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Thomas McClatchie

								
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1 - THE KHĚEN DIAGRAM.



KhĚen possesses Origin, Luxuriance, Benefit and Completion.

Wǎn Wang says; How great is KhĚen the Origin of all things! He is the Beginning of the generation of all things, and is the entire Heaven.—When his clouds move the rain falls, and the various species of things put forth their forms. He fully illustrates the terminations and commencements of all things ; (observes) the six thrones (i.e. strokes) each completed according to its season ; and at the proper time, he rides upon the six Dragons and ascends the heavens This KhĚen Taou changing and transmuting, each thing obtains its own perfect nature and term of existence, by which it preserves its separate entity in the midst of the One Whole. This is the beneficial completion of all things. (KhĚen) coming forth before all other things, the whole world enjoys peace.

Chow Kung says; Heaven revolves without cessation, and the Model Man in imitation of him is indefatigable without cessation.

Confucius says ; *Yuen* is the growth of Goodness ; *Hǎng* is the accumulation of Excellence ; *Le* is the harmony of Rectitude ; and *Ching* is the Root of all matters. The Model Man is the embodiment of Benevolence, by which quality he is fully able to cherish the people; by the accumulation of Excellence he attains perfect accord with Decorum ; in bestowing benefit on all things, he fully harmonizes with Rectitude; and being firmly tenacious of correct principles, he becomes the very root from which matters spring. The Model Man is actuated by this fourfold *virtus*, and hence it is said that KhĚen (Heaven or the Sage) possesses Yuen, Hǎng, Le, and Ching.

Khêen being the Origin of all things, refers to all things commencing and advancing to luxuriance. Le and Ching refer to the nature and disposition of things. Khêen the Beginning (of all things), has the power of bestowing rich benefits upon the world; we cannot state the means by which these benefits are conferred, and yet, how great are they !—How great is Khêen ! He is Hard, and is unceasing (in his revolutions), he is the undeflected due Medium, and the unmixed and most subtile Ether. The six strokes when excited to action thoroughly manifest his nature. When he rides upon these six Dragons (i.e. strokes) to ascend the Heavens, the clouds move, the rain descends, and the whole world enjoys prosperity.

1. First-Nine. (Represents) the Dragon hidden in the abyss of waters; he is therefore inactive.

The Dragon being inactive when in the abyss of waters, means that this subtile ether is below.

First-Nine says that the Dragon when in the abyss of waters is inactive ; what is the meaning of this? Confucius says that the *virtus* of the Dragon is then hidden; he has not yet changed with the age, nor established his reputation, and being concealed from the world he experiences no regret. He does not regret that his *virtus* is invisible. When joyous, he acts out his delight, and when sad, he restrains his sorrow. To preserve steadfastly against the possibility of eradication is (the idea represented by) the Dragon in the abyss of waters.

The Dragon being inactive when in the abyss of waters, means that he occupies a low position.

The Dragon being immersed in the waters and therefore inactive means that this subtile Ether is hidden in the abyss (of chaos).

The Model Man uses this (Diagram) to perfect his virtue and to regulate his conduct, which may be seen by his daily actions, The expression immersed in the waters (as applied to the Model Man), means, that he is hidden and not manifested (to the world), and his line of conduct is not effected ; it is at such times that the Model Man is inactive.

2. Second-Nine. Is the Dragon appearing on dry land, and (prognosticates that) benefit may now be derived from consulting with the Great Man.

The Dragon appearing on the dry land, means that his *virtus* extends throughout the world.

Second-Nine says that the Dragon is now seen on the dry land and (hence) benefit arises from the manifestation of the Great Man; what is the meaning of this? Confucius says ; The *virtus* of the Dragon has now attained the undeflected due Medium ; his ordinary statements are reliable, and his ordinary actions are carefully performed. He guards against depravity, and preserves his perfect sincerity ; he reforms the age without boasting ; his *virtus* is universal and transmutes. This statement of the Yih King refers to the *virtus* of the Prince.

The Dragon appearing on the dry land imports loss of opportunity.

When the Dragon appears on the dry land, then the world is adorned with every excellence.

The Model Man learns in order to accumulate knowledge ; he interrogates in order to discriminate; he enlarges his mind by storing up knowledge ; and practises what he knows by benevolence. (It is thus that) the statement of the Yih King that when the Dragon is manifested on the dry land, benefit is derived from meeting with the Great Man, refers to the virtues of the Prince.

3. Third-Nine. This Model Man is now most firm throughout his entire day, and in the evening he is solicitously careful ; hence no dissatisfaction arises even (when he is placed) in dangerous circumstances.

Throughout the entire day being most firm, refers to the successive goings and returnings of Taou.

Three-Nine says, The Model Man is most firm throughout his entire day, and in the evening he is solicitously careful: hence no dissatisfaction ensues even (when he is placed) in a dangerous position ; what is the meaning of this ? Confucius says; The Model Man advances in Virtue and regulates his conduct. He is faithful and reliable, and by this means advances in virtue. By regulating his speech he establishes his perfect sincerity; and thus confirms his virtuous conduct. Knowing the source of matters he commences from that point, and thus his knowledge is minute ; while understanding the perfect accomplishment of matters, he perfects them accordingly, and this preserves his rectitude intact. It is thus that he occupies the highest position without haughtiness, and the lowest without dejection ; and hence he is most firm, and is solicitously anxious for the welfare of the age in which he lives. Even in circumstances involving danger he stands faultless.

Being firm throughout the day, refers to action.

Being most firm throughout the day implies taking advantage of every opportunity,

The Third-Nine (stroke) is doubly Hard, and is not in the due Medium; it is not in the Heaven above nor is it on the dry land beneath (represented by the second stroke) ; hence (being a position of danger, it represents the Model Man as) most firm, and anxious for the welfare of the age in which he lives, and thus although he may be placed in a position of danger, yet he stands blameless.

4. Fourth-Nine. Even should he hover like a bird over the abyss, yet no detriment ensues.

Hovering over the abyss of waters, implies his (Khëen's) capability of advancing without detriment.

Four-Nine says, Even should he hover like a bird over the abyss, yet no detriment ensues; what is the meaning of this ? Confucius says; He is not exclusively confined to an upper or lower position, and is not in error in Occupying either, He does not exclusively either advance or retire, and he does not separate from his Kind in either case, (Thus) the Model Man, progressing in virtue and regulating his conduct, awaits a favourable opportunity for action ; and hence he escapes (giving or receiving) dissatisfaction.

Hovering like a bird over the abyss of waters, implies, making trial of his powers.

Moverins over the abyss of waters implies that the *Khëen Taou* is changing (*i.e.* rising up to take his place on high).

The Fourth-Nine (stroke) is also Hard and is not in due Medium; above, it is not in Heaven ; below, it is not on the dry land and in the centre, it is not in Man ; therefore the position is an undetermined one, that is to say doubt is implied ; and hence (the Model Man acts with caution in order to be) faultless.

5. Fifth-Nine. (Represents) this flying Dragon as being now in Heaven. Benefit now results from meeting with the Great Man.

The Flying Dragon being in Heaven means the Great Man (beginning) to create.

Five-Nine says, The flying Dragon is now in Heaven and benefit results from meeting with the Great Man ; what is the meaning of this ? Confucius says ; When sounds accord, then there is harmony ; when Minds accord, then the wishes coincide, Water flows in moist places ; fire approaches dry places ; the clouds follow the Dragon, and the winds the Tiger ; so, when the Sage acts, then the myriad of things observe him. Those things which derive their origin from Heaven (Sun, Moon and Stars) belong to the upper world, and those which derive their origin from Earth (Mountains, Rivers, &c.) belong to the lower world, and thus each follows its kind.

The flying Dragon being in Heaven, implies being enthroned on high and ruling.

The flying Dragon being in Heaven means; that he is enthroned in the *virtus* of Heaven.

The *virtus* of the Great Man coincides with that of Heaven and Earth his brightness coincides with that of the Sun and Moon ; his regularity, with that of the Four Seasons ; and his good and bad luck with the Demon and the God. When he precedes Heaven (the Kosmos) Heaven does not rebel against him, and when he follows Heaven, he observes Heaven's seasons. As Heaven then, does not rebels against him, how much less can Men or the Demon-Gods do so !

6. Sixth-Nine. The Dragon is now enthroned on high, and experiences regret.

The Dragon enthroned on high experiencing regret, means that fulness cannot last for ever.

Sixth-Nine says, The Dragon being now enthroned on high experiences regret ; what is the meaning of this ? Confucius says ; Honourable, yet occupying no position of power ; exalted, yet having no subjects ; the virtuous man being stationed in an inferior position and receiving no assistance ; this is to experience regret in moving forward.

The Dragon being enthroned on high and experiencing regret, implies the approach of extreme calamity.

The Dragon being enthroned on high experiencing regret, means, that together with the times (*i.e.* Kalpa) he has reached his extreme limit (of manifestation).

Enthroned on high implies consciousness of advancing but not of receding ; of preservation but not of destruction ; of success, but not of failure. Is it the Sage alone (who understands

these things) ? Assuredly it is the Sage alone who understands advancing and receding, preservation and destruction, and who never loses his perfect undeflectedness.

7. In divining with the entire Nine, if the host of Dragons are without any other chief, that is lucky.

Using the Nine (*i.e.*, this Diagram) means that there can be no priority in the *virtus* of Heaven.

Using this Nine (Diagram) of Khëen the Origin of all things, the whole world may be governed.

2 - THE KHWĀN DIAGRAM.



