, it is good to halt (to overcome one's self), to yield to circumstances, and on no account to employ force. *Com. II.* (*App.*)

2. (As, for instance, when) a car loses the leather which *maintains* it in its place (straight). (*App.*)


3. He who travels with well-maintained horses will issue happily out of difficulties. If he daily exercises himself in driving and fighting, everything will succeed for him. (The result of a good education.) (*App.*)

4. The yoke, the board carried by a young ox is of most happy use (to *tame* it and accustom it to labour: 2d sense). (*App.*)

5. When a boar is gelded and tamed, its tusks are not dangerous and rather become useful implements. To extract the teeth of a boar is to deprive the wicked of the means of injuring. (*App.*)

6. How vast is the way of heaven! It is, indeed, immense to traverse! (*Com. II.* An allusion to the form of the hexagram, which represents a mountain above heaven: it refers to the expression *tchu kih.* *Com.*)

*Symbolism.*—"A mountain in the heaven" (the heaven in the midst). The wise man, understanding all things, first discusses, then acts, in order thus to maintain his virtue.

Kua XXVII. ;  ;  $\bar{Y}$ .

I.— $\bar{Y}$ . 1. To preserve, to entertain, to sustain; 2. chin, the sides of the mouth; 3. profound.

1st TEXT.—Entertainment succeeds happily. It is necessary to examine carefully how one should entertain. One should himself seek what is good for his mouth. (*Or*, "this begins by seeking," etc.)

*Com. I.*—Preserving one's uprightness is the source of happiness. One should examine what he should maintain and what is to maintain him. Heaven and earth preserve everything; the holy man preserves wisdom in order, by it, to reach all peoples.\* Great opportunity attends entertainment. (*App.*)

2d TEXT.—(*i.e.* It is very necessary.) Leaving your wonderful turtle [one of the four kinds of supernatural beings†], you watch me eating (moving the chin‡: 2d sense). [A phrase devoted to expressing the neglect of a higher good, in order to attach one's self to material good.] This is bad. The heavenly turtle, which shows the future, cannot be eaten; hence it is neglected. (*App.*)

In the sense of *to nourish*, to do all to maintain strength and health.

\* To make them equally wise.

† The apparitions of heavenly animals indicate the will of heaven and the future. They are, besides the turtle, the unicorn, the dragon and the phoenix.

‡ A figure of the desire to eat, to enjoy material success. Neglecting the heavenly beings you think solely of pleasure, you yield to desire: *tong yu yuk.*

2. To seek only one's own preservation is to violate the moral laws. To seek it on the heights is to go [to meet] evil and unhappiness. These two expressions are meant for those who become parasites to the little and the great.\* (*App.*)


3. He who carefully seeks nourishment may succeed (*i*) †; the tiger advancing step by step and gazing fixedly ‡ succeeds in its desires. (*App.*)

4. If one violates the rules, § even when one is on the way of prosperity he will not succeed definitively amid great difficulties.

5. He who violates the laws of uprightness will certainly fall. In ten years he will have done nothing that will be advantageous to him (*literally*, may he do nothing). *Com. II.* He will encounter great obstacles. (*App.*)

6. To cheer one with a suitable (*Com.*) maintenance is an excellent thing; it will succeed advantageously (by application). *Com. II.* From it one will secure universal approbation. (*App.*)

*Symbolism.*—"A mountain above thunder" (a figure of one who represses his desires and restrains his inclinations). The wise man watches likewise his words and is moderate in the use of food.

Kua XXVIII. ;  ; *Tá kuoh.*

I.—*Tá kuoh*: 1. Great excess; defect; failure; 2. to traverse, to pass through.

1st TEXT.—Defective greatness. A feeble support which, by strengthening one's self in every way, may become useful. (A deficiency may be repaired.)

*Com. I.*—Defective greatness, a column that is weak both at top and bottom. Defective force amid weak and quiet persons, if it seeks in acting to give satisfaction, may become strong and may prosper in all things. Greatness, when excessive or defective, is [equally] a fatal thing.

2d TEXT.—1. This may have two meanings: (*a*) "to rest on reeds" is a great defect; they yield and give no support: (*App.*);—(*b*) it is wrong to make use of white *mao* for an offering, in order to put a thing like a mat upon it. || The white *mao* represents purity and uprightness: *kist tche*. *Com.* This, according to the Commentary, represents excessive precaution. *Kwéh hu, wéi shin* ¶ : 1st sense).

2. [Other examples of things surpassing the usual]. An old and perishing willow which pushes forth buds,—an old man who marries a young woman.

3. A beam or pillar which is too weak is bad\*\* : (it cannot give support), (a great defect).

4. A lofty and strong column is good; one that is the reverse is dangerous : (the contrary of the preceding sentence). (*App.*)

\* Or rather for those who lower themselves too much or who look too high.

† Either for himself or for others. *Com. II.* Thus the great man diffuses glory.

‡ With prudence and circumspection.

§ An allusion and sequence of sentence 1.

|| Instead of simply scratching the earth and levelling it,—an excess of precaution.

¶ In measure and prudence.


