

二矣(三)子問曰：易屢稱于龍，龍之德何如？孔子曰：龍大矣。龍刑(形)畧(遷)，段(假)實於帝，倪神聖之德也。高尚行摩(乎)星辰日月而不眇，能陽也；下綸窮深瀟(淵)之瀟(淵)而不沫，能陰也。上則風雨奉之，下綸則有天□□□□。□(1)乎深泓，則魚蛟先後之，水流之物莫不隨(隨)從；陵處，則雷神養之，風雨辟(避)鄉(嚮)，鳥守(獸)弗干。曰：龍大矣。龍既能雲變，有(又)能蛇變，有(又)能魚變。鶩(飛)鳥蝨蟲，唯所欲化，而不失本刑(形)，神能之至也。□□□□□(2)□□□□□焉，有弗能察也。知(智)者不能察其變，辯者不能□其美，至巧不能贏其文(?)。□□□鳥□也，功(?)□焉，化蝨蟲，神貴之容也，天下之貴物也。

The several disciples asked, saying: "The *Changes* often mentions dragons, what is the virtue of the dragon like?" Confucius said: "The dragon is great indeed. The dragon's form shifts. When it approaches the Lord in audience, it manifests the virtue of a spiritual sage. That on high it rises and moves among the stars and planets, sun and moon, and yet does not look far away is because it is able to be *yang*; that below it moves throughout the depths of the deep, and yet does not drown is because it is able to be *yin*. Above, the wind and rain hold it aloft; below there is heaven (1) into the deep currents, the fishes and reptiles surround it and of those beings of the watery currents there is none that does not follow it; perched up high, the god of thunder nourishes it, the wind and rain avoid facing it, and the birds and beasts do not disturb it."

(He) said: "The dragon is great indeed. While the dragon is able to change into a cloud, it is also able to change into a reptile, and also able to change into a fish, a flying bird, or a slithery reptile. No matter how it wants to transform, that it does not lose its basic form is because it is the epitome of spiritual ability. (2) in it, there is that which you cannot examine. The wise one cannot examine its changes, the disputant cannot . . its beauty, and even the most clever cannot outdo its markings. birds ., achievement . in it, transforms into a slithery reptile is because it has the capacity of spiritual honor and is the most honored being under heaven."

曰：龍大矣。龍之□德也，曰□□□□□□(3) 易□□□□□□，爵之曰君子；戒事敬合，精白柔和，而不諱賢，爵之曰夫子。或大或小，其方一也。至用□也，而名之曰君子，兼，“黃帝(裳)”近之矣；尊威精白堅強，行之不可撓也，“不習”近之矣。· 易曰：“[寢]龍勿(4)用。”孔子曰：龍寢矣而不陽，時至矣而不出，可謂寢矣。大人安失(佚)矣而不朝，詩賦在廷，亦猶龍之寢也。其行減而不可用也，故曰“寢龍勿用”。· 易曰：“亢(亢)龍有悔。”孔子曰：此言馬上而驕下，驕下而不殆者，未(5)之有也。聖人之立正(政)也。若遁(循)木，俞(愈)高俞(愈)畏下，故曰“亢(亢)龍有悔”。· 易曰：“龍戰于野，其血玄黃。”孔子曰：此言大人之寶德而施教於民也。夫文之孝，采物暴存者，其唯龍乎？德義廣大，法物備具者，(6) [其唯] 聖人乎？“龍戰于野”者，言大人之廣德而下綏(接)民也；“其血玄黃”者，見文也。聖人出法教以道(導)民，亦猶龍之文也，可謂“玄黃”矣，故曰“龍”。見龍而稱莫大焉。· 易曰：“王臣蹇蹇，非今之故。”孔子(7)曰：“王臣蹇蹇”者，言其難也。夫唯智(知)其難也，

(He) said: "The dragon is great indeed. As for the dragon's .. virtue, it is called .. (3) *Changes* ennobling it one calls it a 'gentleman'; that it is careful of affairs and comes together respectfully, in seminal purity and tender harmony and yet does not conceal its worthiness, one ennobles it calling it 'master.' Now great, now little, its direction is as one. It is most useful .., and one names it 'gentleman,' for which 'Yellow skirts' approximates it. Venerably awe-inspiring, semi-nally pure and firmly strong, when in motion it cannot be deflected, for which 'not repeated' approximates it."²

The *Changes* says: "The [sleeping] dragon; do not use."³ Confucius said: "That the dragon sleeps and is not *yang* is because when the time arrives but it does not come out, it can be called sleeping. That the great man is content with (loss:) idleness and does not go to court, being on guard and restrained at home, is also just like the sleeping of the dragon. Because its motion is muddled and it cannot be used, therefore it says, 'The sleeping dragon; do not use.'"

The *Changes* says: "The rafting (sic) dragon; there is regret."⁴ Confucius said: "This speaks of being above and treating those below arrogantly; there has never been a case (5)⁵ of one who treats those below arrogantly not being in danger. As for the sage's establishment of government, it is like climbing a tree: the higher one gets, the more one fears what is below. Therefore it says: 'The rafting dragon; there is regret.'"

The *Changes* says: "The dragon fights in the wilds; its blood is black and yellow."⁶ Confucius said: "This speaks of the great man's treasuring virtue and effecting education among the people. As for the filiality of culture, is it only the dragon whose gathering of beings includes even those who have survived violence? [Is it only] the sage whose virtue and propriety are broad and great and whose modeling of beings is complete? (6) 'The dragon battles in the wilds' speaks of the great man's broad virtue connecting with the people below. 'Its blood is black and yellow' manifests (markings:) culture. That the sage issues laws and teachings in order to lead the people is also like the dragon's markings, which can indeed be called 'black and yellow.' Therefore, it is called 'dragon.' When you have seen a dragon, there is no mention greater than it."

The *Changes* says: "The king's retainer is hobbled; it is not the present's reason."⁷ Confucius said: (7) "The king's retainer is hobbled' speaks of his difficulty. It is only because he knows of the

故重言之，以戒今也。君子智(知)難而備[之，則]不難矣；見幾而務之，[有]功矣，故備難[易]。務幾者，成存其人，不言吉凶焉。“非今之故”者，非言獨今也，古以狀也。• 易曰：“鼎折(8)足，復(覆)公莛(餽)，其刑屋(渥)，凶。”孔子曰：此言下不勝任也。非其任而任之，能毋折辱(乎)？下不用則城不守，師不戰，內亂[]上，謂“折足”；路其國，[無(蕪)其]地，五種不收，謂“復(覆)公莛(餽)”；口養不至，饑餓不得食，謂“形屋(渥)”：二爻(三)子問曰：人君至于饑(9)乎？孔子曰：昔者晉厲公路其國，無(蕪)其地，出田七月不歸，民反諸雲夢，無車而獨行，[]公[]德義無小，失宗無大，此之謂也。• 易曰：“鼎玉鬯(鉉)，[大]吉，(10)無不利。”孔子曰：鼎大矣。鼎之遷也，不自往，必入(人)舉之，大人之貞也。鼎之舉也，不以其止，以[]賢以舉忌也。明君立正(政)，賢輔強(霸)之，將何爲而不利？故曰“大吉”。

difficulty that it therefore reiterates it to warn the present age. If the gentleman knows of the difficulty and prepares for [it, then] it will not be at all difficult. When he sees the pivot and acts on it, ... there will be achievement. Therefore, by preparing for difficulty, ... easy; by acting on the pivot, he completes and maintains his person, and there is no mention of auspiciousness or inauspiciousness in it. 'It is not the present's reason' is not to speak only of the present, but that things are shaped in the past."

The *Changes* says: "The cauldron's broken (8) leg: Overturns the duke's stew; his punishment is execution-in-chamber; inauspicious."⁸ Confucius said: "This speaks of the lower not being capable of fulfilling its responsibility. If it is not its responsibility yet it assumes it, can it not be broken? If the lower is not used, then the city wall will not be guarded and the troops will not fight; internal disorder .. the higher is what is meant by 'broken leg.' To bring defeat to his state, [to make waste of his] land, and not to harvest the five crops is what is meant by 'overturning the duke's stew.' Food not being available and the hungry not getting to eat is what is meant by the 'punishment is execution-in-chamber.'" The several disciples asked, saying: "Does the lord of men arrive at being hungry (9)?" Confucius said: "Of old, Duke Li of Jin (t. 580-573 b.c.) brought defeat to his state and made waste of his land. He went out to hunt in the seventh month but did not return, the people turning against him at Yunmeng (in present day Baocheng county, Shaanxi); without a chariot he had to walk by himself, ... duke ... hungry and did not get to eat for six months; this is 'his punishment is execution-in-chamber.' Therefore, it is said 'Of virtue and propriety there is nothing small, and in losing the ancestral temple there is nothing great,' which is what is meant by this."

The *Changes* says: "The cauldron's jade bar; [greatly] auspicious; (10) there is nothing not beneficial."⁹ Confucius said: "The cauldron is great indeed. As for the shifting of the cauldron, it does not go of its own accord, but there must be a man to lift it; this is the determination of a great man. The lifting of the cauldron is not done by its legs, but by ... the worthy man uses it to lift up jealousy. When an enlightened lord establishes government, and worthy men support and help him, what could be done that would not be beneficial? Therefore, it says: 'Greatly auspicious.'"

The *Changes* says: "The vigorous lord is herewith awarded horses in luxuriant (11) number; during daylight thrice connecting."¹⁰ Confucius said: "This speaks of the sage king's pacifying the world. With a sage's government, oxen work together without being hitched and horses persevere without being driven. One need not worry about harnessing mares meal arrives in a timely manner while forage and hay is not duplicated; therefore, it says 'is awarded horses.' As for the sage's establishment of government, he necessarily venerates heaven and respects the masses; his organization complies with the five phases, so that heaven and earth have no troubles and the people . . . are not (12) stained, the sweet dew and timely rain fall in abundance, the fierce winds and bitter rains do not arrive, and the people's sentiments toast each other to long life; therefore, it says 'in luxuriant numbers.' The sage kings each had three dukes and three ministers: 'during daylight thrice [connecting] [is what is meant by] this'.

The *Changes* says: "Tying the sack; there is no trouble, there is no praise."¹¹ Confucius said: "This speaks of shutting the small man's mouth. When the small man talks a lot he makes a lot of mistakes, and when he has many activities he has many anxieties. . . . (13) . . . through superfluousness. And yet, you cannot shut him up through words. It is just like 'tying a pouch': nothing comes out but nothing goes in. Therefore, it says 'there is no trouble, there is no praise.'" The several disciples asked, saying: "Is it only in the case of the sage that there is no shutting?" [Confucius said]: "As for the sayings of the sages, they are the head of virtue. The sage's having a mouth is just like the earth's having a river valley: it is that from which goods and services are transported out; it is just like the mountain forests' peaks and ponds: it is that from which clothing and food . . . (14) . . . are brought to life. A sage's single word will be used by ten-thousand generations. One fears only that he will not speak. How could there be any shutting him up?"

The hexagram says: "Appearing dragon in the fields; beneficial to see the great man."¹² Confucius said: ". modesty it is easy to report and according with the people it is easy to meet, is the determination of the sage and gentleman. The masses of people regard it as appropriate; therefore it says 'beneficial in order (*sic*¹³) to see the great man.'"

• 易曰：“康侯用錫馬蕃(蕃) (11) 庶，晝日三接。”孔子曰：此言聖王之安世者也。聖之正(政)，牛參弗服，馬恒弗駕，不憂(擾)乘牝馬□□□□□□□□□□果(糧?)時至，芻藁不重，故曰“錫馬”。聖人之立正(政)也，必尊天而敬衆，理順五行，天地無困，民□不(12)滲(?)，甘露時雨聚降，剽(飄)風苦雨不至，民心相賜以壽，故曰“番(蕃)庶”。聖王各有公(三)公，公(三)卿，“晝日三[接]”□□□□□□者也。• 易曰：“聒(括)囊，無咎無譽”。孔子曰：此言箴小人之口也。小人多言多過，多事多患。□□(13)□□以衍矣。而不可以言箴之。其猶“聒(括)囊”也，莫出莫入，故曰“無咎無譽”。二公(三)子問曰：獨無箴于聖□□□□□□聖人之言也，德之首也。聖人之有口也，猶地之有川谷(谷)也，財用所剽出也；猶山林陵澤也，衣食□(14)□□所[剽]生也。聖人壹言，萬世用之。唯恐其不言也，有何箴焉?• 卦曰：“見龍在田，利見大人。”孔子曰：□□□□□□□□□□謙(謙)易告也，就民易遇也，聖人君子之貞也。度(庶?)民宜之，故曰“利見大人”。•

天亂驕而成謙(謙),地僻(?)驕而實謙(謙),鬼神禍福謙(謙),人亞(惡)驕而好謙(謙) □□□□(26) □□□□□□□□□□好,美不伐也。夫不伐德者,君子也。其盈如□□□□□□□□□□而不伐也。夫不伐德也。夫忘□□□□□□□□(27) □□□□□□□□□□而不忘惡(德)也。夫忘□□□□□□□□□□(27) □□□□□□□□□□□□□□□□□□□□至者,其病亦至,不可辟(避),禍福成(?) □□□□□□□□□□□□□□□□□□□□行,禍福畢至,知(智)者知之,故廢客恐懼,日慢(?)一日,猶有過行。卒焉之(?) □□□□□□(28) □□□□□□□□ [• 卦曰:“鳴鶴在陰,其子和之,我]有好爵,與(爾)羸(靡) [之。”孔子曰:] □□□□□□□□□□□□□□□□其子隨之,通也;昌(倡)而和之,和也。曰和同至矣。“好爵”者,言善(旨)酒也。弗□□□□□□(29) 曰□□□□□□□□□□□□□□□□□□□□之德。唯飲與食,絕甘分□。 [• 卦曰:“密雲不雨,自我西郊,公射取皮(彼)在穴。”孔]子曰:此言聲(聖)君之下學乎山林,拔取之中也,故曰:“公射取皮(彼)在穴”。 □□□□□□, (30) 故曰“自我 [西郊]: □□□□□□□□□□□□□□□□美(?), 故曰“利貞”。其占曰:豐□□□□□□□□□□□□ [• 卦]曰:“不 [恒]其德,或]承之憂(羞),貞蘭(吝)。”孔子曰:此言小人知善而弗為,攻(?)維而無止, □□□□□□, [故曰:“不] (31) 恒其德”: □□□□□□□□□□□□□□□□也。勛(飭)行

the arrogant and completes the modest, while earth avoids the arrogant and makes real the modest; ghosts and spirits give ill fortune (to the arrogant and) good fortune to the modest, while men hate the arrogant and like [the modest]. (26) good, beauty is not boastful. He who does not boast of virtue is a gentleman. His repletion is like and said again, his having an end is also appropriate.”

The hexagram says: “Wide-eyed comfort; regret.”²⁷ Confucius said: “This speaks of drumming the music but not forgetting virtue. The forgetting (27) arrival, its illness also arrives and cannot be avoided, ill and good fortune complete motion, ill and good fortune both arrive; the knowledgeable know it, and therefore the stable guests tremble with trepidation, day by day fearing (?) and yet still having excess motion. Finishing in it (28)”

[The hexagram says: “A calling crane in the shade, its young harmonizes with it: We] have a fine chalice, I will down [it] with you.”²⁸ Confucius said]: “. that its young follows it is connection; that it leads and it harmonizes with it is harmony. It says that harmony arrives together. ‘A fine chalice’ speaks of drawing wine; it is not to (29) to say virtue. Only drinking and eating break off the sweetness and divide . . .”