Khwān possesses Origin and Luxuriance ; the Benefit she confers consists, in the Completion of the (disposition of the) Mare. In whichever direction the Model Man now moves, if he takes the precedence he is stultified, but if he follows others he is successful. (This Diagram) presides over Benefit. Going towards the Southwest (under this Diagram), friends will be made, but going towards the North-east, they will be lost. Tranquilly persevering in moral rectitude brings good luck.

Wān Wang says ; How supreme is Khwān, the Origin of all things ! The myriad of things are generated by her, and she is the obedient helpmate_of Heaven. Khwān is the spacious Receptacle of all things ; her *virtus* is equally infinite (with that of Khēen or Heaven) ; her capacity for containing things is wondrously vast; and she causes the various species of things to flourish abundantly. The Mare belongs to the same class as the | Earth (*i.e.* the *Yin* or Female class of things), and walks on the Earth without limit. In benefiting and bringing to completion, she (Khwān) is soft and submissive. This is also the character of the Model Man. Taking precedence is stupid (under this Diagram), because correct principle is sacrificed, while submissively following (others) is a compliance With ordinary custom. Obtaining friends at the South-west, means moving amongst one's own class; while losing them at the North: east, implies the felicity attained in the end (*i.e.* by returning to the South-west and rejoining them) The good luck consequent upon tranquilly preserving moral rectitude to the end is as infinite as Earth herself.

Chow Kung says; Khwān is the generative part of Earth. By this (Diagram) the Model Man strengthens his *virtus* in storing up things (in his mind),

Confucius says; Khwān is extremely Soft and in motion becomes Hard; she is extremely still (at rest)

and her *virtus* is regular (in generating things). Following and obtaining a lord she enjoys customary benefits. Enclosing the myriad of things she splendidly transmutes them. How sulimissive is Khwān ! She is the helpmate of Heaven, and acts in proper season.

1. First-Six. represents treading upon hoar frost, which shows that hard ice is at hand.

Chow Kung says ; (The statement) treading on hoar frost shows that hard ice is at hand, refers to the *Yin* (coarser Air) beginning to coagulate, which, according to its nature, gradually produces hard ice.

When virtuous families abound, then there must exist an exuberance of happiness; but when vicious families abound, then there must exist an exuberance of calamity. Such crimes as the Minister assassinating the Sovereign, or the son assassinating his father are not planned in a day and a night, but are matured by degrees ; and, the existence of the intention to commit the crime is not speedily discerned, Hence the statement in the Yih King that when we tread upon hoarfrost the hard ice is at hand inculcates dutiful caution.

2. Second-Six. Uprightness and regularity being great, there is no benefit which may not be attained by the unpractised (under this stroke).

Chow Kung says; The motion of this Second-Six (stroke) is characterized by uprightiness and squareness. Bestowing every benefit upon the unpractised, shows the liberal nature of Earth.

“Straight” means undeflected, and “square” means rectitude; by respect, the Model Man preserves internal undeflectedness, and by rectitude, outward regularity of conduct. When respect and rectitude rule, then virtue is not fatherless (*i.e.* without a source); and when there exists very great uprightiness and regularity of conduct, then even the unpractised enjoy every benefit, and there exists no hesitation with regard to action.

3. Third-Six. Possessing excellence, moral rectitude should be preserved ; if in engaging in princely matters no claim to personal merit is set up, the desired end may be attained.

Chow Kung says ; Possessing excellence moral rectitude should be preserved, means that it must be developed according to opportunity. Engaging in the business of the Prince, implies most extensive Knowledge.

Although the *Yin* (the grosser Air, or female Principle, Khwān) has the capacity of enclosing all things, yet when engaging in princely matters, she dares not appropriate merit to herself. This is the nature of Earth, of wives, and of Ministers. Earth's nature is, not to claim to herself the merit of accomplishing any thing, but, on behalf of another (*i.e.* Heaven) to bring all things to perfection.

4. Fourth-Six. Represents being enclosed in a bag, a position to which neither blame nor merit attaches.

Chow Kung says ; Enclosed in a bag and free from blame, implies exercising caution and

hence receiving no injury.

When Heaven and Earth change and transmute, grass and trees luxuriate; and, when Heaven and Earth are shut up (in Chaos), then the virtuous man is hidden, Hence the statement of the Yih King, that being enclosed in a bag is a position to which neither merit nor demerit attaches, is intended to inculcate strict watchfulness.

5. Fifth-Six. Represents Yellow garments, and is exceedingly lucky.

Chow Kung says; Yellow garments being exceedingly lucky implies the due Medium being attained in adornment. (Yellow is considered to be the due Medium colour).

The yellow centre (*i.e.* Mind) in the Model Man is pervaded by Fate, Although enthroned in undeflectedness it yet dwells in the whole body. This excellent *virtus* is in his centre (Mind) and pervades his members, manifesting itself in his daily avocations, and it is the perfection of excellence.

6. Sixth-Six. Represents the (male and female) Dragon striving together in the wilderness ; their blood azure (the colour of Khëen or Heaven) and yellow (the colour of Khwān or Earth).

Chow: Kung says; The (male and female) Dragon striving together in the wilderness, implies that their nature has arrived at completion (as this stroke completes the Diagram).

When the Yin (Inferior, or Female Principle, Kwān) attains an equality with the Yang (Superior, or Male Principle, Khëen) then they must strive together. Because she (*i.e.* Khwān) would be disquieted if not paired with the Yang (*i.e.* Khëen) therefore she is designated a (she) Dragon. Also, as she never leaves her species, hence she is called the blood (which belongs to the *Yin* class). Azure and Yellow are the colours of Heaven and Earth ; Heaven is Azure and Earth is Yellow.

7. In-the use of the six (strokes) the benefit of everlasting completion is attained.

Chow Kung says ; Everlasting completion being attained in the use of these six (strokes), implies a great consummation being reached.

3 - The *Thun* Diagram.



The Thun Diagram embraces 'Origin, Luxuriance, Benefit, and Completion. Do not advance hurriedly in any direction ; to establish the second order of nobility (under this Diagram), is beneficial.

Wǎn Wang says, that the Thun Diagram represents the Hard and the Soft (Air) beginning to have sexual intercourse, and bringing forth with suffering — Motion in the midst of danger (is followed by) great luxuriance and perfect completion — Thunder and rain now appear in great abundance ; Heaven's revolutions are still obscured ; the second order of nobility should be established; but no peace ensues.

Chow Kung says, that Thun is clouds (☵) and thunder (☳); by it the Model Man arranges all things in order.

1. First-Nine. Represents progressing with difficulty ; benefit depends upon perfect completion ; to establish the second order of nobility is now beneficial.

Chow Kung says; Although progression is now difficult, yet, the inclination to the practice of undeflectedness exists ; by the honourable stooping to the lowly (the hearts of) the people are gained.

2. Second-Six. Represents the difficulty of progression ; like riding on a horse which is stationary in the ranks ; when there is no hindrance (lit. rebels), the female seeks her mate; girls who are chaste will not marry, but in ten years (*i.e.* when every obstacle is removed) they may do so.

Chow Kung says ; The difficulty (of progression) in the Second-Six, arises from the Soft (female Principle) riding upon the Hard (male Principle) ; marrying in ten years, means their returning to their accustomed position (*i.e.* the male ruling over the female).

3. Third-Six. Represents hunting the deer without the park keeper, and merely entering within the forest. The intelligence of the Model Man leads him to avoid this, for, if he advances disgrace follows.

Chow Kung says; Hunting the Deer without a park keeper (as guide), implies eagerness in following the prey (and is dangerous). The Model Man avoids this, for if he advances extreme disgrace will result.

4. Fourth-Six. Represents riding on a horse which is stationary in the ranks ; seeking marriage ; advancing (although difficult) is now lucky, and is attended with every benefit.

Chow Kung says; Seeking and advancing; imply intelligence.

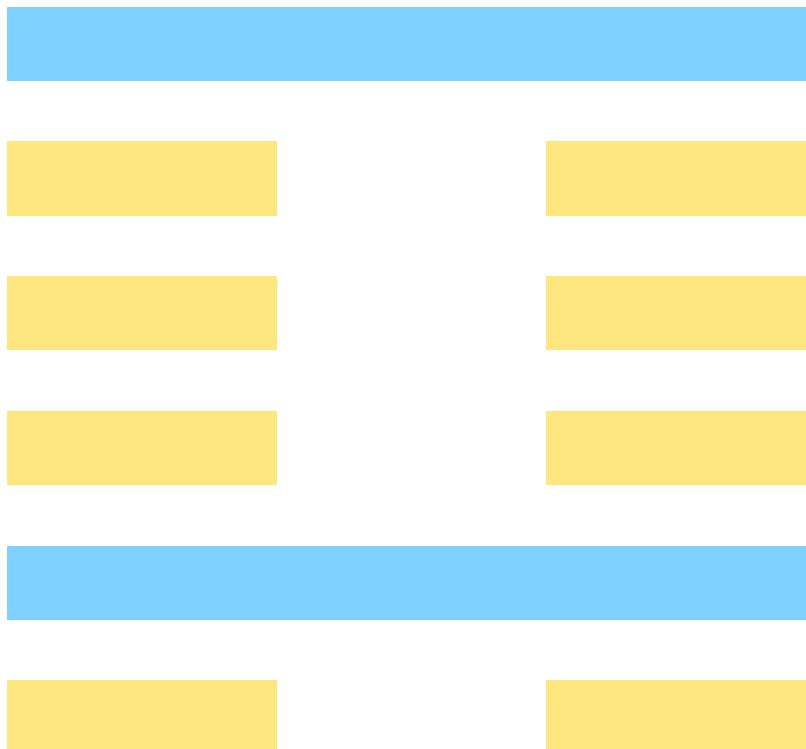
5. Fifth-Nine. Nourishing dews are withheld (under this stroke); the completion of small matters will end luckily, but the completion of great: matters will end unluckily.