\*\* See 1st Text.

5. An old willow producing a flower, an old woman marrying a man who is still young, though not to be blamed, cannot be praised. (*Com.*) The flower of the old willow cannot last; the spouse of the old woman may get tired of her. (Occurrences beyond the usual.)

6. When crossing a stream, to go in up to the top of the head is a dangerous thing (yet it may not be at all blameworthy, if done to help another; according to the Commentary: 3d *sense*). (*App.*) Failing strength.

*Symbolism.*—"A marsh covering the trees." The wise man, in the presence of a vicious power, remains alone without fear, and flies from the world without regret.

*Note.*—We have here a collection of proverbial expressions, many of which are connected with the form of the Kua. Strictly speaking this may, in fact, represent a beam injured above and below, and consequently very defective. We see here, once more, that the division into 6 sentences is quite arbitrary. The 3d is simply a repetition of the text; and the 2d and 5th are identical.

Kua XXIX. ;  ; *K'an*.

I.—*K'an*: Danger, a precipice, a cavern;—*Tsa K'an*, to incur great risks; to expose one's self to danger for another.

1st TEXT.—Uprightness and a faithful and devoted heart will succeed; their deeds gain glory, by perseverance in spite of danger. (*App.*)

*Com. I.*—*Tsa k'an* means a great danger. Water, overflowing but not filling everything (the form of the Kua), represents dangers incurred without losing constant fidelity. The devoted heart succeeds; when power guards the [just] mean, all that one does is good and meritorious. The heaven has its dangers, which one cannot overcome; the earth has hers, in mountains, rivers, and ravines. Kings and princes regulate the dangerous thing so as to safeguard their states. The moment of danger is a very serious thing!

2d TEXT.—1. To incur danger, as by entering a cavern in a dangerous defile, is a fearful thing.—When one loses his way.

2. Amid dangerous rocks, if one knows how to moderate his feelings, he may escape happily. *Com. II.* By observing moderation. (*App.*)

3. If in everything and everywhere one encounters nothing but danger and peril, and obstacles are all around, to enter a dangerous cavern is an expedient no longer of service. There will be no possible help in it. (*App.*)

4. But if the danger is not insuperable, if the cavern in which one finds himself is not full of water and one can even level the ground, he will issue thence without fault.—Misery will not ensue. (*App.*)

5. (Sacrifice to be offered in time of danger.) Everything is done with simplicity; a vessel of spirits, a basket of grains, while the assistants have nothing but earthen vessels:—restraining one's self thus and persevering in one's virtue, it will end happily.\* (*App.*) (Means of escaping dangers.)

\* The *Tcheou-li*, prescribes for such a case, a very slight sacrifice.

6. The danger of one who is tied, fettered with triple bonds, shut up in a dungeon, and cannot for a long time succeed in delivering himself: an unhappy lot! Such is he who loses the way of wisdom.

*Symbolism.*—"Widespread water" (water repeated twice). The wise man, constant in virtue, acts virtuously and applies himself to teaching. He diffuses his benefits like the water.

Kua XXX. ;  ; *Li*.

I.—*Li*: Brightness, shining, pretty appearance, success.

1st TEXT.—Beauty, "pretty appearance," develops and perfects itself, as in the rearing of a domestic animal (which, being well cared for, is fat, beautiful and sleek).

*Com. I.*—*Li* means majestic brightness. The sun and moon shine in the heaven; the grains and plants, on the earth. A double glory shines in all that is right and just, and transforms everything that exists here below, by perfecting it.

2d TEXT.—1. When one engages in self-correction, and does this with diligent care, he will avoid all blame.\* *Com. II.* If one tries to avoid every fault. (*App.*)

2. The most beautiful brilliancy is that of the yellow. *Com. II.* This is the colour which holds the mean between all the others.

3. When the sun's splendour is declining, it no longer inspires joy but sadness (*literally*, Music is no longer made by means of earthly instruments or by singing,—there is only the sighing of the aged). Everything shows failure and the regret which it causes. (*Com.*) *Com. II.* The splendour of the sun cannot last always. (*App.*)

4. The light of fire appears suddenly; it burns, kills, destroys, beats down; it cannot be borne. (*App.*)

5 and 6. When the prince goes on an expedition, tears are shed and sighs heaved. (And this ought to be, because) he goes to chastise rebels and evil-doers.† In his brilliant exploits he crushes the heads (of chiefs) and seizes robbers with their accomplices. Thus he incurs no blame.—This is an illustration of the power and glory of kings and princes. (*Com.*) *Com. II.* Such expeditions have for their end the re-establishment of order and justice.

*Symbolism.*—"The light of the sun" repeated twice, above and below. The great man thus makes his [good] qualities shine more and more in the four regions.

\* Good conduct is generally qualified as *ming*, shining, brilliant. This shining conduct is the subject of sentences 1, 5 and 6.

† In the earlier days of the Chinese Empire, as the newly subjugated people were continually rebelling, the Chinese sovereign had some expedition to make, every spring, to subdue the rebels. This had become quite the rule.

(*To be continued.*)