[The hexagram says: “The dense clouds do not rain from our western pasture; the duke shoots and takes the skin in the cavern.”]²⁹ Confucius said: “This speaks of those beneath the sagely lord being raised up in the mountain forests, and being taken from their midsts; therefore it says ‘The duke shoots and takes the skin in the cavern.’, (30) therefore it says ‘From our [western pasture]: beauty, therefore it says ‘beneficial to determine.’ Its prognostication says: ‘Abundance’”

[The hexagram] says: “Not [making constant his virtue, he perhaps] receives its sadness; determination is distressful.”³⁰ Confucius said: “This speaks of the little man’s knowing goodness but not doing it, attacking the secure and not stopping,; [therefore it says ‘Not] (31) making constant his virtue.’ Acting

以後民者謂大寨(?)，遠人倡至謂□□。[·]卦曰：“公用射隴於[高墉之上]，無不利。”孔子曰：此言人君高志求賢，賢者在，則因□用之，故曰□(32) □□□□□□。[·]卦曰：“根(艮)其北(背)，不獲其身；行其庭，不見其人。孔子曰：‘根(艮)其北(背)’者，言□事也；‘不獲其身’者，精□□□也。敬官任事，身□□者鮮矣。其占曰：能精能白，必為上客；能白能精，必為□以精白踈□□(33) “[行]其庭，不見其[人]”。·]卦曰：“艮其輔]言有序。”孔子曰：□言也，吉凶之至也。必皆於言語擇善□□□□擇利而言者，塞人之美，陽人之亞(惡)，可謂无德，其凶亦宜矣。君子慮之內，發之□□□□□□□□(34) □不言者，塞人之亞(惡)，陽[人]之美，可謂“有序”矣。·卦曰：“豐，亨，王假(假) [之]，勿自(?)憂，宜日中。”孔子曰：□□□□也。“勿憂”，用賢弗害也。日中而盛，用賢弗害，其亨亦宜矣。黃帝四輔，堯立三卿，帝□□□□□□□□(35) □□□□□□其肝□□□□□□魚大羹也，肝言其內，內其大美，其外必有大聲問。·

severely in order to put the people last is called great obstruction (?); distant people happily arriving is called”

The hexagram says: “The duke herewith shoots a hawk [on the top of a high wall]; there is nothing not beneficial.”³¹ Confucius said: “This speaks of the lord of men’s high ambition to seek worthies. Since the worthies are on top, then he accords ... to use them; therefore it says ... (32)”

The hexagram says: “[Stilling his back, but not getting his body: Walking into his courtyard, but not seeing his person.”³² Confucius said: “‘Stilling his back’ speaks of .. affairs. ‘Not getting his body’ is essentially To be respectful of office and responsible for affairs, rare indeed is it that the person Its prognostication says: ‘Able to be pure, able to be white, one will necessarily be a high guest; able to be white, able to be pure, one will necessarily be .. through purity and whiteness to grow the masses’ ... (33). ‘[Walking] into his courtyard, but not seeing his [person].’”

The hexagram says: “[Stilling his cheeks: words] have sequence.”³⁴ Confucius said: “As for .. ‘words,’ they are the epitome of auspiciousness and inauspiciousness. In the case of speech, one must always choose good to choose benefit and speak of harm obstructs man’s beauty and brightens man’s ugliness; this can be said to be without virtue and its inauspiciousness also being appropriate. The gentleman ponders it within and expresses it (34) .. does not speak of harm. To obstruct man’s ugliness and to brighten [man’s] beauty can be said to ‘have sequence.’”

The hexagram says: “Abundance: Receipt; the king approaches [it]; do not be self (sic) sad; it is proper for the middle of the day.”³⁵ Confucius said: “... . ‘Do not be sad’ is to use the worthy and not to harm them. To be full in the middle of the day and to use the worthy and not to harm them, its ‘receipt’ is also appropriate. The Yellow Emperor had four assistants, Yao established the three ministers, and Emperor (35)”

[The hexagram] says: “[Dispersing] its liver fish great broth. ‘Liver’ speaks of its interior. Its interior being greatly beautiful, its exterior will necessarily have a great sound to be heard.”

卦曰：“未濟，亨，[小狐]涉川幾濟，濡其尾，无迺(迺)利。”孔子
曰：此言始易而終難也，小人之貞也。(36)

The hexagram says: “Not yet completed: Receipt; [the little fox] fording the river and almost completed, wets his tail; there is no place beneficial.”³⁶ Confucius said: “This speaks of the beginning being easy and the end being difficult, the determination of the little man.” (36)

天奠(尊)地庫(卑),鍵(乾)川(坤)定矣。庫(卑)高已陳,貴
 賤立(位)矣。動靜有常,剛柔斷矣。方以類聚(聚),物以群[分,吉
 凶生矣。在天成象],在地成刑(形),[變]化見矣。見[故]剛柔相
 摩,八卦[相蕩,鼓之雷霆,潤之以風雨,日月運行,一寒一暑。](1)
 鍵(乾)道成男,川(坤)道成女,鍵(乾)知大始,川(坤)作成物。
 鍵(乾)以易<知>,川(坤)以閒(簡)能。易則傷(易)知,閒(簡)
 則易從。傷(易)知則有親,傷(易)從則有功。有親則可久,有功
 則可大也。可久則賢人之德,[可大則賢人之業。易閒(簡)而天下
 之] (2) 理得,理得而成立(位)乎其中。

取(聖)人設卦觀馬(象),覈(繫)辭焉而明吉凶,

Heaven being venerable and earth base, *Jian*, "The Key,"¹ and *Chuan*, "The Flow,"² are settled. The base and high already being arrayed, the noble and mean are established. Motion and rest having constancy, the hard and soft are divided. The directions being gathered according to category, and beings being [divided] according to groups, [auspiciousness and in-auspiciousness come to life. In the heavens completing images] and on earth completing forms, [changes] and transformations become apparent. This is [why] the hard and soft rub against each other, and the eight trigrams [wash across each other, drumming them with thunder and lightning, moistening them with wind and rain, the sun and moon moving in cycles, one cold and one hot.] (1) The way of "The Key" completes the male; the way of "The Flow" completes the female. "The Key" knows the great beginning; "The Flow" performs the completing of beings. "The Key" through change <knows>³; "The Flow" through the crack⁴ is capable. With change, then it is easy to know⁵; through the crack then it is easy to follow. Being easy to know, then there is closeness; being easy to follow, then there is accomplishment. There being closeness, then it can be long-lived; there being accomplishment, then it can be great. Being long-lived, then (it is) the virtue of the worthy man; [being great, then (it is) the enterprise of the worthy man. With change and the crack, (2) the pattern of all under heaven] is gotten, and the pattern being gotten it completes the positions in its midst.

The sage constructed the hexagrams by observing the images.⁶ Appending statements to them, he illuminated the auspicious and

剛柔相途而生變化，是故吉凶也者，得失之馬（象）也。恐（悔）閻（吝）也者，憂虞之馬（象）也。通變化也者，進退之馬（象）也。剛柔也者，晝夜之馬（象）也。六爻[之]（3）動，三極（極）之道也。是故君子之所居而安者，易之序（序）也。所樂而玩（玩），教（爻）之始也。君子居則觀其馬（象）而玩（玩）其辭，動則觀其變而玩（玩）其占，是以自天右（祐）之，吉，無不利也。

緣（象）者，言如馬（象）者也。肴（爻）者，言如（4）變者也。吉凶也者，言其失得也。恐（悔）閻（吝）也者，言如小疵也。無咎也者，言補過也。是故列貴賤[者]存乎立（位），極大小者存乎卦。辯吉凶者存乎辭，憂恐（悔）閻（吝）者存乎分，振無咎存乎謀。是故卦有大（5）小，辭有險易。辭者，各指其所之也。

《易》與天地順，故能彈論天下之道，仰（仰）以觀于天文，顧（顧）以觀于地理，是故知幽明之故，觀始反（返）冬（終），故知死生之說。精氣為物，游（游）魂為變，故知鬼神之情（情）狀。與天（6）[地]相校，故不回。知周乎萬物，道齊乎天下，故不過。方行不遺，樂天知命，故不憂。安地厚乎仁，故能謔（愛）。犯（範）回（圖）

inauspicious. The hard and the soft following⁷ each other gives life to the alternations and transformations. This is why “auspicious” and “inauspicious” are the images of gain and loss. “Regret” and “distress” are the images of anxiety. Connecting alternations and transformations is the image of progression and regression. The hard and soft are the images of day and night. The six lines[] (3) movement is the way of the three extremes. This is why the [sequence⁸] of the *Changes* is that in which the gentleman dwells and finds contentment, and the beginnings⁹ of the lines¹⁰ are that in which he delights and plays. When the gentleman dwells he observes its images and plays with its statements; when he moves he observes its alternations and plays with its prognostications; therewith “From heaven blessing it; auspicious; there is nothing not beneficial.”¹¹

The hexagram statements are phrased like¹² images. The line statements are phrased like (4) alternations. “Auspicious” and “inauspicious” are phrased in its loss and gain. “Regret” and “distress” are phrased like little flaws. “There is no trouble” is phrased¹³ in patching mistakes. This is why [the] arraying of the noble and mean resides in position, taking the great and little to the extreme¹⁴ resides in the hexagrams, distinguishing the “auspicious” and “inauspicious” resides in the statements, worrying about “regret” and “distress” resides in the divisions,¹⁵ and stirring “no trouble” resides in planning. This is why there are great and little hexagrams (5) and dangerous and easy statements. As for the statements, each points to where it is going.

The *Changes* is compliant¹⁶ with heaven and earth. Therefore, it is able completely to assay the way of all under heaven. Looking up to observe the heavenly markings, and looking down to observe the patterns of the earth, this is why it knows the reasons for dark and light. Observing the beginning¹⁷ and reverting to the end, therefore it knows the explanations of death and life. Seminal fluids and vapor make up beings and wandering souls make up alternations; therefore it knows the seminal¹⁸ shape of ghosts and spirits. Compared¹⁹ together with heaven and (6) [earth], therefore it is not deflected.²⁰ Knowing universally among the ten-thousand beings, the Way is equal²¹ with all under heaven; therefore, it does not go too far. Walking squarely without leaving anything out,²² delighting in heaven and knowing fate, therefore it is not worried. Being content with the earth and sincere in humaneness, therefore it is able to (love).²³ Revolving throughout the

天地之化而不過。曲萬物而不遺，達諸晝夜之道而知。古（故）神無方，《易》無體。

一陰一陽（7）之胃（謂）道。係之者，善也。成之者，生（性）也。仁者見之胃（謂）之仁，知（智）者見之胃（謂）知（智），百生（姓）日用而弗知也。故君子之道鮮。耶（聖）者仁勇，鼓萬物而不與衆人同憂，盛德大業至矣幾（哉）。富有之胃（謂）大業，日新之胃（謂）（8）誠德，生之胃（謂）馬（象），成馬（象）之胃（謂）鍵（乾），教（爻）法之胃（謂）川（坤），極數知來之胃（謂）占，迴（通）變之胃（謂）事，陰陽之胃（謂）神。

夫《易》，廣矣，大矣。以言乎遠則不過，以言乎近則精而正，以言乎天地之間則備。夫鍵（乾），其靜也圈，其（9）動也糝，是以大生焉。夫川（坤），其靜也斂，其動也辟，是以廣生焉。廣大肥（配）天地，變迴（通）配四[時]，陰[陽]之合肥（配）日月，易閒（簡）之善肥（配）至德。

子曰：《易》，其至乎，夫《易》，耶（聖）人之所崇德而廣業也。知崇禮（禮）卑，（10）崇效天，卑法地，天地設立（位），《易》行乎其中。誠生[存存?]，道義之門。

耶（聖）人具以見天之業而□疑（擬）者（諸）其刑（形）容，以馬（象）

transformations of heaven and earth, it does not go too far; winding among the ten-thousand beings it does not leave any out; and penetrating it in the way of day and night it knows. Therefore, spirits have no direction and the *Changes* has no body.

One yin and one yang (7) is called the Way. What is tied²⁴ to it is goodness; what completes it is life.²⁵ When the humane see it, they call it humane. When the wise see it, they call it wise. The hundred families daily use it but do not know it. Therefore, the way of the gentleman is [rare]. The sage's humane use²⁶ drums up the ten-thousand beings and yet does not partake of the same worries as the masses of men.²⁷ His full virtue and great enterprise are perfect indeed!²⁸ Bountifully having it is called the great enterprise; daily renewing it is called (8) sincere²⁹ virtue; giving life to it is called the image³⁰; completing the image is called "The Key"; imitating³¹ the model is called "The Flow"; going to the limits of numbers to know what is coming is called the prognostication; uniting the alternations is called serving; the yin and yang³² is called spirit.

The *Changes* is broad indeed, is great indeed. In speaking in terms of the distant, then it does not go too far.³³ In speaking in terms of the near, then it is seminal³⁴ and upright. In speaking in terms of what is between heaven and earth, then it is complete. As for "The Key," its stillness is curled,³⁵ its (9) movement shakes,³⁶ and thereby greatness comes to life with it. As for "The Flow," its stillness is gathered,³⁷ its movement is opened, and thereby broadness comes to life in it. The broad and great match heaven and earth. Alternations unite and match the four [seasons]. The joining³⁸ of the yin and [yang] matches the sun and the moon. The goodness of the *Changes'* simplicity matches perfect virtue.

Confucius said: "How perfect the *Changes* is! The *Changes* is the virtue that the sage esteems and the enterprise he broadens. Knowing the esteemed and embodying³⁹ the base, (10) the esteemed emulates heaven and the base imitates earth. Heaven and earth construct positions, and the *Changes* moves in their midst. [Completing the inborn nature and maintaining it so], is the gate of the Way's propriety."