Chow Kung says; When nourishing dews are withheld the rain is not plentiful.

6. Sixth-Six. Is riding upon a horse which is stationary in the ranks ; and, shedding tears of blood.

Chow Kung says; How can he be long-lived who sheds tears of blood ?

4 - THE *Mung* DIAGRAM.



Mung embraces Luxuriance. It does not imply the teacher seceing the pupil, but the pupil seeking the teacher. The first divination will be instructive; but, frequently repeated, it causes annoyance ; and that which causes annoyance ceases to be instructive. Benefit will result if moral principle be retained.

Wău Wang says; The Mung Diagram is formed by a fathomless abyss of waters (☵) beneath Mountains (☶). An abyss and stoppage is implied by it— Mung embraces Luxuriance, causing this luxuriance to take place in due season. My not going to seek the pupil, but the pupil coming to seek me implies correspondence of inclination, The divination (by this Diagram) being at first instructive, is, because the Hard has attained the due Medium. (The divination) becoming annoying from frequent repetition and thus ceasing to be instructive, implies that the pupil is annoyed, To educate youth in undeflected principles is the meritorious work of the Sage.

Chow Kung says: Mung is a spring flowing out beneath Mountains. By it the Model Man decides how to act and nourishes virtue.

1. First-Six, Represents enlightening the dull, Inflicting punishments is now beneficial; but, casting away all fetters and manacles and setting: (delinquents) free brings disgrace.

Chow Kung says ; It is beneficial to inflict punishments, in order that the laws may be

vindicated.

2. Second-Nine, Represents the instruction of the dull and is lucky. To marry now is also lucky; and sons may perform family duties.

Chow Kung says; Sons may now perform family duties as the Hard and the Soft are associated together.

3. Third-six. It is useless to marry a wife now; if a rich man should present himself; she will not protect her person from him, No benefit whatever (can be enjoyed under this stroke).

Chow Kung says; Useless to marry a wife now, implies that (if you did so) her conduct would be lawless.

4. Fourth-Six. Represents poverty and .dullness ; disgrace (is the result).

Chow Kung. says; Disgrace attending upon poverty and dullness (is caused by) loneliness and separation from men of talent and substance.

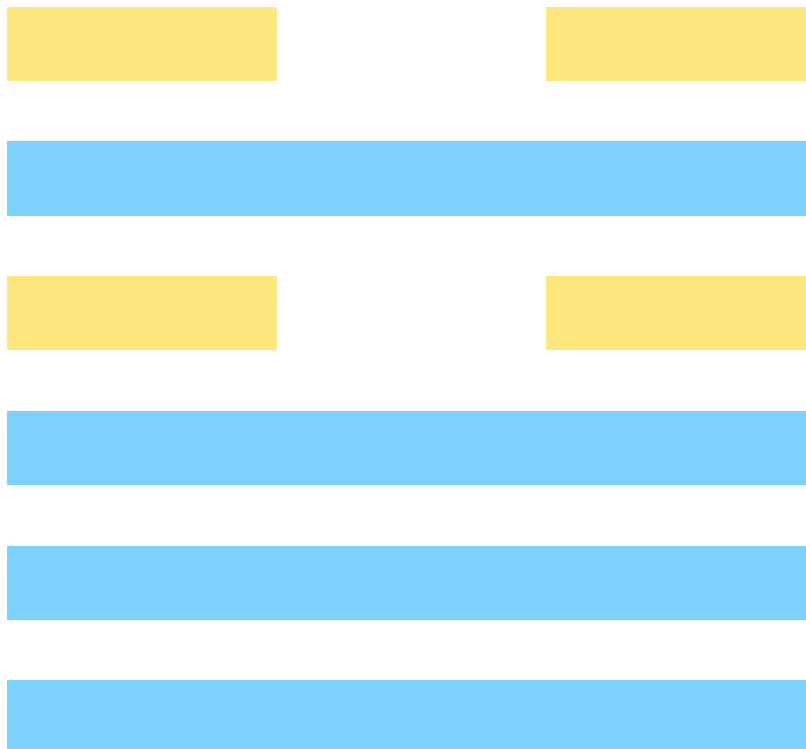
5. Fifth-Six. Relates to dull youths, and is lucky.

Chow Kung says; Good luck attending dull youths, implies that they are dutiful and humble.

6. Sixth-Nine. Represents beating the dull ; there is no benefit in carrying this to excess; but to avoid excess is beneficial.

Chow Kung says; To inflict punishment in moderation is beneficial, and then superiors and inferiors are in harmony.

5 - THE *Seu* DIAGRAM.



Seu implies confidence, abundant Luxuriance, and, if moral principles are preserved, brings good luck. Great streams (*i.e* difficulties) may now be forded with benefit.

Wǎn Wang says; Waiting is now necessary ; danger is ahead; the Hard being strong there is no falling into a pit; it implies the absence of extreme calamity. Seu implying confidence, abundant Luxuriance, and if moral principles are observed bringing good luck, means being seated on the throne of Heaven by occupying the undeflected due Medium. Beneficial to ford great streams, means that advancing (in any difficult undertaking) will prove meritorious.

Chow Kung says; Clouds (☵) ascending above Heaven (☰) form the Seu Diagram. By it the Model Man enjoys himself in feasting (while waiting for promotion).

1. First-Nine. Represents waiting in the suburbs (of a city) ; it is beneficial to remain there, and then no injury ensues.

Chow Kung says; Waiting in the suburbs, implies, not acting lawlessly. Beneficial to remain there that no injury may ensue, implies, not losing the ordinary virtue (of precaution).

2. Second-Nine. Is waiting on the sands (*i.e.* near danger) ; words being few, good luck is

attained in the end.

Chow Kung says; Waiting on the sands, implies that the mind (lit. the centre) is deliberating. Although the words will (in such case) be few, yet good luck will be attained in the end.

3. Third-Nine, Is waiting on the mud; voluntarily going into extreme danger.

Chow Kung says; Waiting on the mud implies that calamity threatens from without. Going voluntarily into extreme danger, yet, by attention and care, ruin may be avoided.

4. Fourth-Six. Is waiting in blood (*i.e.* danger of loss of life), and coming forth from a cavern (*i.e.* escaping in consequences of delay).

Chow Kung says; Waiting in blood, implies submission and obedience (to the oppressors for the time being).

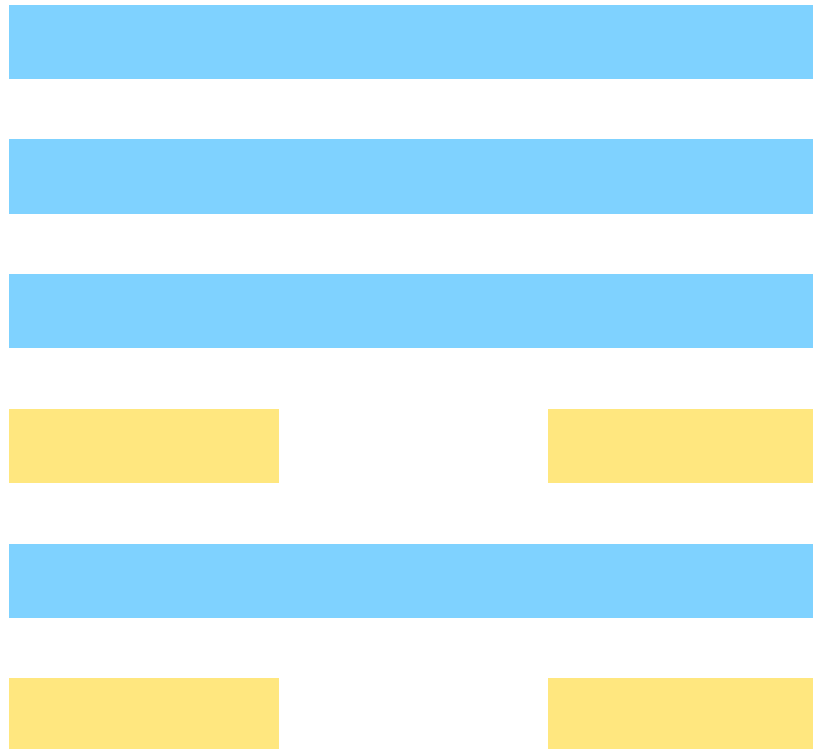
5. Fifth-Nine. Is waiting and feasting (*e.g.* enjoying one's self while waiting for promotion) ; if the moral principles are firm, good luck ensues (in time).

Chow Kung says; Good luck following the preservation of moral principles in feasting, implies, the attainment of the undeflected due Medium.

6. Sixth-Six. Is entering a cave (to avoid danger) ; if three visitors come without invitation and are received with respect, the end will be lucky.

Chow Kung says : Uninvited guests coming, if they are treated respectfully, good luck will follow; for, although the position is an improper one (*viz.* a female receiving guests), yet the error is not a great one.

6 - THE *Sung* DIAGRAM.



Sung implies confidence impeded; exercising caution in order to attain the due Medium is lucky. In the end, however, ill luck arises. There is benefit now in meeting with the Great Man, but no benefit is obtained in wading through great streams.

Wǎn Wang says; In the Sung Diagram, the Hard (☰) is above, and danger (☵) below : it implies danger and firmness. Sung implies confidence impeded ; exercising caution and thus gaining one's object is lucky, and implies the Hard coming and obtaining the due Medium. The end being unlucky refers to the inability to settle contention. Being beneficial to meet with the great Man, implies the excellence of the due and undeflected Medium. Not being beneficial to wade through great streams, implies entering a deep abyss.