The sage is complete⁴⁰ in order to see heaven's enterprise⁴¹ and [... imitates]⁴² it in its form and appearance in order to give image to

其物義，[是]故胃(謂)之馬(象)。耶(聖)人具以見天下之動而觀其會同，以行其疾(典)禮(禮)。係(繫)辭焉，以(11)斷其吉凶，是故胃(謂)之教(交)。言天下之至業而不可惡也。言天下之至業而不亂，知之而後言，義之而後動矣。義以成其變化。鳴鶴(鶴)在陰，其子和之。我有好爵，吾與蠶(爾)贏之。曰君子居(12)其室，言善則千里之外應之，况(況)乎其近者乎。出言而不善，則十里之外回之，况(況)乎其近者乎？言出乎身，加於民。行發乎近，見乎遠。言行，君子之區(樞)幾(機)。區(樞)幾(機)之發，營辰之闕也。言行，君子之(13)所以動天地也。同人先號咷(咷)而後哭。子曰：君子之道，或出或居，或謀或語。二人同心，其利斷金，同人之言，其臭如蘭。初六，藉用白茅，无咎。子曰：苟足(措)者(諸)地而可矣。藉之用茅，何咎之有，慎之至(14)也。夫且茅之爲述也，薄用也，而可重也。慎此述也以往，其毋所失之。勞謙，君子有冬(終)，吉。子曰：勞而不代(伐)，有功而不聽德，厚之至也。語以其功下人者也。德言成，禮(禮)言共(恭)也。謙(謙)也者，至其(恭)以存其立(位)者(15)也。抗(亢)龍有恐(悔)。子曰：貴而

the propriety of its beings. [This] is why it is called image. The sage is complete in order to see the movements of all under heaven and observes their coming together in order to move their canons and rituals.⁴³ He appends statements to it in order (11) to determine their auspiciousness and inauspiciousness. This is why it is called a line. Said in terms of the perfect enterprise⁴⁴ of all under heaven, it cannot be despised. Said in terms of the perfect enterprise of all under heaven, it is not disordered.⁴⁵ Only after knowing⁴⁶ it does one speak; only after making it proper⁴⁷ does one move. Propriety is used to complete its alternations and formations.⁴⁸

“A calling crane in the shade, its young harmonizes with it: We have a fine chalice, I will down it with you”⁴⁹ means⁵⁰ that when the gentleman dwells (12) in his chamber and speaks of the good⁵¹ then even those from beyond a thousand *li* respond to him; how much more so those near to him! If he utters any words and they are not good, then even those beyond a thousand *li* will turn away from him; how much more so those near to him! Speech comes out of the person but acts on the people. Actions start in the near but are seen from afar. Speech and action are the pivot and fulcrum of the gentleman. The pivot and fulcrum’s activation is the master of renown and disgrace.⁵² Speech and action are the means by which the gentleman (13) moves heaven and earth.⁵³ As for “Gathering men at first weeping and wailing, but later crying (*shu*).”⁵⁴ Confucius said: “The way of the gentleman, whether going out or dwelling, whether silent⁵⁵ or conversing, is that when two men are of the same heart their benefit will cut metal. As for the speech of united men, its fragrance is like that of the orchid.” Of the Initial Six, “For the mat use white cogongrass; there is no trouble.”⁵⁶ Confucius said: “Even if it were placed⁵⁷ on the ground it would be acceptable; to use cogongrass for the mat, what trouble could there be? This is the extreme of caution (14). Moreover, as for cogongrass being woven, it is thin in use and can be doubled over. Being cautious about this weaving, then in traveling there will be no place where you lose it.” With respect to “Toiling modestly; the gentleman has an end; auspicious,”⁵⁸ Confucius said: “Toiling but not bragging,⁵⁹ and having achievement but not regarding oneself as virtuous is the extreme of sincerity. He who talks about his achievement is a lowly man. Virtue speaks of completion⁶⁰, ritual speaks of collectivity.⁶¹ As for modesty, it is being extremely collective-minded in order to maintain its position.” (15) With respect to “Resisting dragon; there is regret,”⁶² Confucius said: “It is noble but

無立(位), [高而無民], 賢人在其下, □立(位) 而无輔, 是以動而有愆(悔)也。不出戶牖, 无咎。子曰: 亂之所生, 言語以爲階, 君不閉則失臣, 臣不閉則失身, 幾(機)事不閉則害盈, 是以君子(16)慎閉而弗[出也。子曰: 作《易》者, 其知盜]乎? 《易》曰: 負且乘, 致寇至, 負]之事也者, 小人之事也。乘者, 君子之器也。小人而乘君子之器, 盜思奪之矣。上慢(慢)下暴, 盜思伐之。慢(慢)暴謀, 盜思奪之。易曰: 負且乘, (17)致寇至, 盜之招也。

[《易》有聖人之道四]焉, 以言[者, 上(尙)其辭]。以動者, 上(尙)其變, 以[制器者, 上(尙)其象, 以卜筮者], 上(尙)其占。是故君子將有爲, 將有行者, 問焉[而以]言。其受命也如錯, 無又(有)遠近幽險。述(18)知來勿(物), 非天之至精, 其孰能[與于此]。參五以變, [錯綜其數, 通]其變, 述[成天下之文, 極其數, 遂定天下之象, 非天下]之至變, 誰能與於此。[《易》, 無思也], 無爲也。[寂]然不動, 欽而述達天(19)下之故, 非天下之至神, 誰[能與於此?]夫《易》取(聖)人[之所以極深而]達幾也。唯深, 故達天下之誠。唯幾,

without position, high [but without the people]. The worthy man is beneath him, standing but without support⁶³; this is how he moves but has regrets." With respect to "Not going out of door or window; there is no trouble,"⁶⁴ Confucius said: "That which disorder brings to life is conversation being regarded as ranked. If the lord does not shut himself away, then he will lose his minister; if the minister does not shut himself away, then he will lose his person; if incipient affairs are not shut away, then they will harm fullness."⁶⁵ This is how the gentleman (16) is cautious about shutting himself away and not [going out." Confucius said: "Did the one who made the *Changes* know about bandits? The *Changes* says 'Carrying on the back [and riding in a cart brings robbers to arrive.]'⁶⁶ The business of [carrying on the back] is the business of the little man. A cart is the vehicle of the gentleman. If the little man rides in the gentleman's vehicle, bandits will think to usurp him. For the high to be arrogant and the low to be violent, bandits will think to attack them.⁶⁷ With arrogant and violent plans, bandits will think to usurp them.⁶⁷ When the *Changes* says 'Carrying on the back and riding in a cart (17) brings robbers to arrive,' it is the beckoning of bandits.'

[The *Changes* has four (aspects) of the sage's way] in it: in terms of words [, it esteems its statements]; in terms of movements, it esteems its alternations; in terms of fashioning implements, it esteems its images; and [in terms of divination,] it esteems its prognostications. This is why when the gentleman is about to do anything or about to go anywhere, he asks of it [in] words. As for his receipt of the mandate, it is like a reversal⁶⁸; there is no distant or near, dark or precipitous⁶⁹; consequently (18) he knows beings that are to come. If it were not the perfect seminal essence of heaven, who would be capable [of participating in this]? The *Changes* proceeds by threes and fives, [weaving its numbers, and connecting] its changes; consequently, [he completes the (markings:) culture of all under heaven. It takes numbers to their limit; consequently, he settles] the images [of all under heaven; if it were not] the most perfect alternation [of all under heaven], who would be able to participate in this? [The *Changes* is without thought,] without action. [Quiet]-ly unmoving, following a feeling⁷⁰ it penetrates (19) the reasons of all under heaven; if it were not the most perfect spirituality of all under heaven, who [would be able to participate in this?] The *Changes* is [that by which] the sage [goes to the limits of the deep] and reaches the pivot. Only because it is deep is he therefore able to reach the sincerity of all under heaven; only because it is pivotal [is he therefore able to complete] the responsibility

[故能成天下]之勢。唯神，故不疾而[速，不行而]至。[子曰：《易》有]耶(聖)入之道[四焉者]，此言之[胃(謂)]也。

天(20)一，地二，天三，地四，天五，地六，天七，地八，天九，地十。[子曰：夫《易》]可(何)爲者也。夫《易》，古物定命，樂天下之道，如此而已者也。是故耶(聖)人以達天下之志，以達[天下之業，以]斷[天下之疑。是故誓]之德，員(圓)而神。卦(21)之德，方以知。六者(爻)之義，易以工。耶(聖)人以此佚心，內藏於閉，[吉凶與]民同顯(顯)，神以知來，知以將往，其誰能爲[於]茲？古之志(聰)明，叡知神武而不恙者也。嗚？是其[明於天道]察於民故，是闔(闔)神物以前民(22)民用。耶(聖)人以此齋戒，以神明其德夫。是故闔(闔)戶胃(謂)之川(坤)，辟門胃(謂)之鍵(乾)。一闔(闔)一辟胃(謂)之變，往來不窮胃(謂)之週(通)。見之胃(謂)之馬(象)，刑(形)胃(謂)之器，□而用之胃(謂)之法。利用出入，民一用之胃(謂)之神。

是故易有大恒，是(23)生兩儀(儀)。兩儀(儀)生四馬(象)，四馬(象)生八卦，八卦生吉凶，吉凶生六(六)業。是故法馬(象)莫大乎天地。變週(通)莫大乎四時，垂馬(象)著明，

[of all under heaven]; only because it is spiritual is he therefore not abrupt but [rapid, does not go but] arrives. [When Confucius said "The *Changes* has four (aspects)] of the sage's way [in it]," this is what [is meant] by these words.

Heaven (20) is one, earth two; heaven three, earth four; heaven five, earth six; heaven seven, earth eight; heaven nine, earth ten.⁷¹

[Confucius said: "As for the *Changes*, (it can:) what is it that it does? The *Changes* strengthens beings and fixes fate,⁷² taking pleasure in⁷³ the way of all under heaven. It is like this and nothing more. This is why the sage uses it to penetrate the will of all under heaven, and uses it to penetrate⁷⁴ [the enterprise of all under heaven, in order] to cut off [the doubts of all under heaven. This is why the milfoil's virtue is round and spiritual, and the hexagrams' virtue (21) is square and thereby knowing; the six lines' propriety is changeable and thereby accomplished.⁷⁵ The sage uses these in order to ease⁷⁶ his heart. Internally⁷⁷ storing them within his enclosure, [auspiciousness and inauspiciousness partake] of the same wishes⁷⁸ as the people. Being spiritual in order to know what is to come, and knowledgeable in order to lead what has gone, who would be able to act?⁷⁹ [in] this? Is it that of antiquity which is perceptive and illumined, keen and knowledgeable, spiritual and martial and does not worry?⁸⁰ This is that in which it [illuminates the way of heaven] and examines into the reasons of the people; this is the closing⁸¹ of the spiritual being in order to advance the uses of the people,⁸² (22) and the people use it. The sage through this fasts and warns in order spiritually to illumine his virtue. This is why shutting the window is called 'The Flow' and opening the gate is called 'The Key'. One shutting and one opening is called alternation. The going and coming not being exhausted is what is called connection. Seen, it is called an image; as form, it is called an implement; [fashioned] and used, it is called a model; and being beneficial to use it to go out and come in, the people as one using it, it is called spiritual. This is why the *Changes* has great constancy.⁸³ This (23) gives life to the two properties; the two properties give life to the four images; the four images give life to the eight trigrams; the eight trigrams give life⁸⁴ to auspiciousness and inauspiciousness, and auspiciousness and inauspiciousness give life to the great enterprise. This is why in modeling the images, there is none greater than heaven and earth; of the uniting of alternations, there is none greater than the four seasons; of revealing images and making

莫大乎日月，榮莫大乎富貴。備物至用，位成器以爲天下利，莫大乎取(聖)人。深備錯根，栢險至遠，(24)定天下吉凶，定天下之勿勿者，莫善乎蓍龜。是故天生神物，取(聖)人則之。天變化，取(聖)人效之。天垂馬(象)，見吉凶而取(聖)人馬(象)之。河出圖，雒出書，而取(聖)人則之。《易》有四馬(象)，所以見也。般(繫)辭焉，所以告也。定之以吉(25)凶，所以斷也。《易》曰：自天右(祐)之，吉，無不利。右(祐)之者，助之也。天之所助者，順也。人之所助也者，信也。體(禮)信，思乎順，口上(尚)賢，是以自天右(祐)之，吉，無不利也。

子曰：“書不盡言，言不盡意。然則取(聖)人之意，其義可見已乎？(26)子曰：取(聖)人之位(立)馬(象)以盡意，設卦以盡請(情)僞。般(繫)辭焉，以盡其(言)，變而迥(通)之以盡利。鼓之舞之以[盡]神。鍵(乾)川(坤)，其[《易》]之經與？鍵(乾)川(坤)[成]列，易位乎其中。鍵(乾)川(坤)毀則無以見《易》矣。《易》不可則見則鍵(乾)川(坤)不可見，鍵(乾)川(坤)不可見則(27)鍵(乾)川(坤)或幾乎息矣。是故刑(形)而上者胃(謂)之道，刑(形)而下者胃(謂)之器，爲而施之胃(謂)之變，誰(推)而舉

apparent the brightness, there is none greater than the sun and moon; of renown⁸⁵ there is none greater than wealth and nobility; of making beings whole and bringing about (their) uses and establishing and completing implements to be used for the benefit of all under heaven, there is none greater than the sage; and in plumbing completeness to revert to the root,⁸⁶ hooking the precipice to reach the distant, (24) settling the auspiciousness and inauspiciousness of all under heaven, and settling⁸⁷ the diligence⁸⁸ of all under heaven, there is none better⁸⁹ than the milfoil and the turtle. This is why heaven gives life to the spiritual beings, and the sage takes their measure. Heaven⁹⁰ alternates and transforms, and the sage emulates it. Heaven reveals images to show the auspicious and inauspicious, and the sage imagines them. The River gave forth the diagram, and the Luo gave forth the document, and the sage took their measure. The *Changes* has four images, and thereby it is apparent. Statements were appended to it, and thereby it announces. It was settled with auspiciousness (25) and inauspiciousness, and thereby it is divided.”

When the *Changes* says “From heaven blessing it; auspicious; there is nothing not beneficial,” “blessing it” is to help it.⁹¹ That which is helped by heaven is compliant; that which is helped by man is sincere. Ritual and sincerity cause one to think of compliance, [and also] thereby to esteem the worthy. This is the meaning of “from heaven blessing it; auspicious; there is nothing not beneficial.” Confucius said: “Writing does not fully express words, and words do not fully express ideas. Nevertheless, of the ideas of the sages, how their meaning can be seen!”⁹² (26) Confucius said: “The sage established images⁹³ in order fully to express ideas, constructed the hexagrams in order fully to express the real and the artificial, appended statements to them in order fully to express their <words>,⁹⁴ alternated and connected them in order fully to express their benefit, and drummed them and caused them to dance in order [fully to express] their spirituality. ‘The Key’ and ‘The Flow,’ how they are the classics⁹⁵ of the [*Changes*]! ‘The Key’ and ‘The Flow’ [completed] their arrayal, and the *Changes* was established in their midst. If ‘The Key’ and ‘The Flow’ were destroyed, then there would be nothing with which to see the *Changes*. If the *Changes* could not then be seen, then ‘The Key’ and ‘The Flow’ could not be seen. If ‘The Key’ and ‘The Flow’ could not be seen,⁹⁶ then (27) ‘The Key’ and ‘The Flow’ would just about be at an end! This is why that which is above forms is called the Way, and that which is below forms is called implements. To do⁹⁷ and to put into action⁹⁸ is called to alternate, and to push and lift

諸天下之民胄(謂)之事業。是[故]夫馬(象),取(聖)人具以見天下之請(情)而不疑(擬)者(諸)其刑(形)容,以馬(象)其物義,是故胄(謂)之(28)馬(象)。取(聖)人有以見天下之動而觀其會同,以行其疾(典)體(禮)。般(繫)辭焉,以斷其吉凶。是故胄(謂)之教(爻)。極天下之請(情)存乎卦,鼓天下之動者存乎辭,化而制之存乎變,誰(推)而行之存乎通(通),神而化之存乎其(29)人。謀而成,不言而信,存乎德行。

八卦成列,馬(象)在其中矣。因而動之,教(爻)在其中矣。剛柔相推(推),變在其中矣。般(繫)辭而齊之,動在其中矣。吉凶(悔)閭(吝)也者,生乎動者也。剛柔也者,立本者也。變通(通)也者,(30)聚者也。吉凶者,上勝者也。天地之道,上觀者。日月之行,上明者。天下之動,上觀天者也。夫鍵(乾),萬然視人易。川(坤),巖然視人閒。教(爻)也者,效此者也。馬(象)也者,馬(象)此者也。效(爻)馬(象)動乎內,吉凶見乎外,功業(31)見乎變,取(聖)人之請(請)見乎辭。天地之大思曰生,取(聖)人之大費曰立立(位),何以守立(位)曰人,何以聚人曰材,理材正辭,愛民安行曰義。

among the people under heaven is called service and enterprise.⁹⁹ This [is why] the sage completes the images in order to make apparent the real characteristics¹⁰⁰ of all under heaven, but does not doubt¹⁰¹ them in their form and appearance in order to give image to the propriety of their beings. This is why they are called (28) images. The sage has them in order to make apparent the movements of all under heaven, observes their union in order to give motion to their canons and rituals, and appends statements to them in order to decide their auspiciousness and inauspiciousness. This is why they are called lines. (He) takes the real characteristics of all under heaven to their extreme and causes them to reside in the hexagrams; drums the movements of all under heaven and causes them to reside in the statements; transforms and regulates¹⁰² them and causes them to reside in the alternations; pushes and puts them into motion and causes them to reside in the unity; makes them spiritual and transforms them and causes them to reside in his (29) person; and plans¹⁰³ and completes them, not speaking but being trustworthy, and causes them to reside in virtuous action.”