Chow Kung says ; Heaven (☰) and water (☵) moving in opposite directions constitute the Sung Diagram. By it the Model Man engages in consultation before proceeding to transact business.

1. First-Six. Represents a difference which may not last for ever; words should be few, and then the end will be lucky.

Chow Kung says; A difference not lasting for ever, refers to the shortening of litigation ; although the words be few, yet the argument must be clear.

2. Second-Nine. Represents one withdrawing and returning home, not being able to sustain

litigation ; if his place of residence contains only three hundred inhabitants (*i.e.* if he is humble in disposition), no calamity ensues.

Chow Kung says ; Not being able to sustain litigation, one of the parties runs away ; when an inferior engages in litigation with a superior, he only draws down calamity upon himself.

3. Third-Six. Is depending upon ancient family virtue and completing it in one's own person ; although anxiety (may arise), yet, the end will be lucky. When transacting the business of superiors no merit attaches to one's self.

Chow Kung says; Depending upon ancient family virtue, means, that following the example of ancestors is lucky.

4. Fourth-Nine. Is not being able to sustain litigation and withdrawing, which implies following fate ; changing to a peaceful disposition and remaining so, is lucky.

Chow Kung says; Returning and following fate, and preserving a peaceful disposition to the end, implies that no error is committed.

5. Fifth-Nine. Litigation will now be attended with great good luck (the Judge will act justly).

Chow Kung says ; Litigation being attended with great good luck means that they due and undeflected Medium will be attained.

6. Sixth-Nine. If now presented with a girdle of office, in one morning it will be three times put off (*i.e.* the recipient will soon be deprived of it again).

Chow Kung says ; When garments are obtained by litigation, this is not sufficient to inspire respect.

7 - THE Sze DIAGRAM



Sze implies Completion; using an eminent leader is now attended with luck, and no danger ensues,

Wǎn Wang says ; Sze_means a multitude ; Ching implies perfect undeflectedness. To be able to bring a multitude to perfect undeflectedness shows capability for governing ——The Hard (superiors), attaining the due Medium, and there being response (in inferiors) ; performing dangerous exploits and meeting with obedience ; thus governing the world, (*i. e.* the Empire) and the people complying, good luck arises, and what injury can then ensue ?

Chow Kung says; Water (䷜) in the centre of Earth (䷁) constitutes the Sze Diagram. By it, the Model Man sustains the multitude army) by (sustaining) the people from amongst whom they are taken.

1. First-Six, Represents the Army coming forth: and acting according to law ; if it proves unfaithful then ill luck ensues.
Chow Kung says; The Army coming forth must act according to law, for if not, ill luck arises.

2. Second-Nine. Is the Army attaining the due Medium ; good luck follows; no blame arising, the Sovereign 'will bestow frequent commendations upon them.

Chow Kung says; 'The Army attaining the due' Medium good luck follows, means, that it receives | the favour of Heaven (*i. e.* the Emperor). The Sovereign bestowing frequent commendations implies that he cherishes the myriad of States.

3. Third-Six. Represents soldiers as it were lying dead in the baggage carts, and is unlucky.

Chow Kung says :—Soldiers as it were lying dead in the baggage carts implies a total absence of all merit.

4. Fourth-Six. Is the Army retreating; no danger ensues.

Chow Kung says:—Retreating without danger ensuing, implies, not acting contrary to usual tactics.

5. Fifth-Six. Represents beasts in the field ; there is benefit in catching them, and no danger ensues. The eldest son may now have a command in the army, but a younger son will lie dead in the baggage cart (if he joins it), Even when moral undeflectedness is preserved (this stroke) is unlucky.

Chow Kung says:—The eldest son obtaining a command in the army, implies, acting according to the due Medium. The younger son lying dead in the ambulance cart, implies that to send him would not be safe.

6. Sixth-Six. The powerful Prince now bestows rewards, laying the foundation of the Dynasty, and appointing assistants in office; the inferior man is now useless.

Chow Kung says:—The powerful Prince bestows rewards in order to distinguish merit. The inferior man is useless, because he will certainly throw the State into confusion.

8 - THE *Pe* DIAGRAM.



Pe is lucky. On repeated divinations, in its origin, duration and completion, no dissatisfaction ensues. Those who, being disquieted (at separation) join themselves as friends (are lucky) ; but those who (delay and) come afterwards are unlucky.

Win Wang says:—The Pe Diagram is lucky— Pe implies trusting dependence ; the obedience and compliance of inferiors— On repeated divinations, its origin, duration, and completion give rise to no dissatisfaction because the Hard attains the due Medium. Distressed (at separation) and then uniting together, refers to the upper and lower (strokes) responding. Delaying and coming after the others being unlucky, implies inferiority in principle.

Chow Kung says :—Water (☵) above the Earth (☷) constitutes the Pe Diagram. By it the ancient Kings established the myriad of States, and formed friendships with their Nobles.

1. First-Six. Is, attachment formed on the ground of confidence ; no dissatisfaction ensues. If there is mutual confidence enough to overflow a jar (*i. e.* very great) then in the end unexpected good luck will follow.

Chow Kung says :—Forming an attachment under the First-Six, (stroke) unexpected good luck will be enjoyed.

2. Second-Six. Forming an attachment after inward reflection, brings good luck in its completion.

Chow Kung says :—Forming an attachment upon inward reflection implies not losing one's self.

3. Third-Six. Is, attaching one's self-to vagabonds.

Chow Kung says :— Will not attaching one's self to vagabonds be itself productive of pain to the feelings ?

4. Fourth-Six. Is, forming an outside attachment; it will bring good luck if moral rectitude is preserved.

Chow Kung says :—Attaching one's self to outside virtuous persons, implies obeying superiors.

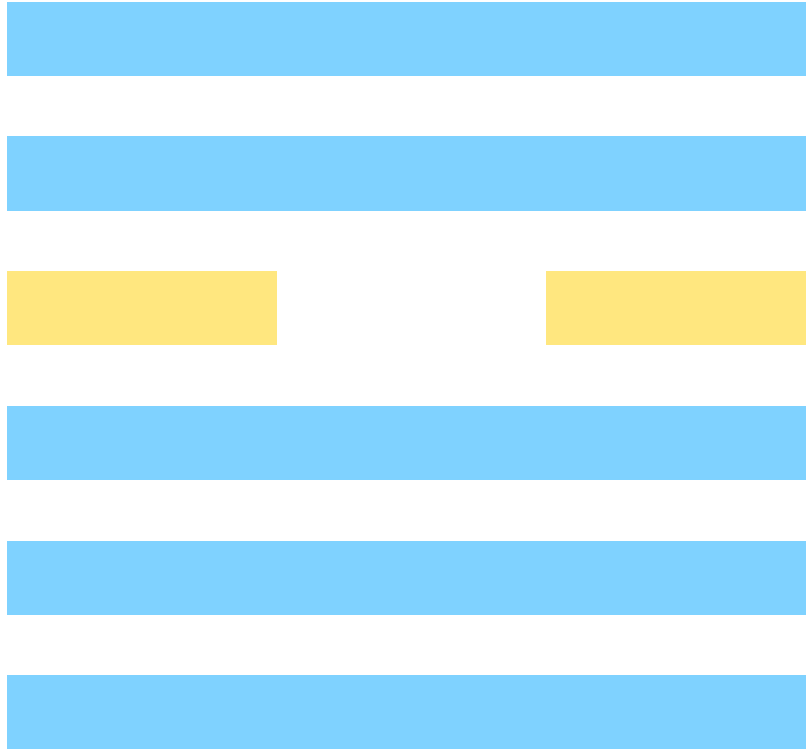
5. Fifth-Nine. Is the manifestation of attachment ; a King driving away animals from three quarters, but allowing those on the fourth to remain; the inhabitants of a city not receiving warning; (this stroke) is lucky.

Chow Kung says : — The manifestation of attachment; is now lucky (because) the throne is the undeflected due Medium. Rejecting the rebellious and choosing the obedient (is what is meant by) allowing the animals on the one side to remain. The inhabitants of a city not receiving warning, implies that the superior class causes them to act according to the due Medium.

6. Sixth-Six. Is forming an attachment without a beginning, and is unlucky.

Chow Kung says :—Forming an attachment without a beginning implies-that there can be no (lucky) termination to it (as there is no *beginning* there can be no *termination*).

9 - THE *Seaou Ch'ŭh* DIAGRAM



The *Seaou Ch'ŭh* Diagram implies luxuriance. (It represents) thick clouds rising in the Western quarter, and not sending down rain.

Wǎn Wang say :—The Soft (fourth stroke) ruling, and the upper and lower (strokes) responding to it, is what is meant by the *Seaou Ch'ŭh* Diagram—the firm and the submissive; the Hard occupying the due Medium (fifth position), and the will acting; this implies Luxuriance—Thick clouds not sending down rain must disperse. Rising up in the Western quarter implies not pouring down rain.

Chow Kung says; Wind (☴) blowing above Heaven (☰) constitutes the *Seaou Ch'ŭh* Diagram. By it the Model Man renders his virtuous excellence worthy of admiration.

1. First-Nine. Is Principles reverting to one's self; what dissatisfaction can then ensue?' This (stroke) is lucky.

Chow Kung says :—Principles reverting to one's self cause good luck.

2. Second-Nine. Is lending forth and returning, and is lucky.

Chow Kung says; Leading forth and returning is occupying the due Medium ; also, no fault, is committed (in doing so).

3. Third-Nine. Is the axle of a carriage breaking down ; husband and wife now frown upon each other.

Chow Kung says :—Husband and wife frowning upon each other, implies that the household cannot be perfectly undeflected.

4. Fourth-Six. Is mutual confidence existing; the blood rejecting (poisonous matter), sorrow is expelled, and no injury ensues.

Chow Kung says:—Where there is confidence, sorrow is expelled, implying that the will of the superior class accords with that of the inferior.

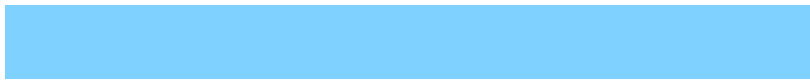
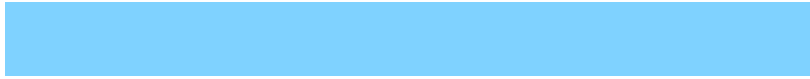
5. Fifth-Nine. Is, having mutual confidence, as if bound together (by ligatures), which is a source of wealth to the neighbours.

Chow Kung says: —When mutual confidence, as if bound together, exists, then wealth is not confined to the individuals themselves.

6. Sixth-Nine. Represents rain having fallen and ceased, the excellent virtue (of nature) being now stored up; Wives preserving correct principles are rendered anxious; the Moon near the full; the Model Man in advancing into activity is unlucky.

Chow Kung says:—Rain falling and ceasing implies the accumulated virtue (of nature) being stored up. The Model Man being unlucky in advancing, implies that he is in doubt.