The eight trigrams complete their arrayal, and the images are in their midst. According with and moving¹⁰⁴ them, the lines are in their midst. The hard and the soft pushing against each other, alternation is in their midst. Appending statements and equalizing¹⁰⁵ them, movement is in their midst. As for “auspicious,” “inauspicious,” “regret,” and “distress,” they are what come to life in movement. As for the hard and soft, they are what establish the basis. As for alternation and connection (30), they are what gathers.¹⁰⁶ Auspiciousness and inauspiciousness are what raise up victory.¹⁰⁷ The way of heaven and earth is what is observed on high. The motion¹⁰⁸ of the sun and the moon is what is illumined on high. The movement of all under heaven is what on high observes heaven.¹⁰⁹ “The Key” loftily¹¹⁰ shows men the change. “The Flow” loweringly shows men the crack. As for the lines, they emulate these. As for the images, they give image to these. Emulation and images move within, and auspiciousness and inauspiciousness are apparent without, achievement and enterprise (31) are apparent in the alternations, and the real characteristics of the sage are apparent in the statements. The great thought¹¹¹ of heaven and earth is called life. The great expenditure¹¹² of the sage is called establishing position.¹¹³ What is used to maintain position is called man.¹¹⁴ What is used to gather men together is called resources. To bring order to resources and to make upright the statements, to love the people and to pacify actions¹¹⁵ is called propriety.

古者戲是(氏)之王天下也,印(仰)則觀馬(象)於天,府(俯)則觀法於地,觀鳥獸之文與(32)地之義(宜),近取諸身,遠取者(諸)物,於是始作八卦,以達神明之德,以類萬物之謂(情).作結繩而為古(罟),以田以漁,蓋取者(諸)羅也.肆戲是(氏)沒,神戎(農)是(氏)作,斲木為耒耨(耨).耨(耨)耒之利,以教天下,蓋[取](33)者(諸)益也.日中為疾,至天下之民,聚天下之貨,交易而退,各得其所欲,蓋取者(諸)筮(噬)蓋(噬)也.神戎(農)是(氏)沒,黃[帝]堯舜是(氏)作,迴(通)其變,使民不亂,神而化之,使民宜之.《易》,冬(終)則變,迴(通)則久,是以自天右(祐)之,(34)吉,无不利也.黃帝堯舜(垂)衣裳(裳)而天下治,蓋取者(諸)鍵(乾)川(坤)也.杼木為舟(舟),刻木而為楫,齋(濟)不達,至(致)遠以利天下,蓋取者(諸)象也.備牛乘馬,[弓]重行遠,以利天下,蓋取者(諸)隋也.重門擊柝,以揆(俟)旅客,蓋取(35)余(餘)也.斷木為杵,柝(掘)地為臼,白杵之利,萬民以次,蓋取者(諸)少過也.弦木為弧(弧),椽木為矢,弧(弧)矢之利,以威天下[下],蓋取者(諸)誦(乖)也.上古穴居而野處,後世取(聖)人易之以宮室,

In antiquity, as for Mr. Xi's (i.e., Fu Xi) ruling all under heaven, looking up he observed the images in the heavens and looking down he observed the models in the earth. He observed the markings of the birds and animals and (32) the properties of the earth. Near at hand he took them from his body, and at a distance he took them from beings. With this he first made the eight trigrams in order to penetrate the virtue of spiritual brightness and to categorize the real characteristics of the ten-thousand beings. He made the knotting of ropes and made nets in order to hunt and to fish; he probably took it from *Lu*, "The Net."¹¹⁶ When Mr. Xi died, Mr. Shen (Rong:) Nong acted, chopping wood to make a plowshare and bending wood to make a plowhandle and hoe, using the benefit of the plow and hoe to teach all under heaven; he probably took (33) it from Yi, "Increase."¹¹⁷ When the sun was centered he made (fast:) markets, (reaching:) causing the people under heaven to come and gathering together the goods under heaven, exchanging and retreating, each getting that which he wished¹¹⁸; he probably took it from *Shi Ke*, "Biting and Chewing."¹¹⁹ When Mr. Shen Nong died, the Yellow [Emperor], Yao and Shun acted, connecting the alternations and causing the people not to be disordered.¹²⁰ Making them spiritual and transforming them, they caused the people to regard them as appropriate. When the change comes to an end then it alternates,¹²¹ and connected then it is long-lived, thereby "from heaven blessing it; (34) auspicious; there is nothing not beneficial." The Yellow Emperor, Yao and Shun allowed their jackets and skirts to hang down and all under heaven was governed; they probably took it from "The Key" and "The Flow." They hollowed wood to make boats, scorched wood and made oars,¹²² assisting what does not reach to arrive at the distant in order to benefit all under heaven; they probably took it from *Huan*, "Dispersal."¹²³ They made ready oxen and hitched horses to [pull] the heavy to travel to the distance in order to benefit all under heaven; they probably took it from *Sui*, "Following."¹²⁴ They doubled doors and struck clappers in order to attend to traveling¹²⁵ guests; they probably took (35) (it from) *Yu*, "Excess."¹²⁶ They split wood to make pestles and excavated the earth to make pits, the benefit of the pits and pestles being used by the ten-thousand people to spend the night; they probably took it from *Shao*, "Small Surpassing."¹²⁷ They strung wood to make bows and pared wood to make arrows, the benefit of bows and arrows being used to awe all [under] heaven; they probably took it from *Gai*, "Perversion."¹²⁸ In high antiquity they dwelled in caves and located themselves in the wilds. The sages of later generations changed it with palaces and chambers,

上練下楸，以寺風雨，蓋取者(諸)大莊(壯)也。(36)古之葬者，厚之以薪，葬諸中野，不封不樹，葬期無數。後世取(聖)人易之以棺槨(槨)，蓋取者(諸)大過也。[上古結]繩以治，[後]世取(聖)人易之以書契，百官以治，萬民以察，蓋取者(諸)大有也。

是故《易》也者，馬(象)也者，(37)馬(象)也。緣(象)也者，制也。宥(爻)也者，效天下之動者也。是[故]吉凶生而恐(悔)聞(吝)著也。

陽卦多陰，陰卦多[陽]，其何故也？陽卦[奇]，陰[卦]。其德行何也？陽，一君二民，君子之馬(象)也。

《易》曰：童童往[來]，崩(朋)從蠱(爾)思。子曰：天下(38)[何]思何慮，天下同歸而殊途，一致而百慮。天下何思何慮？日往則月來，月往則日來。日月相推而明生焉。寒往則暑來，暑往則寒來，寒暑相[推]而歲成焉。往者屈也，來者信(伸)也。屈信(伸)相感而利生焉。尺(39)蠖之屈，以求信(伸)也。龍蛇之蠃，以存身也。精義入[神]，以至(致)用。利用安身，以崇[德]也。過此以往，未之或知也。窮神知化，

with a ridgepole at the top and eaves below in order to attend to the wind and rain; they probably took it from *Dazhuang*, "Great Maturity."¹²⁹ (36) With the burials of antiquity, they thickly interred¹³⁰ them with brushwood and buried them in the middle of the wilds, neither making a mound nor planting trees, and the burial period having no number. The sages of later generations changed it with inner and outer coffins; they probably took it from *Daguo*, "Great Surpassing."¹³¹ [In high antiquity they knotted] ropes in order to govern. The sages of [later] generations changed it with writings and inscriptions, which the hundred officials used to govern and the ten-thousand people used to examine; they probably took it from *Dayou*, "The Great Possession."¹³²

This is why the *Changes* is images. Images (37) are imaged.¹³³ The hexagram statements regulate.¹³⁴ The line statements emulate the movements of all under heaven. This is [why] "auspicious" and "inauspicious" come to life and "regret" and "distress" are manifest.

Yang hexagrams have a majority of yin lines, and yin hexagrams have a majority of [yang] lines. What is its reason? Yang hexagrams are odd numbered, and yin [hexagrams are even numbered.] What is the motion [of its virtue]? Yang is one ruler and two people, the image of the gentleman.

The *Changes* says: "So undecided going and [coming], a friend follows you in thought."¹³⁵ Confucius said: "As for all under heaven, (38) [what thoughts, what considerations does it have. All under heaven returns to the same place but by different routes, arriving at one place but with one hundred considerations. What thoughts, what considerations does all under heaven have! The sun goes and then the moon comes; the moon goes and then the sun comes. The sun and moon push against each other and then brightness is born from it. The cold goes and then the heat comes; the heat goes and then the cold comes. The cold and heat] push [against each other and the year is completed from it. That which goes contracts; that which comes extends. Contraction and extension feel for each other and benefit comes to life from it. The contraction of the inchworm (39) is to seek extension. The hibernation of the dragon is to maintain its body. Seminal essence and propriety enter into] spirituality in order to bring about use. Benefit and use content the body in order to exalt [virtue. Surpassing this in order to go, perhaps one still does not know it. Exhausting spirituality to know

德之盛也。《易》曰：困于石，據于疾（疾）利（蔽），入于其宮，不見其妻，凶。子曰：非其（所困而困焉）名（40）必辱，非其所勦而據焉，身必危。既辱且危，死其（期）將至，妻可得見（耶？《易》曰：公用射隼于高墉之上獲之，無不利。子曰：隼者，禽也。弓矢者，器也。射之者，人也。君子臧器於身，待者而童（動），何（41）不利之又（有）？動而不矰，是以出而又（有）獲也。言學成器而動者也。子曰：小人（不恥不仁，不畏不義，不見利不勸，不）畏不諱（懲），[小]諱（懲）而大戒，小人之福也。《易》曰：構校滅止（趾），無咎也者，此之謂（謂）也。善不實（積）不足以（42）成名，惡不實（積）不足以滅身。小人以小善為無益也而弗為也，以小惡（為無傷而弗去也，故惡實（積）而不可）蓋也，罪大而不可解也。《易》曰：何校滅耳，凶。君子見幾而作，不位冬（終）日。《易》曰：介于石，（43）不冬（終）[日，貞]吉。介于石，毋用冬（終）日，斷可識矣。君子知物知章，知柔[知剛]，萬夫之望。

若夫雜物撰德，辨是與非，則下中教（爻）不備，初大要。存亡吉凶，則將可知矣。

transformation is the fullness of virtue. The *Changes* says: "Entangled in stone, and grounded] in thistles: Entering into his palace, and not seeing his wife; inauspicious."¹³⁶ Confucius said: "It is not that in which he is entangled that entangles him, but that his reputation (40) will necessarily be shamed; it is not that in which he is grounded that grounds him, but that his person will necessarily be in danger. Being shamed and in danger, when the time of death is about to arrive can he get to see the wife?" The *Changes* says: "The duke herewith shoots a hawk on top of a high wall, bagging it; there is nothing not beneficial."¹³⁷ Confucius said:] "A hawk is game. A bow and arrow are implements. The one who shoots it is a man. If the gentleman keeps implements to his person and waits upon it¹³⁸ to move, what (41) could there be not beneficial! Moving and not attaching a line to the arrow,¹³⁹ and thereby going out and having something bagged, speaks of one who raises up completed implements and moves."¹⁴⁰ Confucius said: "The little man [is not embarrassed by not being humane, is not awed by not being proper; he does not see benefit without being encouraged, is not] awed unless reproved. [A little] reproof and a great warning are the good fortune of the little man. As for the *Changes* saying 'Meeting with stocks on the feet and with a foot cut off; there is no trouble,'¹⁴¹ it is this meaning. If goodness is not accumulated it will not suffice (42) to complete a reputation; if badness is not accumulated it will not suffice to destroy a person. The little man considers little goodnesses to be of no increase, and so does not do them; considers little badnesses [to be of no harm and so does not dispense with them; therefore, the badness accumulates and cannot] be capped, the guilt becomes great and cannot be undone. The *Changes* says: 'Carrying a cangue on the shoulders and with an ear cut off; inauspicious.'¹⁴² The gentleman sees the pivot and acts, not waiting¹⁴³ until the end of the day. The *Changes* says: 'Strengthened with stone; (43) not to the end [of the day; determination] is auspicious.'¹⁴⁴ To be 'strengthened with stone,' but not¹⁴⁵ to use it 'to the end of the day' can definitely be recognized. The gentleman knows beings¹⁴⁶ and knows patterns, knows the soft [and knows the hard; he is the expectation of the ten-thousand fellows.'¹⁴⁷

As with the various beings and manifest virtues, in [distinguishing] right and wrong then the bottom and middle lines are not complete; the initial line is greatly important. Existence and loss, auspiciousness and inauspiciousness can then be known.¹⁴⁸

鍵(乾),德行恒易,以知險。夫川(坤), (44) 懸然天下 [之至] 順也。德行恒閉(簡), 以知 [阻]。能說之心, 能數諸侯之 [慮], 定天下之吉凶, 成天下之勿勿者, 是故 [變] 變化具爲, 吉事又 (有) 羊(祥)。馬(象) 事知器, 筭(算) 事知來。天地設焉(象), 耶(聖) 人成能。人謀鬼謀, 百姓與能。八 (45) 卦以馬(象) 告也。教(交) 順以論語。剛柔雜處, 吉 [凶] 可識。動作以利言, 吉凶以請(情) 遷。[是故] 愛惡相攻, [而] 吉凶生, 遠近相取, [而] 惡(悔) 閏(吝) 生, [情] (情) 僞相欽, 而利害生。凡《易》之請(情), 近而不相得則凶, 或害之, 則惡(悔) (46) 且要(吝)。將反則 [其] 辭亂, 吉人之辭寡, 趨人之辭多, 無善之人其辭存, 失其所守其辭屈。(47)