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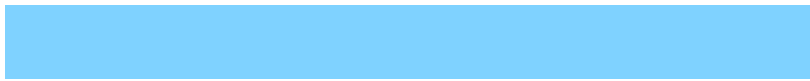
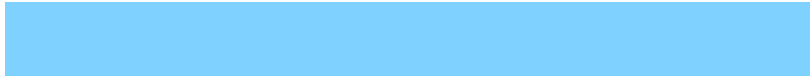
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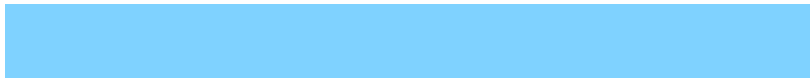
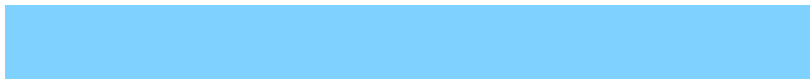
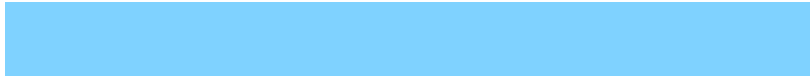
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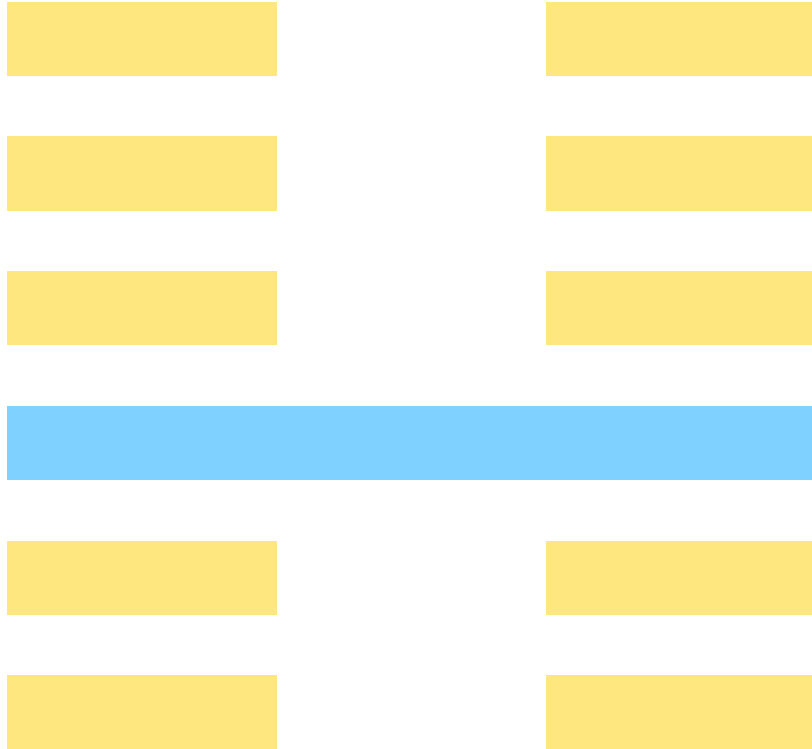
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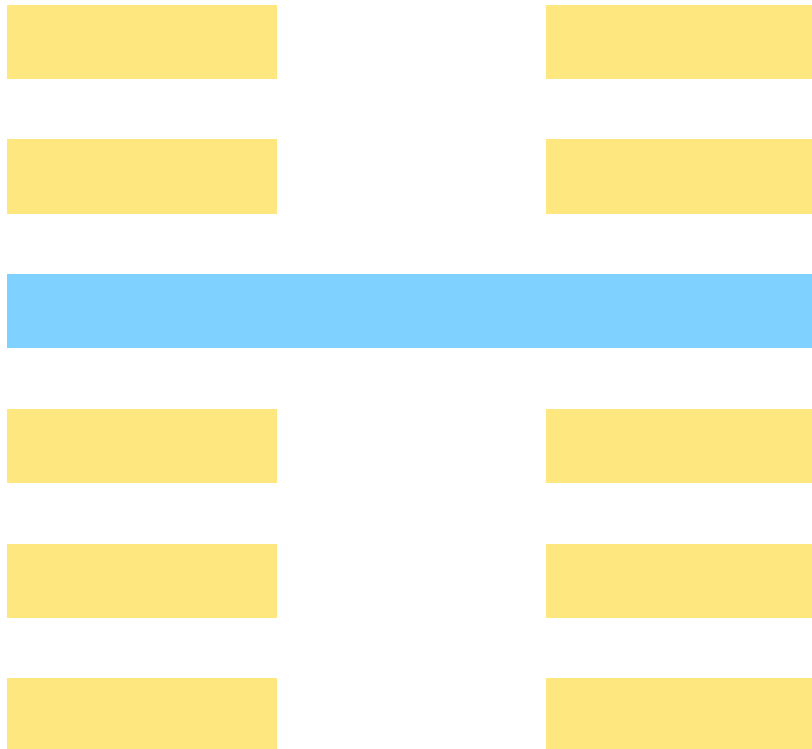
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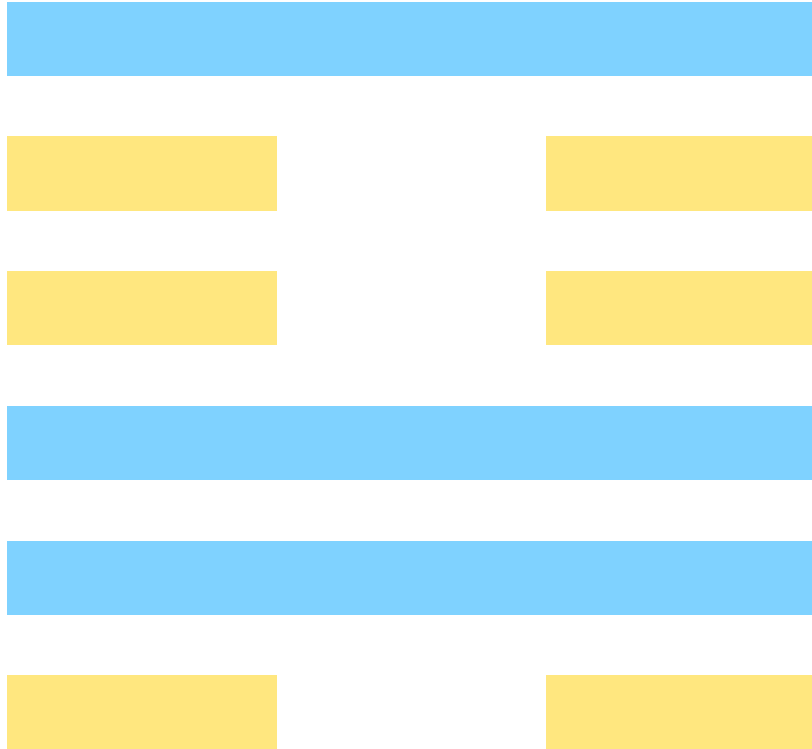
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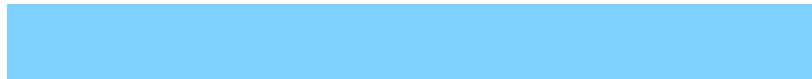
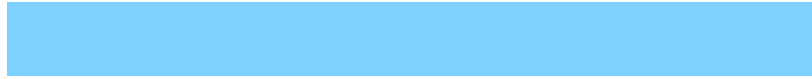
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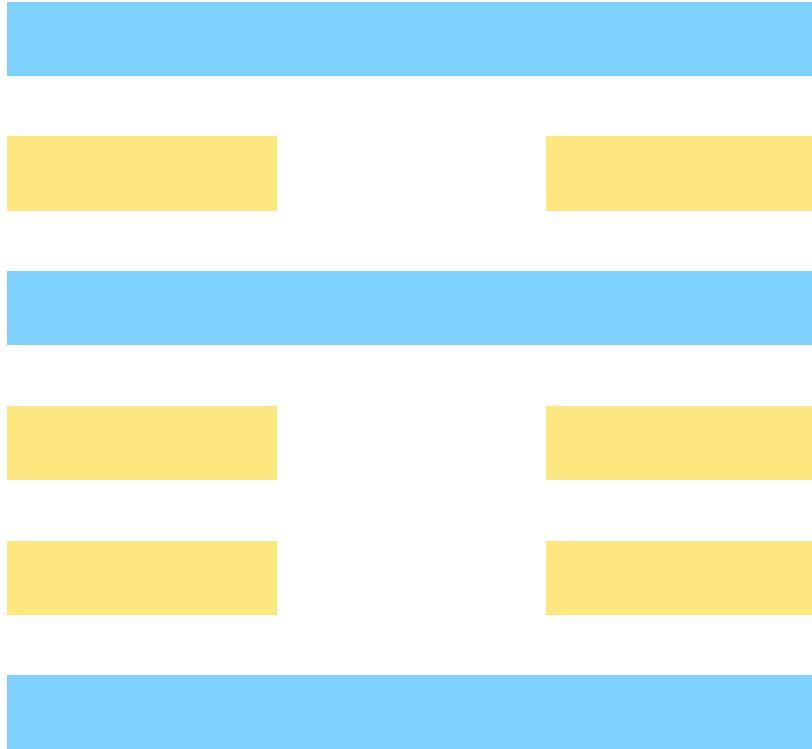
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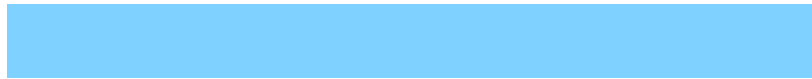
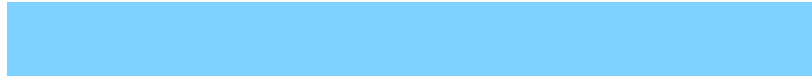
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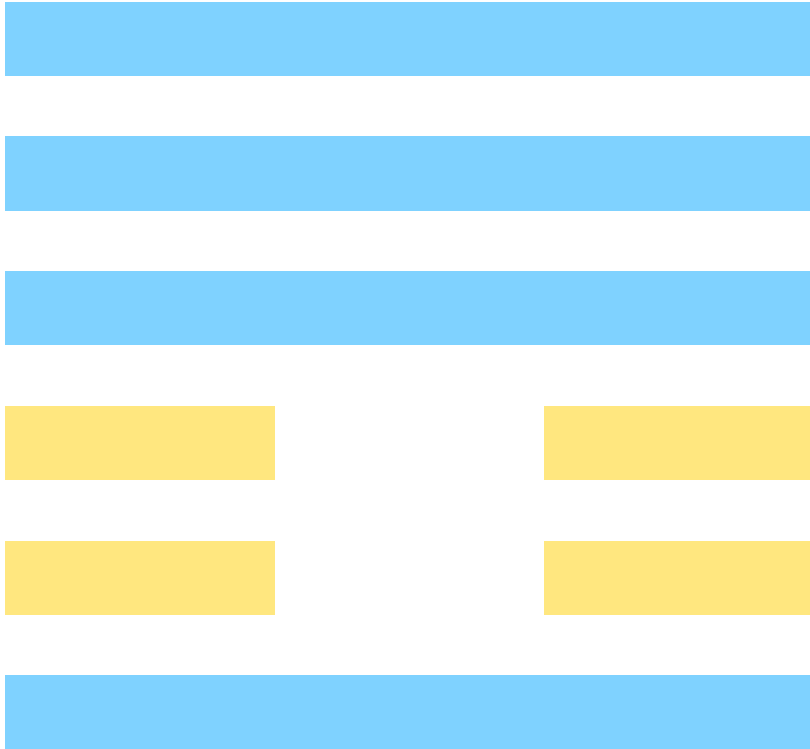
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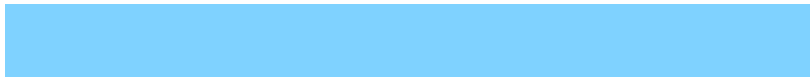
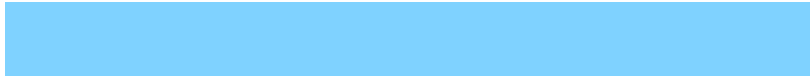
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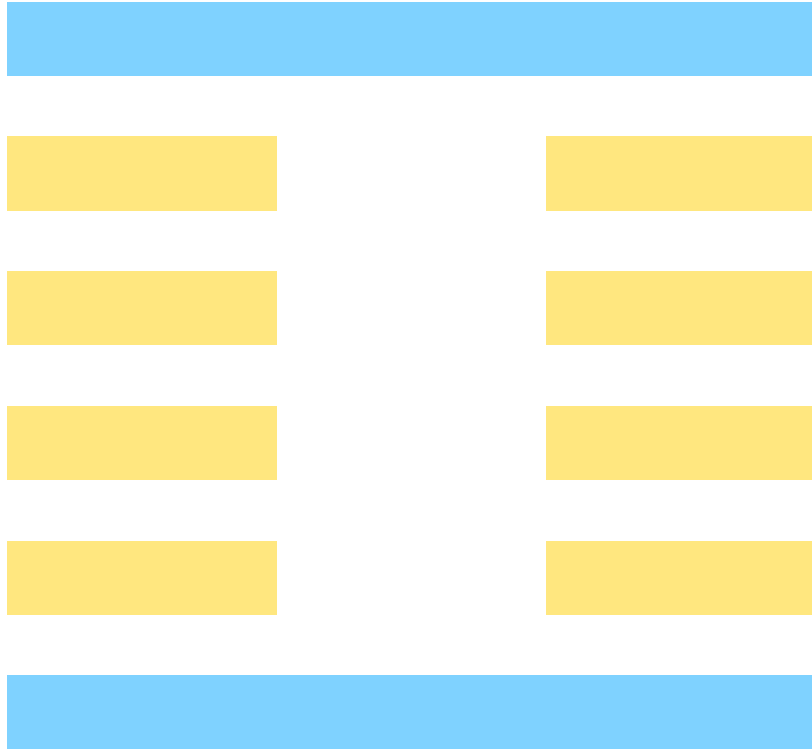
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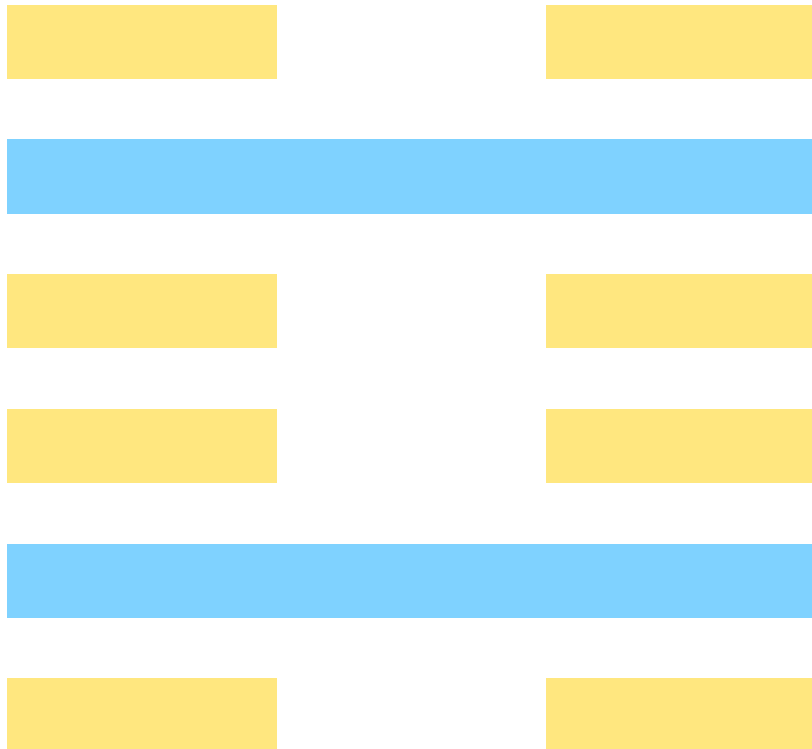
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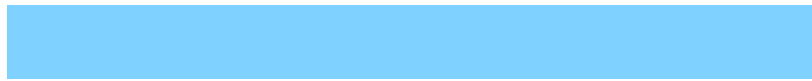
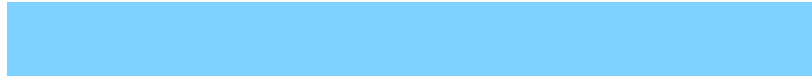
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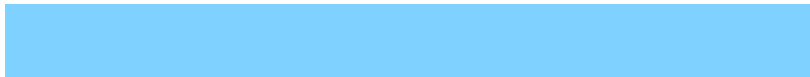
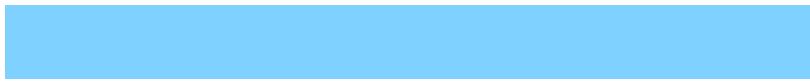
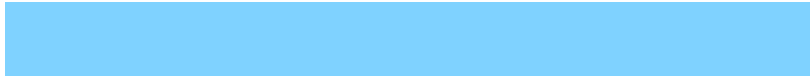
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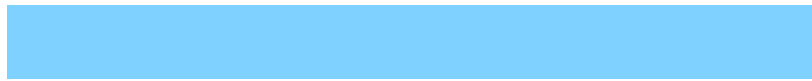
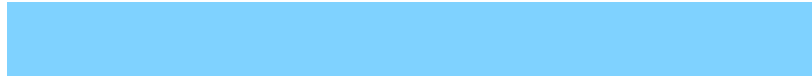
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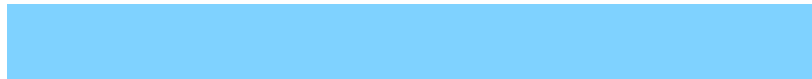
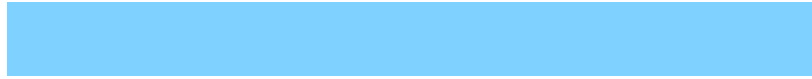
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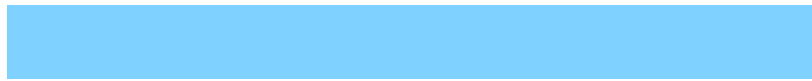
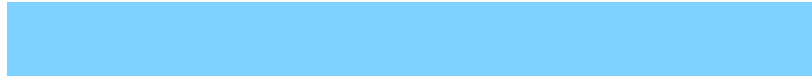
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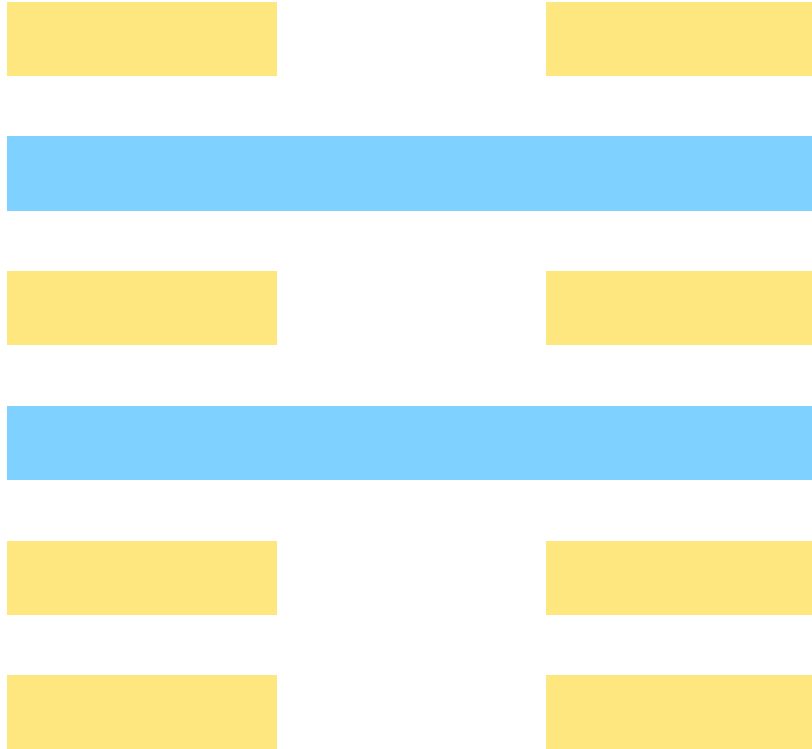
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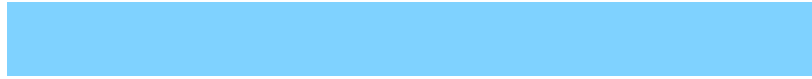
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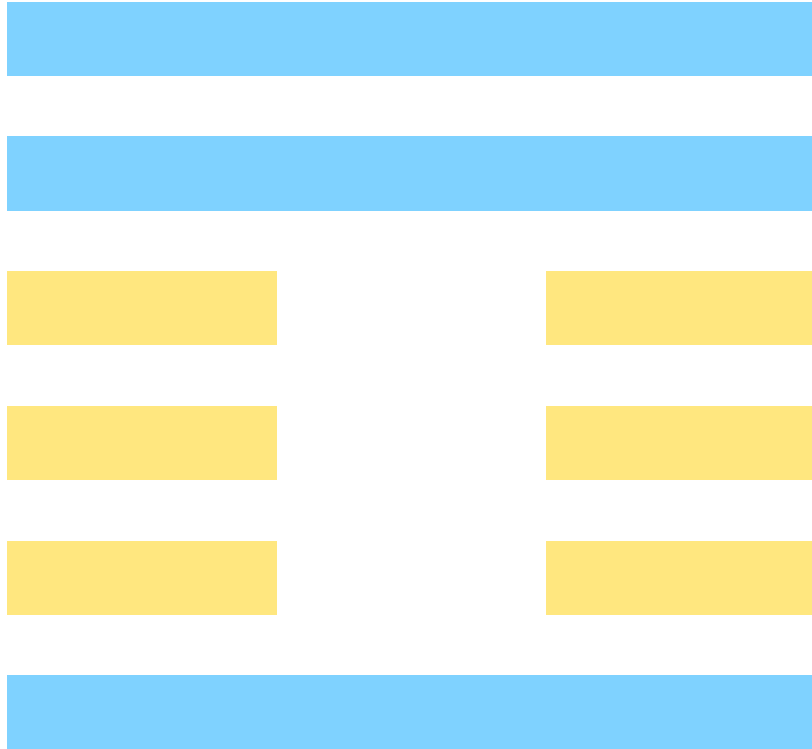
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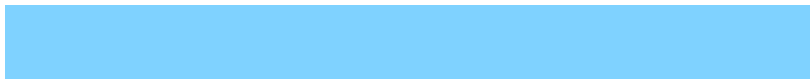
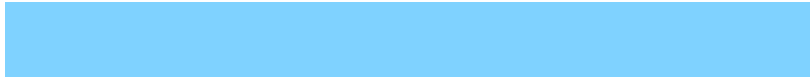
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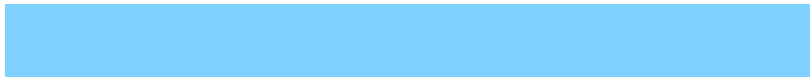
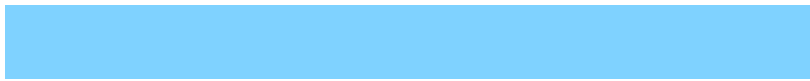
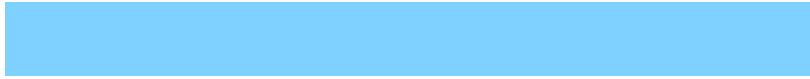
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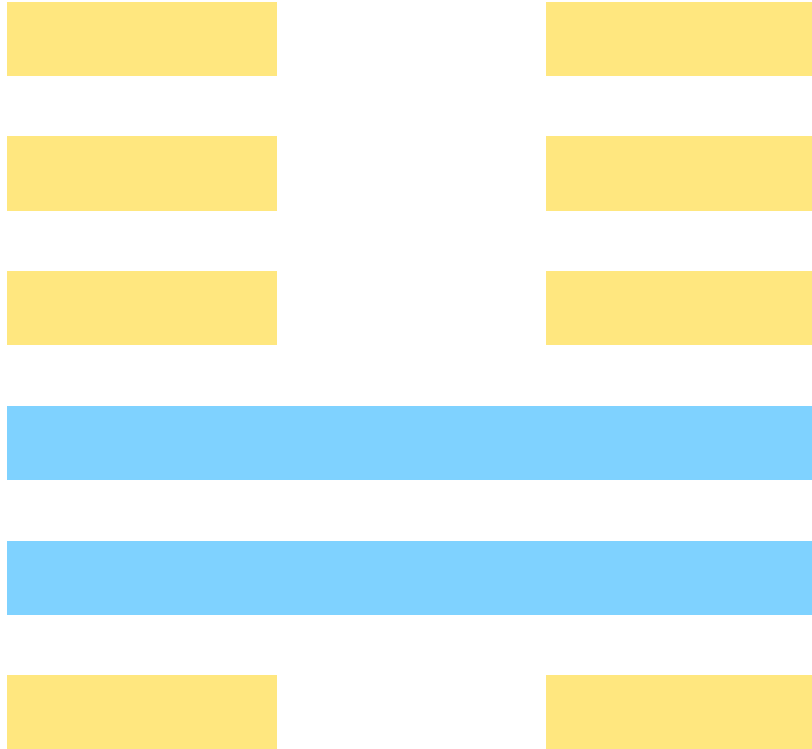
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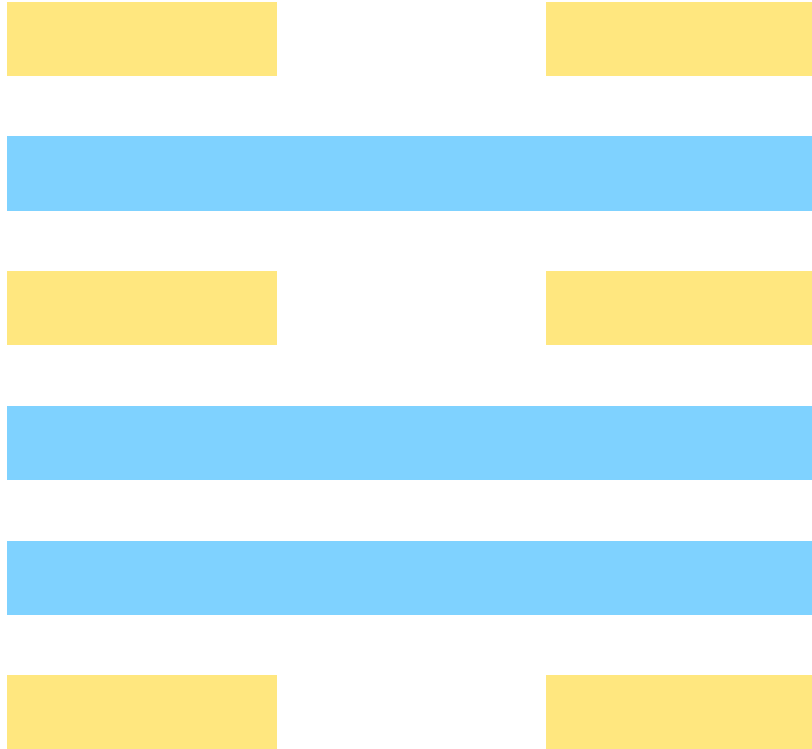