The virtuous action of "The Key" is constantly changing in order to know the dangerous.¹⁴⁹ As for "The Flow," (44) loweringly it is the [perfect] compliance of all under heaven. Its virtuous action is constantly cracked in order to know [obstructions]. It can be made happy in the heart, can count¹⁵⁰ it in the lord's [considerations], to settle the auspicious and inauspicious of all under heaven and to complete the diligence of all under heaven. This is why [alternations and transformations thoroughly]¹⁵¹ act and auspicious affairs have auspices. By imagining affairs one knows implements, and by calculating affairs one knows what is to come. Heaven and earth construct images, and the sage completes ability. Men plan and ghosts plan, and the hundred families partake of the ability. The eight (45) trigrams announce through images. The lines comply¹⁵² through assayed¹⁵³ phrases. The hard and soft are variously situated, and auspiciousness [and inauspiciousness] can be recognized. Movements and actions¹⁵⁴ are stated in terms of benefit, and the auspicious and inauspicious shift in terms of real characteristics. [This is why] when loving and despising are in conflict with each other, auspiciousness and inauspiciousness come to life; when the distant and near take from each other, ["regret" and "distress" come to life]; when the real and the artificial cheat each other, benefit and harm come to life. In all of the real characteristics of the *Changes*, when those near do not mutually gain then it is inauspicious; or harming it, then it is both regretful (46) and distressed. When one is about to turn about¹⁵⁵ then [its] statements are disordered,¹⁵⁶ and the statements of the auspicious man are few while the statements of the unruly man are numerous. As for the man without goodness, his statements will wander; when he loses that to which he should hold, his statements will be crooked. (47)

下多陰而絆(?)
 周，所以人背(?)也。無孟(妄)之卦，有罪而死，无功而賞，所以
 奮(?)，故(4)
 知未騰勝也。容失語
 遠也。大有之卦，孫(遜)位也。大牀(壯)，小腫(動)而大
 從，
 也。大畜(畜)，兌而誨(5)
 而知畏。謹(民)者，得之代那也。家[人]者，得處也。井者，得之
 微(6)也。均(姤)者，
 也。豐者，得之卦，草木(?)而從于不壹(?)。均(姤)之卦，足而
 知余(?)。林(臨)之卦，自誰(推)不先瞿(懼)。觀之卦，盈而能乎
 (虛)。 (7) 齎(晉?)之卦，善近而
 其絕(?)誘也。 乎
 侍(待)也。筮(噬)聞(噬)絮紀，恒言不(8)已，容(訟)獄凶得也。
 勞之易者行也。損以也。大牀(壯)，以卑陰也。歸妹，以
 正女[也]。(9) 既濟(濟)者，亨余比貧而知路，凡[塗]也。子曰：
 [](10) 禁也。子曰：既窮而[] “[晉] 如秋(愁)如”，所以
 辟(避)怒[](11) [] “[不] 事王[侯]”，[]之謂也。不求(?)
 則不足以難[]。易曰 [](12) []則危，親傷[]。 [易] 曰 “何
 校”

“When the bottom (trigram) has more yin and is pure
 backs(?) on it. With the hexagram *Wumeng*, ‘Pestilence,’¹¹ there is guilt
 and death, no accomplishment but reward through greed(?), and there-
 fore (4) With the hexagram . . . , there is return and the strong sires are
 tranquil. With *Ru*, ‘Moistened,’¹² know that there is
 not yet soaring victory. (*Rong*) *Song*, ‘Lawsuit,’ loses it in
 distant. With the hexagram *Dayou*, ‘The Great
 Possession,’¹³ there is retreat from position. With (*Dachuang*) *Taizhuang*,
 ‘Great Maturity,’¹⁴ the little move and the great follow, With
Daxu, ‘Great Storage,’¹⁵ there is enjoyment but regret (5). With the
 hexagram *Sui*, ‘Following,’¹⁶ there is assistance and the ability to warn.
 no contention and thereafter . . . , gaining . . .
 joy, and through harmonious joy one knows awe. (*Jin*, ‘Caution’: *Gen*,
 ‘Stilling,’¹⁷ is taken from substituting models?). *Jiafen*, ‘Family Mem-
 bers,’¹⁸ is taken from being situated. *Jing*, ‘The Well,’¹⁹ is taken from
 getting to the bottom (of things). (6) *Gou*, (‘Dirt’): ‘Meeting,’²⁰
 *Feng*, ‘Abundance,’²¹ is obtained from . . .
 hexagram, grasses and trees . . . and follows from not being one (?).
 With the hexagram *Gou*, ‘Meeting,’ there is sufficiency and one knows
 of excess(?). With the hexagram *Lin*, ‘The Forest,’²² one pushes oneself
 without fretting beforehand. With the hexagram *Guan*, ‘Looking Up,’²³
 one is replete and yet able to be empty. (7) With the hexagram (*Ji*): *Jin*,
 ‘Aguas,’²⁴ one is good at drawing near and yet
 its . . . cutting off seduction. . . in loyal to
 oneself but loses the measure, therefore it says ‘be cautious and wait.’²⁵
Shi Ke, ‘Biting and Chewing,’²⁶ is tense and taut; constantly speaking but
 not (8) stopping, one obtains the inauspiciousness of lawsuits and trials.
 Causing it to toil . . . *Changes* . . . one . . . motion. *Sui*, ‘Decrease,’²⁷ is
 to . . . (*Dachuang*) *Taizhuang*, ‘Great Maturity,’ is to humble the yin.
Guimei, ‘Returning Maiden,’²⁸ is to make the female upright. (9) *Jiji*,
 ‘Already Completed,’²⁹ receives excess and allies with poverty . . . and
 yet knows (the road:) defeat, in all cases . . . to expel.”

Confucius said: “. . . (10) . . . prohibit . . .” Confucius said: “. . . already
 exhausted ‘aquatically, gloomily,’³⁰ one thereby avoids anger . . .
 (11) [does not] serve the king [or lord]’³¹ is what is meant.
 If one does not seek then it will not suffice to make difficult
 When the *Changes* says: . . . (12) then danger, relatives will be
 wounded and When [the *Changes*] says: ‘Carrying a cangue on the

blood,¹⁴⁴ are (examples of) yin's loss, of being tranquil and not being able to move.

“This is why the property of heaven is to be hard and vigorous and to move (17) without rest, its auspiciousness being to protect achievement. (But) if there were no softness to rescue it, (even) if it did not die it would certainly be lost. Doubled yang is lost; therefore fire is not auspicious. The property of earth is to be soft and weak and to be tranquil without moving, its auspiciousness being to [protect peace. (But) if there were no] hardness to .. it, then it would be thoroughly demeaned and left behind. Doubled yin sinks; therefore water is not auspicious. Therefore, the property of the martial is to protect achievement and constantly to die, while the property of the cultured (18) is to protect peace and constantly to be exhausted. This is why it is only after being soft but not warped that the cultured is able to be victorious; only after being hard but not broken that the martial is able to be peaceful. The *Changes* says: ‘Straight, square, and great; not [repeated; auspicious]¹⁴⁵, being pure in both the cultured and the martial, this is the invocation of the *Changes*.’”

Confucius said: “That the six hard lines of *Jian*, ‘The Key,’ are able to be square is the virtue of (kings) Tang and Wu. ‘Submerged dragon; do not use’¹⁴⁶ is (an example of) concealment (19); ‘Appearing dragon in the fields’¹⁴⁷ is (an example of) virtue; ‘The gentleman to the end of the day is so initiating’¹⁴⁸ is (an example of) use; ‘In the evening he is wary as if there is danger; there is no trouble’¹⁴⁹ is (an example of) rest; ‘And now jumping in the depths’¹⁵⁰ is (an example of) being shaded [and yet] being able to be tranquil; ‘Flying dragon [in the heavens]’¹⁵¹ is (an example of) .. and yet high; ‘Blazing dragon; there is regret’¹⁵² is (an example of) being high and yet contending; ‘The flock of dragons without heads’¹⁵³ is (an example of) being cultured and sagely.

“*Chuan*, ‘The Flow,’ six soft lines are mutually compliant, the epitome of culture (or King Wen). The gentleman’s (20) ‘first being lost and afterwards finding his ruler’¹⁵⁴ is said of a scholar; ‘to the northeast to lose a friend and to the southwest to gain a friend’¹⁵⁵ is (an example of) seeking worthies; ‘Treading on frost: the firm ice will arrive’¹⁵⁶ is (an example of) caution ... ; ‘Straight, square, and great; [not repeated; ..]’¹⁵⁷ ... ; ‘Containing a pattern; it is permissible to determine’¹⁵⁸ is said of beautiful characteristics; ‘Tying the sack; there is no trouble’¹⁵⁹ is (an

“泣血”，五繇者，陰之失也，靜而不能儻（動）者也。是故天之義剛建（健）儻（動）發（17）而不息，其吉保功也。無柔裁（救）之，不死必亡。儻（動）陽者亡，故火不吉也。地之義柔弱沈靜不儻（動），其吉 [保安也，無] 剛□之，則窮賤遺亡。重陰者沈，故水不吉也。故武之義保功而恒死，文之義（18）保安而恒窮。是故柔而不狂？枉，然後文而能勝也；剛而不折，然後武而能安也。易曰“直方大，不 [習，吉] □□□之屯於文武也，此易贊也。子曰：鍵（乾）六剛能方，湯武之德也。“潛龍勿用”者，匿也。（19）“見蠱（龍）在田”也者，德也。“君子冬（終）日鍵（乾）鍵（乾）”，用也。“夕沂（惕）若厲，無咎”息也。“或鑿（躍）在淵”，隱 [而] 能靜也。“翬（飛）蠱（龍） [在天]”，□而上也。“炕（亢）龍有悔”，高而爭也。“群龍無首”，文而取（聖）也。川（坤）六柔相從順，文之至也。君（20）子“先迷後得主”，學人之謂也。“東北喪師（朋），西南得師（朋）”，求賢也。“履霜堅冰至”，豫□□也。“直方大，[不習，吉] □□□ [也]。 “舍章可貞”，言美請（情）也。“賂（括）囊，無咎”，

語無聲也。“黃常(裳)元吉”，有而弗發也。(21)“龍單(戰)于野”，文而能達也。“或從王事，无成有冬(終)”，學而能發也。易曰“何校”，剛而折也。“鳴謙(謙)”也者，柔而□[也]。[隨之]“黃牛”，文而知勝矣。渙之緣(豕)辭，武而知安矣。川(坤)之至德，柔而反於方；鍵(乾)之至德，(22)剛而能讓。此鍵(乾)川(坤)之众(參)說也。子曰：易之用也，段(殷)之无道，周之盛德也。恐以守功，敬以承事，知(智)以辟(避)患，□□□□□□□□□□文王之危知，史說(?)之數書，孰能辯焉？易曰(按此字衍)又(有)名焉曰鍵(乾)。鍵(乾)也者，八卦(23)之長也。九也者，六者(爻)之大也。爲九之狀，浮首兆(頰)下，蛇身偃曲，其爲龍類也。夫蠱(龍)，下居而上達者□□□□□□□□□□而成章。在下爲潛(潛)，在上爲亢(亢)。人之陰德不行者，其陽必失類。易(24)曰“潛龍勿用”，其義潛清勿使之謂也。子曰：廢則不可入于謀，勝則不可與戒，忌者不可與親，繳□□□□□□□□。[易]曰“潛龍[勿用]”，“亢(亢)龍有悔”，言其過也。物之上據(盛)而下絕者，不久大立(位)，必多其(25)咎。

example of) conversing without sound; 'Yellow skirts; prime auspiciousness'⁶⁰ is (an example of) having and yet not developing it (21); 'The dragon fights in the wilds'⁶¹ is (an example of) being cultured and yet able to penetrate; 'Someone follows the king's service; there is no completion, but there is an end'⁶² is (an example of) studying and being able to develop."

When the *Changes* says "Carrying a cangue on the shoulders,"⁶³ it is to be hard and yet to be broken; "Calling modesty"⁶⁴ is to be soft and yet [Yuan, "Wielding" s] "yellow ox"⁶⁵ is to be cultured and yet to know victory; *Huan*, "Dispersal,"'s hexagram statement⁶⁶ is to be martial and yet to know peace; *Chuan*, "The Flow,"'s perfect virtue is to be soft and yet to return to the square; *Jian*, "The Key,"'s perfect virtue (22) is to be hard and yet able to yield. These are the three explanations of *Jian*, "The Key," and *Chuan*, "The Flow."

Confucius said: "As for the use of the *Changes*, Yin's being without the way (brought about) Zhou's full virtue. Being fearful in order to maintain achievement, being respectful in order to uphold affairs, being knowledgeable in order to avoid calamity, King Wen's knowledge of danger and Scribe Shui's (?) number books; who could debate with them? The *Changes* (says)⁶⁷ has a name in it that is called *Jian*, 'The Key.' As for *Jian*, it is the senior of the eight trigrams (23). As for the number nine, it is the greatest of the six lines. The appearance of the number nine is a floating head facing downward, a snakelike body coiled around; this is in the category of dragons. As for dragons, they dwell below yet reach on high, and complete patterns. When below they are submerged; when on high they are blazing. If man's yin virtue is not put in motion, his yang will necessarily lose its category. When the *Changes* (24) says 'Submerged dragon; do not use,' it means that one should submerge into the clear and not serve."

Confucius said: "The discarded one cannot enter into plans; the victorious one cannot partake of warnings. The jealous cannot be drawn close to, while the arrogant When [the *Changes*] says 'Submerged dragon; [do not use]' and 'Blazing dragon; there is regret,' it speaks of its excesses. When beings reach the pinnacle of fullness and cut themselves off from that below, they will not long perpetuate the great position but will necessarily increase their (25) trouble. When the

易曰“亢(亢)蠱(龍)有悔”，大人之義不實于心，則不見于德；不單于口，則不澤于面。能威能澤，謂之蠱(龍)。易[曰“見龍在田，利]見大人”]；子曰：君子之德也。君子齊明好道，日自見以待用也。見男(用)則(26) 僅(動)，不見用則靜。易曰“君子冬(終) 日 鍵(乾) 鍵(乾)，夕沂(揚) 若厲，無咎”。• 子曰：知息也，何咎之有？人不淵不躍(躍) 則不見□□□□□□□□反居其□□。易曰“或躍(躍) 在淵，無咎”。• 子曰：恒(躍) 則凶，君子躍(躍) 以自見，道以自(27) 成。君子窮不忘達，安不忘亡，靜居而成章，首福又(有) 皇。易曰“鵬(飛) 蠱(龍) 在天，利見大人”；子曰：天□□□□□□□□□□□□□□□□□□□□文而溥(?)，齊明而達矣。此以勸(專) 名，孰能及□？易曰“見群(28) 蠱(龍) 无首”，子曰：讓善之謂也。君子群居莫札(亂) 首，善而治，何談其和也？龍不侍(待) 光而僅(動)，無階而登，□□□□□□□□□□□□□□□□□□□□，此鍵(乾) 之羊(詳) 說也。子曰：“易又(有) 名曰川(坤)，離道也。故曰

Changes says ‘Blazing dragon; there is regret,’ if the propriety of the great man is not sincere of heart then he will not display it in virtue; if he is not simple of mouth, then he will not be (moist:) kind in complexion. Being able to be awe-inspiring and kind is what is called a dragon.”

As for the *Changes* [saying “Appearing dragon in the fields; beneficial] to see the great man,” Confucius said: “This is the virtue of the gentleman. The gentleman equalizes his brightness and enjoys the Way, daily displaying himself in order to await being used. When he is used then (26) he moves; when he is not used then he is tranquil.”

As for the *Changes* saying “The gentleman to the end of the day is so initiating, in the evening is wary as if there is danger; there is no trouble,” Confucius said: “If one knows to stop, what trouble could there be? If man is neither in the depths nor jumping, then he will not see but will return to dwell in his”

As for the *Changes* saying “And now jumping in the depths; there is no trouble,” Confucius said: “If one is constantly jumping then it is inauspicious. The gentleman jumps in order to display himself, speaks in order to complete (27) himself. When the gentleman is impoverished he does not forget success, and when at peace does not forget losses; he dwells tranquilly and completes patterns, his head fortunate and august.”

As for the *Changes* saying “Flying dragon in the heavens; beneficial to see the great man,” Confucius said: “The heavens culture and spread out, equalizing brightness and penetrating. To transmit fame in this way, who could reach . . .?”

As for the *Changes* saying “See the flock (28) of dragons without heads,” Confucius said: “This means yielding to the good. The gentleman dwells in groups and does not disorder the (head:) leadership, the good ruling; how could he be jealous of the harmony? The dragon does not await radiance to move; even without stairs he still climbs, This is the detailed explanation of *Jian*, ‘The Key.’”

Confucius said: “The *Changes* has a name called *Chuan*, ‘The Flow’; it is the way of the feminine. Therefore, it says “The determination of a

“牝馬之貞”，(29) 童獸也；川(坤)之類也。是故良馬之類，廣前而景後，遂臧，尙受而順，下安而靜，外又(有)美刑(形)，則中又(有)□□□□□□乎長以來群，文德也。是故文人之義，不待(待)人以不善，見亞(惡)墨(默)然弗(30)反，是謂以前戒後，武夫昌慮，文人緣序。易曰“先迷後得主”，學人謂也，何先主之又(有)? 天氣作□□□□□□□□，其寒不凍(凍)，其暑不曷(渴)。易曰“履霜堅冰至”，子曰：孫(遜)從之謂也。歲之義，(31)始于東北，成于西南。君子見始弗逆，順而保新。易曰：“東北喪師(朋)，西南得師(朋)，吉。”子曰：非吉石也。其□□□□與賢之謂也。[武夫]又(有)拂(拂)，文人有輔，拂(拂)不橈(撓)，輔不絕，何不吉之又(有)? 易曰：“直方大，不習，(32)吉”；子曰：生(性)文武也，雖強學，是弗能及之矣。易曰“含章可貞，吉”，言美請(情)之謂也。文人儻(勳)，小事時說，大[事]順成，知毋過數而務柔和。

mare,¹⁶⁸ (29) which is a young animal, the category of *Chuan*. This is why the category of a fine horse is to be broad in the front and tall in the rear and consequently it can be stabled. Ahead it is led and complies; below it is sturdy and tranquil. If on the outside it has a beautiful form, then on the inside it will have being askew in order to bring along the group is the virtue of being cultured. This is why the propriety of the man of culture is not to attend on others treating them as not good, and silently not to turn away even after being despised (30).⁶⁹ This is called using the prior to warn the latter. The military man prizes deliberation, while the man of culture stresses succession.

When the *Changes* says “First lost but later gains his ruler,”⁷⁰ it is said of students; how could there be any notion of them first being ruler? The heavenly vapor acts, its cold does not freeze and its heat does not wither.”

As for the *Changes* saying “Treading on frost: the firm ice will arrive,”⁷¹ Confucius said: “This means to follow compliantly. The propriety of the year (31) is to begin in the northeast and to be completed in the southwest. The gentleman sees the beginning and does not transgress against it, but complies with and protects against abrupt occurrences.”⁷²

As for the *Changes* saying “To the northeast to lose a friend, to the southwest to gain a friend; auspicious,”⁷³ Confucius said: “This is not about an auspicious stone; it is said of its together with worthies. The [military man] has a flail; the man of culture has a support. If the flail is not bent and the support is not broken, what inauspiciousness could there be?”

As for the *Changes* saying “Straight, square, and great; not repeated; (32) auspicious,”⁷⁴ Confucius said: “Culture and military bearing are inborn; even if one were to insistently study them, these would not be able to reach it.”

As for the *Changes* saying “Containing a pattern: it is permissible to determine; auspicious,”⁷⁵ it speaks of the beautiful characteristics. When the man of culture moves, he speaks in a timely fashion about small affairs and the great [affairs] are fluently completed; he knows not to exceed the number but to strive to be soft and harmonious.

易曰“或從事，無成又(有)冬(終)”。子曰：言詩書之謂也。君子苟(苟)得其(33)冬(終)，可必可盡也。君子言于无罪之外，不言于又(有)罪之內，是謂重福。易曰“利[永]貞”，此川(坤)之羊(詳)說也。子[曰]：易之要，可得而知矣。鍵(乾)川(坤)也者，易之門戶也。鍵(乾)，陽物也；川(坤)，陰物也。陰陽合德而剛柔有體(體)，(34)以體(體)天地之化。又(有)口能斂之，无舌罪，言不當其時則閉慎而觀。易曰“聒(括)囊，無咎”，子曰：不言之謂也。□□□□[何]咎之又(有)?墨(獸)亦毋譽，君子美其慎而不自著(著)也。淵深而內其華。易曰“黃常(裳)元吉”，子(35)曰：尉(爵)文而不發之謂也。文人內其光，外其龍，不以其白陽人之黑，故其文茲(滋)章(彰)。易□□□□既沒，又(有)爵□□□□□□居其德不忘。“蠶(龍)單(戰)于野，其血玄黃”，子曰：取(聖)人信我(哉)!隱文且靜，必見之謂也。(36)龍七十變而不能去其文，則文其信于(按此字衍)而達神明之德也。其辯名也，雜而不戾(越)，于指(稽)易□，衰世之值(意)與?易□□□□□□而[察]來者也。微顯贊絕，異而恒當，當名辯物，正言異辭而備。

As for the *Changes* saying “Someone follows the service (*sic*⁶); there is no completion, but there is an end,” Confucius said: “This speaks of the *Poetry* and the *Documents*. If the gentleman gains his (33) end, it can be necessary and can be finished. The gentleman speaks outside of innocence and does not speak inside of guilt; this is called doubled good fortune, what the *Changes* calls [beneficial] for the permanent determination.’ This is the detailed explanation of *Chuan*, ‘The Flow.’”

Confucius [said]: “The essentials of the *Changes* can be known. Jian, ‘The Key’ and Chuan, ‘The Flow,’ are the gate and window of the *Changes*. Jian is the penis, Chuan the vagina. The yin and yang join their virtues and the hard and soft are embodied (34), embodying the transformations of heaven and earth.⁷⁷ Having a mouth, if one is able to (collect:) control it, there will be no slips of the tongue; if words do not match the moment, then one closes up with caution and observes.” As for the *Changes* saying “Tying the sack; there is no trouble,”⁷⁸ Confucius said: “This means not to speak. [what] trouble could there be? Being silent: there is also no renown; the gentleman regards caution as beautiful and does not show himself off. The depths are deep and contain his flower.”

As for the *Changes* saying “Yellow skirts; prime auspiciousness,”⁷⁹ Confucius (35) said: “This means making culture flourish and yet not speaking out. The man of culture holds his radiance on the inside, and puts his dragon on the outside. He does not use his white to (yang-) harm the black of others. Therefore, his culture is nurtured and patterned. The *Changes* being lost, there would be merit dwelling, his virtue would not be forgotten.”

As for “The dragon fights in the wilds, its blood is black and yellow,”⁸⁰ Confucius said: “The sage is trustworthy indeed. This is said of shading one’s culture and keeping tranquil, and yet necessarily being seen. (36) If the dragon changes seventy times and yet it does not lose its markings then the markings are trustworthy and reach the virtue of spiritual brightness. As for discriminating⁸¹ its names, they are varied but do not overstep their limits. In pointing at the *Changes* . . . ,⁸² is it the movement⁸³ of a declining age? The *Changes* [makes manifest what has gone] and [investigates] what is to come. The minute becomes lustrous and praises what is cut off,⁸⁴ becomes manifest and is constantly on the mark. It is complete by discriminating things with matching names and by choosing phrases with correct words.

本生(性)仁義,所(37)行以義(儀)剛柔之制也。其稱名也少,其取類也多,其指閒(簡),其辭文,其言曲而中,其事隱而單。困濟(濟)人行,明[失得之報,易之]興也;於中故(古)乎?作易者,其又(有)患憂與?上卦九者,贊以德而占以義者(38)也。履也者,德之基也。謙(謙)也者,德之昉也。復也者,德之本也。恒也者,德之固也。損也者,德之脩也。益[也者],德之譽也。困也者,德之欲也。井者,德之地也。渙者,德制也。是故占曰履,和而至;(39)謙(謙),奠(聲)而光;復,少而辨于物;恒,久而弗厭;損,先難而後易;益,長裕而與;宋(困),窮而達;井,居其所而遷;[渙],□□□□而救。是故履,以果(和)行也;謙(謙),以制禮也;復,以自知也;恒,以一德也;損,以遠害也;益,以興(40)禮也;困,以辟(避)咎也;井,以辯義也;渙,以行權也。子曰:渙而不救,則比矣。易之爲書也難前,爲道就畧(遷),□□□□(動)而不居,周流六虛,上下無常,剛柔相易也,不可爲典要,唯變所次,出入又(有)度,外內(41)內(按此字衍)皆畧(懼),又知慮故,无又(有)師保而親若父母。印率其辭,揆(揆)度其方,无又(有)典常。後(苟)非其人,則道不[虛行]。

The basis gives life to humaneness and propriety. What is put into motion (37) through propriety is the regulation of the hard and soft. The names it mentions are few but the categories it adopts are many; what it points to is simple and yet its phrases are cultured; its words are oblique but centered, its affairs shaded yet straightforward. According with it helps men to act, illustrating [the rewards of loss and gain.

As for the Changes] rise, was it in middle antiquity? As for the one who created the Changes, did he have anxieties and worries? The nine of the upper trigram is what is praised as virtuous and prognosticated as proper (38). Lü, "Treading," is the foundation of virtue. Qian, "Modesty," is the (grain:) handle of virtue. Fu, "Returning," is the basis of virtue. Heng, "Constancy," is the sturdiness of virtue. Sun, "Decrease," is the refining of virtue. Yi, "Increase," is the renown of virtue. Kun, "Entangled," is the wish of virtue. Jing, "The Well," is the ground of virtue. Huan, "Dispersal," is virtue's regulation. This is why in prognosticating one says of Lü, "Treading," that it is harmonious and arrives; (39) of Qian, "Modesty," that it is venerated and radiant; of Fu, "Returning," that it is few but discriminates among beings; of Heng, "Constancy," that it endures and yet does not oppress; of Sun, "Decrease," that it is at first difficult but later easy; of Yi, "Increase," that it grows to fullness and gives; of (Song:) Kun, "Entangled," that it is exhausted and yet penetrates; of Jing, "The Well," that it dwells in its place and yet shifts; of Huan, "Dispersal," and yet rescues. This is why Lü, "Treading," is used to fructify⁸⁶ movements; Qian, "Modesty," is used to regulate ritual; Fu, "Returning," is used to know oneself; Heng, "Constancy," is used to unite virtue; Sun, "Decrease," is used to distance harm; Yi, "Increase," is used to stimulate (40) ritual; Kun, "Entangled," is used to avoid trouble; Jing, "The Well," is used to discriminate propriety; and Huan, "Dispersal," is used to exercise authority. Confucius said: "If one disperses but does not rescue, then it is alliance."

As a book the Changes puts the difficult first, but as a Way accords with shifts.⁸⁷⁸⁸ moves and does not dwell, circulating throughout the six empty spaces. The upper and lower are not fixed, and the hard and the soft change into each other; it cannot be canonized or essentialized. It only alternates the sequence,⁸⁹ the coming and going having measure, the inside and outside (41) all being fearful and yet still knowing the reasons for anxiety. It does not have a master to protect it and yet it is close like a father and mother. One leads from its statements and takes the measure of its prescriptions, yet there is no canon or fixity. (Later:) if you are not its man, then the Way will not [emptily move].

□□无德而占，則易亦不當。易之義，贊始[反]冬(終)以爲質，六者(爻)相雜，唯待(時)物也。是故[其初](42)難知而上易知也，本難知也而未易知也。□即初如疑(擬)之，敬以成之，冬(終)而无咎。□□□□□□□□□□脩道，鄉物異德，大明在上，正其是非，則□□□□□□□□□□占，危哉(哉)。□□不(43)當，疑德占之，則易可用矣。子曰：知者觀其緣(象)辭而說過半矣。易曰“二與四同[功而異位，其善不同，二]多譽，四多懼(懼)，近也。近也者，謙(謙)之謂也。易曰：柔之[爲道，不利遠者，其]要无[咎，其用]柔若[中也。易](44)曰：三與五同功異立(位)，其過□□，[三]多凶，五多功，[貴賤]之等□(45)

... to prognosticate without virtue, then even the Changes will not be appropriate. The property of the Changes is to praise the beginning and [return] to the end in order to give it substance. The six lines are mutually varied; they are only time and beings. This is why [its first line] (42) is difficult to know but its top line is easy to know, its basis is difficult to know but its end is easy to know. ... then with the first line if you (doubt:) imitate it, then being respectful in order to complete it, in the end there will be no trouble. refining the Way. With inclined beings and manifest virtue, the great illumination is at the top line, correcting what is right and wrong, then to prognosticate is dangerous indeed. not (43) to match, to prognosticate about it while imitating virtue, then the Changes can be used indeed.

Confucius said: "The wise observe its hexagram statements and explain more than half." The Changes says: "The second and fourth lines have the same [merit and yet have different positions, their goodness being not the same: that the second line] has much renown while the fourth has much fear is because of their proximity." Proximity means modesty. The Changes says: "When the soft [serves as the Way, it does not benefit the distant, but its] essence is without [trouble, and its use] is soft like [the center]." The Changes (44) says: "The third and fifth lines have the same merit but different positions, their excesses [That the third line] has much inauspiciousness while the fifth line has much merit, is due to the ranking of [noble and mean] . . . (45).

□反疏(4) □矣(5) □至命者也。易□(6) 明而甚□行其義，長其
 慮，脩其□易矣。若夫祝巫(7) 卜筮龜□□□□□□□□□□□□
 □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□無德，
 則不能知易，故君子奠(尊) 之。□□□□□□□□□□□□子曰：吾好
 學而彘(纒)(8) 聞要，安得益吾年乎？吾□焉而產道，□焉益之，
 □而貴之，難□危者安其立(位) 者也；亡者保[其存者也；亂者有
 其治者也。是故]君子安不忘危，存不忘亡，治不[忘亂。是以身安
 而國]家可保也。易曰“其亡其亡，繫(繫) 于(9) 苞(苞) 桑。”夫子
 曰：德薄而立(位) 奠(尊)，□□鮮不及。易曰“鼎折足，復(覆) 公
 苴(鯨)”，言不勝任也。夫子曰：顏氏之子其庶幾乎？見幾又(有)
 不善，未嘗弗知；知之，未嘗復行之。易(10) 曰“不遠復，無妄
 (祇) 誨(悔)，元吉。”天地晷，萬勿(物) 潤，男女購(構) 請(構) 而
 萬物成。

... returns sparsely (4) ... the highest mandate. The Changes ... (6)
 bright and very ... puts its propriety into motion, lengthening its de-
 liberations, and refining its ... Changes indeed. It is like when priests
 and magicians divine by turtle shell and stalk ... without
 ... the magician's master ... without
 virtue, then he is not able to know the Changes; therefore, the gentle-
 man venerates it. ... Confucius said: "I am fond of
 studying but only now have heard its essentials; how can I get to increase
 my years? Wherein will I .. and give birth to the Way, wherein .. increase
 it .. and ennoble it. Difficulty ... those in danger secure their positions;
 those lost protect [their existence; those disordered have their governors. This is
 why] when the gentleman is at peace he does not forget danger, maintaining
 what he has he does not forget loss, and when governed he does not [forget
 disorder. It is by this that when the person is at peace, the state] and family can
 be protected." The Changes says: "It is lost, it is lost, tied to a bushy mulberry."
 The Master said: "When virtue is thin but one's position is venerated, ... rarely
 does it not reach it. When the Changes says: 'The cauldron's broken leg, over-
 turns the duke's stew,'² it speaks of not being capable of bearing responsibility."³

The Master said: "Was not Mr. Yan's son almost there? When he saw at
 the incipience that there was anything not good, he never failed to know it;
 knowing it, he never failed not to redo it." The Changes (10) says: "Returning
 from not a great distance: without reverence or regret; prime auspiciousness."⁴
 Heaven and earth are warmed and the ten-thousand things moistened. Males
 and females unite their seminal fluids and the ten-thousand beings are completed.