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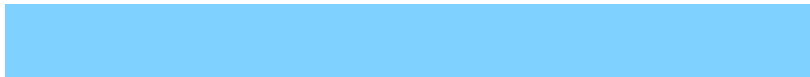
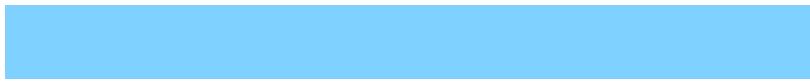
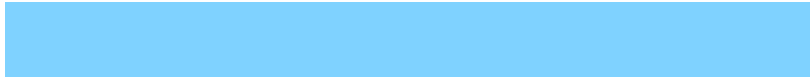
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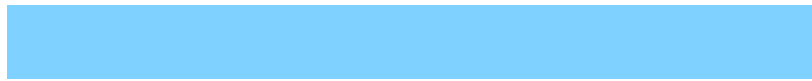
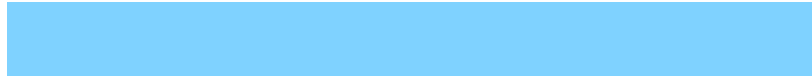
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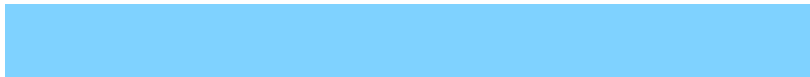
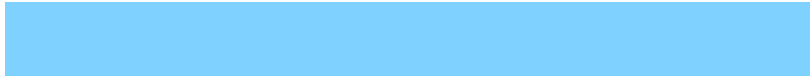
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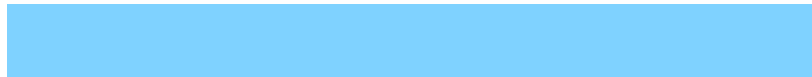
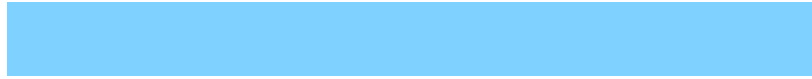
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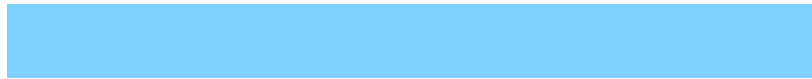
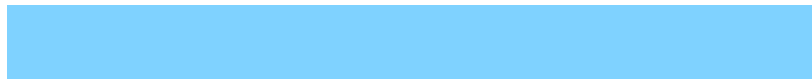
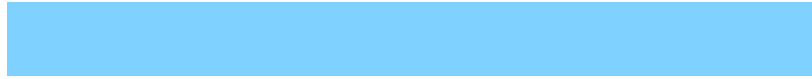
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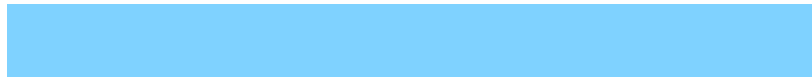
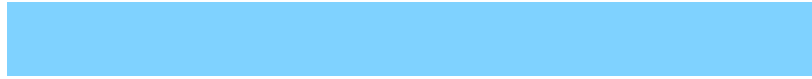
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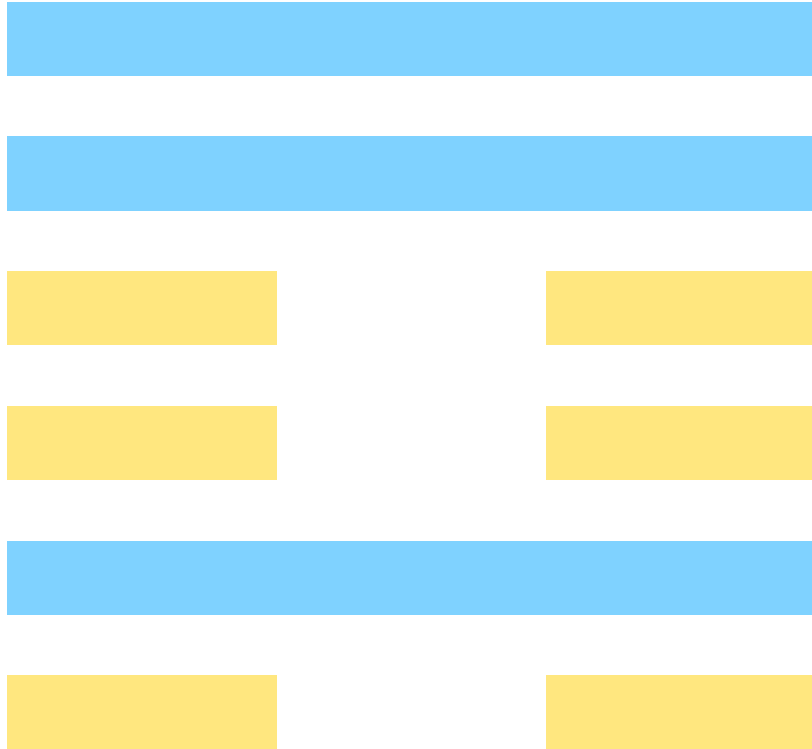
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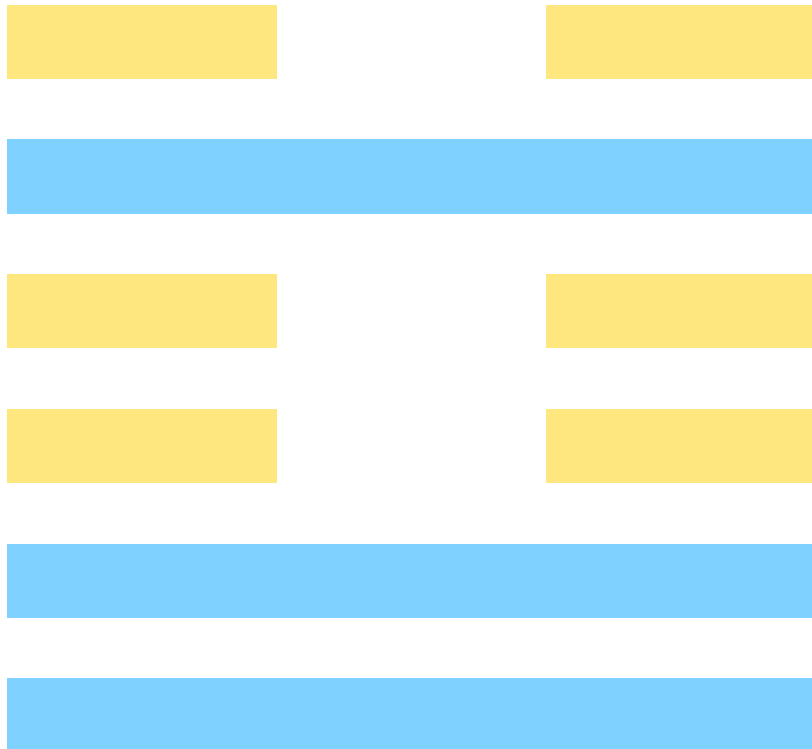
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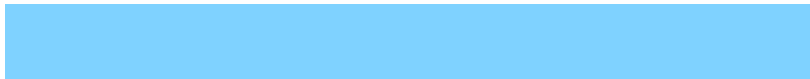
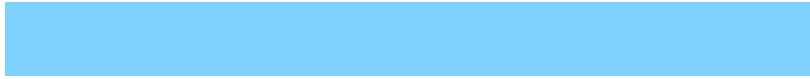
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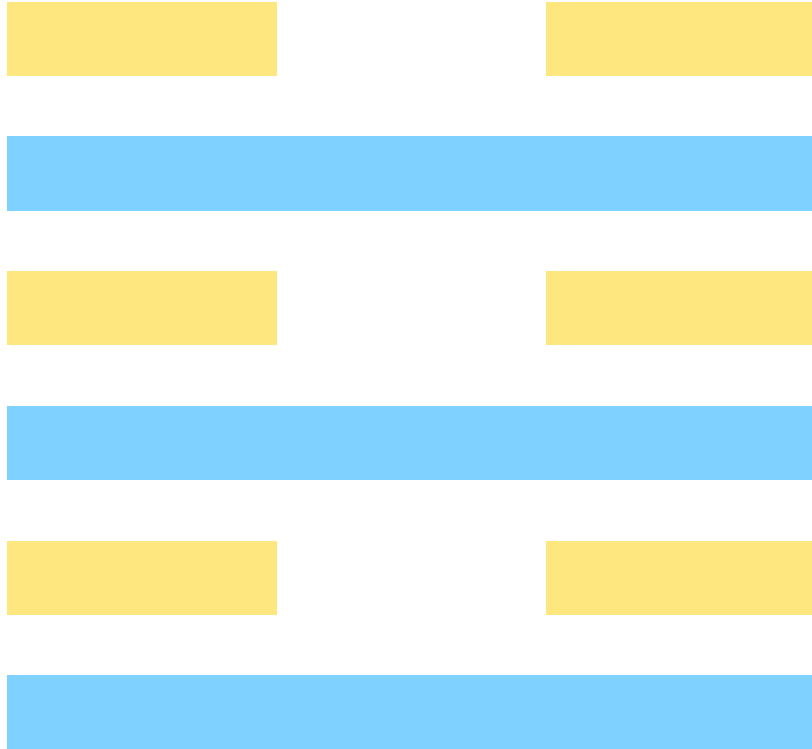
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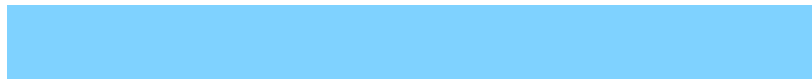
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