易 [曰] “三人行則損一人，一人行則 [得] 其友”，言至一也。君子安其身而後動，易其心而後誣，定位而後求。君子脩於此三 (11) 者，故存也。危以動，則人弗與也；無立 (位) 而求，則人弗予也。莫之予，則傷之者必至矣。易曰 “莫益之，或繫之，立心勿恒，凶”，此之謂也。• 夫子者而好易，居則在席，行則在囊。子贛曰：夫 (12) 子它日教此弟子曰：“惠 (德) 行亡者，神靈 (靈) 之趨，知 (智) 謀遠者，卜筮之察”，賜以此爲然矣。以此言取之，賜繡 (?) 行之爲也。夫子何以老而好之乎？夫子曰：君子言以果 (槩) 方也。前羊 (祥) 而至者，弗羊 (祥) 而好 (?) 也。(13) 察其要者，不趨 (詭) 其德。尙書多於 (闕) 矣，周易未失也，且又 (有) 古之遺言焉。予非安其用也。[子贛曰：賜] 聞於夫 [子曰] 必 (?) 於 □□□□如是，則君子已重過矣。賜聞諸夫子曰孫 (遜) 正而行義，則人不惑矣。夫 (14) 子今不安其用而樂其辭，則是用倚於人也，而可乎？子曰：校 (謬) 我 (哉)，賜！吾告女 (汝)，易之道 □□□□而不 □□□百生 (姓) 之 □□□易也。故易剛者使知懼 (懼)，柔者使知剛，愚人爲而不忘 (妄)，傲 (漸) 人爲而去詐。文 (15) 王仁，不得其志以成其慮，紂乃無道，文王作，諱而辟 (避) 咎，

When the Changes [says] “If three men walk then they will lose one man; if one man walks then he will gain his friend,”⁵ it speaks of arriving at unity. The gentleman secures his person and only then moves, puts his heart at ease and only then hollers out, settles his position and only then seeks. The gentleman refines himself in these three (11) things, and therefore is maintained. If one moves because of being endangered, then others will not join with him; if one seeks without position, then others will not give to him. If no one gives to him, then those who harm him will necessarily arrive. When the Changes says “No one increases him; someone hits him; establishing the heart without constancy; inauspicious,”⁶ it means this.⁷

When the Master aged he delighted in the Changes; when at home it was at his mat, and when traveling it was in his pack. Zi Gong said: “Master, (12) at another time you taught this disciple saying, ‘The loss of virtuous action leads to a tendency to spiritualism, and the (desire) to know the future leads to the consulting of divination.’ I took this to be the case. Having accepted this maxim, I have striven to put it into practice. How is it that now that the Master has aged he could delight in it?” The Master said: “A gentleman’s words are squared with a carpenter’s rule. It is what comes before the auspices and not the auspices themselves in which I delight. (13) Examining the essentials does not pervert its virtue. To the *Book of Documents* there are many hindrances, but the *Zhouyi* has not yet been lost. Moreover, there are sayings in it bequeathed from antiquity. It is not that I am content with its use.”

[Zi Gong said: “I] heard the Master say that one must in like this, then the gentleman will already take mistakes seriously. I have heard from the Master that if one follows the upright and puts propriety into practice then people will not be confused. If the Master (14) now is not content with its use but enjoys its statements, then this is a case of use that is dependent on others; is that acceptable?” Confucius said: “(Corrected:) How wrong you are! Ci (i.e., Zi Gong), I will tell you, the Way of the Changes and not the hundred families’ Changes. Therefore, the hardness of the Changes causes one to know fear, and its softness causes one to know the hard.⁸ Stupid people use it and do not forget; shameful people use it and eschew deceit. King Wen (15) was humane, but he did not succeed in his ambitions to complete his plans. Zhou (i.e., Shang king Di Xin) was then without the Way. King Wen acted, and by observing prohibitions avoided trouble, and

然後易始興也。予樂其知之□□□□之□□□□予何日(?)事紂乎? 子贛曰:夫子亦信其筮乎?子曰:吾百占而七十當,唯周梁山之占也,亦必(16)從其多者而已矣。子曰:易,我復其祝卜矣,我觀其德義耳也。幽贊而達乎數,明數而達乎德,又(?)仁□者而義行之耳。贊而不達於數,則其爲之巫;數而不達於德,則其爲之史。史巫之筮,鄉(17)之而未也,好之而非也。後世之士疑丘者,或以易乎?吾求其德而已,吾與史巫同塗而殊歸者也。君子德行焉求福,故祭祀而寡也;仁義焉求吉,故卜筮而希也。祝巫卜筮其後乎?孔子(18)繇(繡)易,至于損益一(二)卦,未尙(嘗)不廢書而嘆,戒門弟子曰:二(參)子!夫損益之道,不可不審察也,吉凶之□也。益之爲卦也,春以授夏之時也,萬勿(物)之所出也,長日之至也,產之(?)室也,故曰(19)益。損者,秋以授冬之時,萬勿(物)之所老衰也,長[夕之]所至也,故曰產。道窮□□□□□□□□。[益之]始也吉,其冬(終)也凶。損之始凶,其冬(終)也吉。損益之道,足以觀天地之變,而君者之事已。(20)是以察於損益之總(?)者,不可動以憂(憲)。故明君

only thereafter did the *Changes* first arise. I delight in its wisdom's it how could I say to serve (King) Zhou?"

Zi Gong said: "Does the Master also believe in milfoil divination?" The Master said: "I am right in (only) seventy out of one hundred prognostications. Even with the prognostications of Liangshan of Zhou one necessarily (16) follows it most of the time and no more." The Master said: "As for the *Changes*, I do indeed put its prayers and divinations last,⁹ only observing its virtue and propriety. Intuiting the commendations to reach the number, and understanding the number to reach virtue, is to have humaneness (?) and to put it into motion properly. If the commendations do not lead to the number, then one merely acts as a magician; if the number does not lead to virtue, then one merely acts as a scribe. The divinations of scribes and magicians tend (17) toward it but are not yet there, delight in it but are not correct. Perhaps it will be because of the *Changes* that sires of later generations will doubt me. I seek its virtue and nothing more. I am on the same road as the scribes and magicians but end up differently. The conduct of the gentleman's virtue is to seek blessings; that is why he sacrifices, but little; the righteousness of his humaneness is to seek auspiciousness; that is why he divines, but rarely. Do not the divinations of priests and magicians come last!"

When Confucius (18) chanted the *Changes*, when he reached the (one) two hexagrams *Shu*, "Decrease," and *Yi*, "Increase," he invariably put down the book and sighed, admonishing his disciples saying: "My sons; you cannot not examine the way of *Shu*, 'Decrease,' and *Yi*, 'Increase'; it is the .. of auspiciousness and inauspiciousness. As a hexagram, *Yi*, 'Increase,' is the time of spring giving way to summer, when the ten-thousand beings come out, the height of the long days, the chamber of birth. Therefore it is called (19) Increase. As for *Shu*, 'Decrease,' it is the time of autumn giving way to winter, when the ten-thousand beings age and decline, the height of the long night; therefore, it is called the way of birth being exhausted The beginning [of Increase] is auspicious, but its end is inauspicious. The beginning of Decrease is inauspicious, but its end is auspicious. The way of Decrease and Increase is sufficient to observe the alternations of heaven and earth, and the lord's service is finished (in it). (20) Thereby examining into the completeness of Decrease and Increase, one cannot be moved by sadness or happiness. Therefore, the enlightened lord does not for a

繆和問於先生曰：請問《易》渙之九二曰：渙，賁其階，悔（悔）亡。此辭吾甚疑焉。請問此之所謂（謂）。[先生]曰：夫《易》，明君之守也。吾□□不達，問學不上與（歟）？恐言而貿易，失人之道，不然，吾志亦願之。繆和（1）曰：請毋若此，願聞其說。子曰：渙者，散也。賁階，幾也，時也。古之君子，時福至則進取，時亡則以讓，夫福至而能既焉，□走其時，唯恐失之，故當其時而弗能用也。至於其失之也，唯欲爲人用，（2）剗（豈）可得也才（哉）？將何無悔（悔）之又（有）？受者昌，賁福而弗能蔽者窮，逆福者死。故其在《詩》也曰：女弄不敝衣常（裳），士弄不敝車輪。无千歲之國，无百歲之家，无十歲之能。夫福之於人也，既焉，不（3）可得而賁也。故曰賁福又（有）央（殃）。耶（聖）人知福之難得而賁也，

Mu He asked of his teacher, saying: "I beg to ask about the NINE in the Second line of *Huan*, 'Dispersal,' 'Dispersal rushes its stairs; regret is gone'; I have grave doubts about this statement. I beg to ask what this means." [The teacher] said: "The *Changes* is the guard of the enlightened lord. I ... have not penetrated it, and my scholarship is not up to it. I am afraid to speak and to detract from the *Changes*, losing the way of man; otherwise, I would surely be pleased to do it." Mu He (1) said: "Please don't be like this; I want to hear its explanation." The master said: "*Huan* means to scatter. 'To rush the stairs' is the pivot, the instant. With the lords of antiquity, at the instant that good fortune arrived they advanced and took it; at the instant it was gone they therewith yielded. When good fortune has arrived and you are able to have it, but .. running for time you only fear losing it, then even at that time you will not be able to use it. And coming to when you do lose it, if you only wish to be used by others, (2) how could you ever succeed! How would you ever be 'without regret'? He who receives it flourishes, but he who rushes to good fortune and is not able to cover it will be impoverished, and he who goes against good fortune will die. Therefore, in the *Poetry* it says: 'The female acts and does not wear out the cart or wheel!'" There are no thousand-year-old states, no hundred-year-old families, and no ten-year-old capabilities. Good fortune's relationship with man is that if you already have it, then you cannot (3) succeed in rushing to it. Therefore it says 'to rush to good fortune there is disaster' (*sic*). The sage knows how difficult good fortune is to get and rushes to it; this is

是以又(有)矣。故《易》曰：渙，賁其階，每(悔)亡。則□言於能賁其時，悔之亡也。· 繆和問於先生曰：凡生於天下者，无愚知(智)賢不肖(肖)，莫不(4) 願利達顯榮。今《周易》曰：困，亨，貞，大人吉，无咎，又(有)言[不]信。敢問大人何吉於此乎？子曰：此取(聖)人之所重言也。曰又(有)言不信，凡天之道，壹陰壹陽，壹短壹長，壹晦壹明，夫人道合(離)之。是故(5) 湯□□王，文王紂(拘)於(牖)里，[秦繆公困]於[穀，齊桓(桓)公]辱於長鈞(勻)，或(越)王勾踐(踐)困於[會稽]，晉文君困[於]驪氏，古(衍)一字至今，柏(伯)王之君，未嘗憂困而能□□曰美亞(惡)不□□也。夫困之爲達也，亦猶(6) □□□□□□其□□□□□□□□□□□□，故《易》曰：困，亨，貞，大人吉，无[咎]，又(有)言[不]信，[此]之胃(謂)也。繆和問於先生曰：吾年歲猶少，□□□□□□□□□□敢失忘吾者。子曰：何(7) □□□□□□

《書》，《春秋》，《詩》語蓋□(8) 者莫不願安□者□(9) 以高下，故□□禹之取天[下者]，當此卦也。禹□其四枝(肢)，苦其思□，至於手足駢(胼)胝(頰)頹(頰)頹(頰)色□□□□□，□能□細，故上能而果□□(10) 下□號耶(聖)君，亦可胃(謂)冬(終)矣，吉孰大焉？故曰：勞[曠]，君子又(有)冬(終)，吉，不亦宜乎？今又(有)土之君，及至布衣□□□□□□其妻奴(孛)粉白黑涅□□□□□□□□矣，日中必傾(？)，□非能□而(11) 又(有)功名於天下者，殆无又(有)矣。

why he has it. Therefore, when the *Changes* says 'Dispersal rushes its stairs; regret is gone,' then .. it speaks about being able to rush to the moment and regret will be gone."

Mu He asked his teacher, saying: "Of everything that is born under heaven, whether stupid or wise, good or bad, nothing does not (4) wish for profit and fame. Now the *Zhou Changes* says 'Entangled: Receipt; determination for the great man is auspicious; there is no trouble; there are words that are [not] trustworthy.'² Might I dare to ask what auspiciousness there is for the great man in this?" The master said: "These are words that the sage regards as weighty. When it says 'there are words that are not trustworthy,' in all cases the Way of heaven is one yin and one yang, one short and one long, one dark and one bright, and man's Way matches it. This is why (5) Tang king, King Wen was imprisoned at Youli, [Duke Mu of Qin was entangled] at [Yao, Duke Huan of Qi] was shamed at Changshao, King Goujian of Yue was entangled at [Kuaiji], and Lord Wen of Jin was entangled [by] Madame Li; from antiquity to the present, such rulers as elders and kings have never been saddened by being entangled and been able saying 'beauty and ugliness do not'. That being entangled can be a breakthrough is just like (6) its, therefore when the *Changes* says: 'Entangled: Receipt; determination for the great man is auspicious; there is no [trouble; there are words] that are not trustworthy,' this is what it means."

Mu He asked of his teacher, saying: "I am still young, dare to lose and forget myself." The master said: "How (7) the sayings of the *Documents*, *Spring and Autumn*, and *Poetry* are just (8) none do not wish to be content (9) to elevate the lowly, therefore Yu's taking of all under heaven matches this hexagram. Yu ... his four limbs and worked his mind .., to the extent that his arms and legs were callused and his brow and face able .. minute, therefore when those above are capable and really (10) those below .. call them 'sage kings,' this can also be said to have an 'end'; what could be more auspicious than it? Therefore, when it says: "Toiling [modesty]; the gentleman has an end; auspicious,"³ is it not also appropriate? Today, lords of the land, and even extending to cloth and clothes their consorts and slaves powder white and black and dye, in the middle of the day necessarily collapse, .. not able .. and yet (11) are renowned for merit probably do not exist."

且夫君國又(有)人而厚僉(斂)致正以自封也,而不顧其人,此除也。夫能見其將□□□□□,未失君人之道也,其小之吉,不亦宜乎?物未夢(萌)兆而先知之者,耶(聖)人之志(17)也,三代所以治其國也。故《易》曰:屯其膏,小貞吉,大貞凶,此之胃(謂)也。• 呂昌問先生曰:[天]下之士,皆欲會□□□□□□□□□□樓與以相高也,以爲至是也。今《易》渙之六四曰:渙其群,元吉,此(18)何胃(謂)也?子曰:異才(哉),天下之士所貴。夫渙者,散;元者,善之始也;吉者,百福之長也。夫群黨備(朋)□□□□□□□□□□比□□相讐,以奪君明,此古亡國敗家之法也,明君之所行罰也,將何(19)元吉之又(有)矣?呂昌曰:吾聞類大又(有)焉耳,而未能以辨也,願先生少進之,以明少者也。子曰:明君□□□□□□然立爲刑辟,以散其群黨,孰爲賞慶爵死,以勸其下群臣,黔首男(20)女,夫人,渴(竭)力盡知,歸心於上,莫敢備(朋)黨侍(待)君,而主將何求於人矣?其曰渙其群,元吉,不亦宜乎?故□□□□小星,參(三)五在東,蕭(肅)蕭(肅)管正(征),蚤(早)夜在公,是命不同,彼此之胃(謂)也。•

Moreover, in the case of rulers of states there are those who richly gather power in order to establish themselves but do not think of their people; this is rejected. Those who are able to see what they lead to . . . have not lost the way of the lord of men, is it not also appropriate that in little cases it should be auspicious? When beings have not yet sprouted and yet one has prior knowledge of them, this is the will of the sage (17), the means by which the Three Dynasties (i.e., Xia, Shang, and Zhou) ruled their states. Therefore, when the *Changes* says: 'Hoarding its fat, little determination is auspicious, great determination is inauspicious,' this is what it means."

Lü Chang asked the teacher, saying: "All of the sires under [heaven] wish to join . . . compare in height with a multistoried building, regarding this as having made it. Now when the Six in the Fourth line of the *Changes*' *Huan*, 'Dispersal,' says: 'Dispersing his flock; prime auspiciousness,' what does this (18) mean?" The master said: "Different indeed is what the sires under heaven regard as honorable. *Huan*, 'Dispersal,' is to scatter; 'prime' is the beginning of goodness; 'auspiciousness' is the height of the hundred good fortunes. Flocks and cliques and friends and . . . ally . . . praise each other in order to snatch away the lord's brightness; from of old this has been the model of losing the state and defeating the family, and the reason for which the enlightened lord has put punishments into effect; what (19) 'prime auspiciousness' could there be?"

Lü Chang said: "I have heard that there are great categories in it, and yet one cannot use them to make discriminations. I wish that the teacher would enter into this a little to enlighten me." The master said: "If the enlightened lord . . . so establishes rule by punishment in order to scatter flocks and cliques, and grounds awards and ennoblements in order to encourage his lower ministers and the males (20) and females of the common people, and if the people exert all of their strength and knowledge and are loyal to their superior, none daring to treat their lord through cliques, then what would the ruler need to seek from the people? When it says 'Dispersing his flock; prime auspiciousness,' isn't it really appropriate? Therefore, . . . the little stars, Shen and Wu in the east, so quietly journeying at night, both morning and night on the job, this is the difference of fate, the meaning of this and that."

呂昌問先生曰：(21) 夫古之君子，其思慮舉錯（措）也，內得於心，外度於義，外內和同，上順天道，下中地理，中適人心，神□□□□□□□管之聞。今《周易》曰：蒙，亨，非我求童（童）蒙，童（童）蒙求我，初筮吉，再參讀（讀），讀（讀）則（22）不吉，利貞。以昌之和（私），以為夫設身無方，思察不察，進退無節，讀（讀）焉則不吉矣，而能亨其利者，古又（有）之乎？子曰：□[又（有）]也，而又（有）不然者。夫內之不咎，外之不逆，皆管然能立志於天下，(23) 若此者，成人也。成人也者，世無一夫，剴（豈）可強及與才（哉）？故言曰：古之馬及古之鹿，今之馬[及]今之鹿。夫任人□過，亦君子□。[呂]昌曰：若子之言，則《易》蒙上矣。子曰：何必若此，而不可察也。夫蒙者，(24) 然少未又（有）知也。凡物之少，人之所好也，故曰：蒙，亨。非我求童蒙，童蒙求我者，又（有）知（智）能者不求无能者，无能者[求又（有）]能者，非我求童蒙，童蒙求我。初筮吉者，聞其始而知其冬（終），見其本而知其[末，故] (25) 曰初筮吉。再參讀（讀），讀（讀）則不吉者，反覆問之而讀（讀），讀（讀）弗敬，故曰不吉。弗知而好學，身之賴也，故曰利[貞]。君子於仁義之道也，雖弗身能，剴（豈）能己才（哉）。日夜不休，冬（終）身不倦（倦），

Lü Chang asked the teacher, saying: (21) "With the gentlemen of antiquity, their thoughts and considerations were raised up and articulated, within getting it in their hearts and without measuring it by propriety; with both outside and inside being harmonious, above they complied with the way of heaven, below they were centered on the pattern of the earth, and in the middle they arrived at the heart of man. The spirit the renown of purity. Now the *Zhou Changes* says: 'Folly: Receipt; it is not we who seek youthful folly, youthful folly seeks us. The initial milfoil divination is auspicious, but if two or three times drawn out, being drawn out then (22) it is not auspicious; beneficial to determine.'⁴ Taking my own situation, for the fellow to construct his person without boundaries, for his thoughts not to be examined, for his advancing and retreating to be without measure, then drawing this out would indeed not be auspiciousness, and yet in antiquity could there have been receipt of its benefit?" The master said: ". . . is, and yet is not so. To be untroubled within and nontransgressive without, purely able to establish your will under heaven is the way (23) to be a complete person. As for the complete person, there is not a single fellow in the world who could force and carry him! Therefore, the saying goes: 'The horses and deer of antiquity are the horses and deer of the present.' One who shoulders men . . . excesses, is also a gentleman . . ." Lü Chang said: "If it is as you say, then the *Changes' Meng*, 'Folly' is the highest." The master said: "Why must it be like this, and yet not be able to be examined? *Meng* (24) is to be small, to be sure, and not yet to have knowledge. All beings when small are what others are fond of; therefore when it says: 'Folly: Receipt; it is not we who seek youthful folly, youthful folly seeks us,' it means that those who have knowledge and ability do not seek those without ability but those without ability seek those with ability, it is not we who seek youthful folly but youthful folly that seeks us. The initial milfoil divination is auspicious' means that when one hears of the beginning he knows of its end, sees the root and knows its [branches; therefore], (25) it says 'The initial milfoil divination is auspicious.' If two or three times drawn out, being drawn out then it is not auspicious' means that in asking about it over and over again and drawing it out, drawing it out is not to respect it; therefore it says 'not auspicious.' To be fond of studying when one does not know something is the support of the person; therefore it says 'beneficial [to determine].'⁵ The gentleman's relationship with the Way of humanness and propriety is that even if he is personally unable, still how would he be able to quit: not resting either day or night, throughout his life

日日載，必成而(26)後止，故《易》曰：蒙，亨，非我求童蒙，童蒙求我。初筮吉，再參讀(瀆)，讀(瀆)則不吉，利貞，此之胃(謂)也。·吳孟問先生曰：《易》中復之九二，其辭曰：鳴鶴在陰，其子和之，我又(有)好爵，吾與璽(爾)羸之，何胃(謂)也？子(27)曰：夫《易》，取(聖)君之所尊也，吾庸與焉乎？吳子〈孟〉曰：惡又(有)然，願先生式(試)略之，以爲毋忘，以匡弟子。□□□□□□者所獨擅也，道之所見也，故曰在陰。君者，人之父母也；人者，君之子(28)也。君發號出令，以死力應之，故曰其子和之。我又(有)好爵，吾與璽(爾)羸之者，夫爵祿在君在人□君不徒□□□□□□其人也，訶焉而欲利之；忠臣之事其君也，驪然而欲明之，驪訶交迴(通)，(29)此取(聖)王之所以君天下也，故《易》曰：鳴鶴[在](原缺)陰，其子和之，我又(有)好爵，吾與璽(爾)羸之，其此之胃(謂)乎？·莊但[問]於先生曰：敢問於古今之世，聞學談說之士君子，所以皆牧焉勞其四積(肢)之力，渴(竭)其腹心(30)而索者，類非安樂而爲之也。以但之私心論之，此大者求尊嚴顯貴之名，細者欲富厚安樂[之]實，是以皆□□必勉輕奮(?)其所教幸於天下者，殆此之爲也。今《易》謙之初六，其辭(31)曰：謙謙[君子]，用涉大川，

untiring, day after day carrying on, he stops only after the work (26) is completed. Therefore, when the *Changes* says 'Folly: Receipt; it is not we who seek youthful folly, youthful folly seeks us. The initial milfoil divination is auspicious, but if two or three times drawn out, being drawn out then it is not auspicious; beneficial to determine,' this is what it means.'

Wu Meng asked the teach[-er, saying]: "The Nine in the Second line statement of the *Changes*' *Zhongfu*, 'Central Return,' hexagram reads: 'A calling crane in the shade, its young harmonizes with it; We have a good chalice, I will down it with you'; what does this mean?" [The master] (27) said: "The *Changes* is what is reversed by the sagely lord; what do I have to do with it?" Wuzi (i.e., Wu Meng) said: "How could it be so! I wish that my teacher would try to outline it, considering that his disciple won't forget it and thus will be corrected." [The master said]: "... alone being monopolized, the way's being seen, therefore it says 'in the shade.' The lord is the father and mother of the people, and the people are the children of the lord (28). The lord issues commands and puts out statutes and they exert all of their strength to respond to them; therefore it says 'its young harmonizes with it.' 'We have a good chalice, I will down it with you' means that title and emolument are with the lord and with the people.. lord not only minister ... his people, informs them and wishes to benefit them. A loyal minister's service to his lord is joyous and he wishes to enlighten him. With joy informing and interrelating with him (29) is what the sage king uses to lord over all under heaven; therefore, when the *Changes* says 'A calling crane in the shade, its young harmonizes with it; We have a good chalice, I will down it with you,' doesn't it mean just this!"

Zhuang Qu [asked] of the teacher, saying: "I dare to ask whether in the worlds of antiquity and today the reason that sires and gentlemen of scholarship and explanations have all labored their limbs and exhausted their minds in their searches (30) is not because they find satisfaction in them? From my own personal perspective, the great ones among these seek a venerable and illustrious name, while the trivial wish for the substance of wealth and satisfaction. This is probably why all those who ... insist on rising above their lot in life act in this way. Now when the Initial Six line statement of the *Changes*' *Qian*, 'Modesty,' (31) hexagram says: 'So modest is the gentleman; herewith fording the great river;

吉，將何以此論也？子曰：夫務尊顯者，其心又（有）不足者也。君子不然，矜焉不[自]明也，不自尊□□高世□□謙之初六，謙之明夷也。耶（聖）人不敢又（有）立（位）也，以又（有）知爲无知（32）也，以又（有）能爲无能也，以又（有）見爲无見也。儻焉无敢設也，以使其下，所以治人諱（情），牧群臣之僞也。□□君子者，夫(?)□□然以不□□於天下，故奢多（侈）廣大旂（游）樂之鄉不敢渝其身焉，（33）是以而〈天〉下驩然歸之而弗厭（厭）也。用涉大川，吉者，夫明夷離下而川（坤）上。川（坤）者，順也。君子之所以折其身者，明察所以□□□□，是以能既致天下之人而又（有）之。且夫川（坤）者，下之爲也。故曰用（34）涉大川，吉。子曰：能下人若此，其吉也，不亦宜乎？舜取天下也，當此卦也。子曰：蕙（聰）明竟知守以愚，博聞強試（識）守[以]□，□□□貴而守以卑，若此故能君人，非舜其孰能當之？•張射問（35）先生曰：自古至今，天下皆貴盛盈。今《周易》曰：謙，亨，君子又（有）冬（終），敢問君子何亨於此乎？子曰：所問是也。□□□□□□孰死爵立（位）之尊，明厚賞慶之名，此先君之所以勸其力也（36）宜矣。彼其貴之也，此非耶（聖）君之所貴也。夫耶（聖）君卑體（體）屈貌以舒孫（遜），以下其人，能至天下之人而又（有）之，□□□□□□孰能以此冬（終）？子曰：天之道，

auspicious,' how can we use this theory?" The master said: "He who strives to be venerated and illustrious will necessarily be unsatisfied in his heart. The gentleman is not like this. Circumspect, he does not show off and is not conceited . . . high world . . . *Qian's* Initial Six, which is the *Mingyi*, 'Calling Pheasant,' line of *Qian*.⁶ The sage does not dare to have position, and takes having knowledge as being without knowledge (32), takes having ability as being without ability, takes having vision as being without vision; he understands it but does not dare to set himself up. It is by serving those under him that he governs men's emotions and shepherds the artifices of the flock of ministers. . . . gentleman, . . . so through his not . . . under heaven, therefore even in the midst of luxury and vast pleasure he does not dare to change his person. (33) This is why all under heaven joyously return to him and do not feel oppressed. Herewith fording the great river; auspicious' derives from *Mingyi* ≡ hexagram having *Li* ≡ (trigram)⁷ at the bottom and *Chuan* ≡ (trigram) at the top.⁸ *Chuan*, 'The Flow,' means compliant. The reason that the gentleman bends his body to investigate why , this is why after bringing together the people under heaven he is able to have them. Moreover, *Chuan* is the action of the low; therefore, it says 'herewith (34) fording the great river; auspicious.'" The master said: "To be able to place oneself under others like this, is its auspiciousness not also appropriate? Shun's accepting all under heaven matched this hexagram." The master said: "Perspicacity and knowledge are maintained through stupidity; erudition and awareness are maintained [through] . . . ; . . . honor are maintained through baseness. In this way therefore he was able to lord over men; if not Shun, who would have been able to match this?"

Zhang She asked (35) the teacher, saying: "From antiquity to the present, all under heaven have always honored fullness. Now the *Zhou Changes* says: 'Modesty: Receipt; the gentleman has an end.' Might I dare to ask what 'receipt' the gentleman has in this?" The master said: "What you have asked is correct. It is appropriate that the reason the prior lords exerted their strength is because of the veneration of respect and titles and the fame of riches and awards (36). But whereas others honor these things, they are not what the sage lords honored. The sage lords debase their bodies and draw back their teeth in order to extend compliance, and through lowering their persons are able to reach and to have the people under heaven. , who would be able to have this 'end'?" The master said: "The way of heaven is high

稟(崇)高神明而好下,故萬勿(物)歸命焉;地之(37)道,精博以尙而安卑,故萬勿(物)得生焉;耶(聖)君之道,尊嚴寬知而弗以驕人,謙然比(?)德而好後,故□□《易》曰:謙,亨,君子又(有)冬(終)。子曰:謙者,謙然不足也;亨者,嘉好之會也。夫君人(38)者,以德下其人,人以死力報之,其亨也,不亦宜乎?子曰:天道毀盈而益謙,地道銷[盈而]流謙,[鬼神吝盈而福謙],[人道]惡盈而好謙。謙者,一物而四益者也;盈者,一物而四損者也,故耶(聖)君以(39)爲豐若,是以盛盈。使祭服忽,屋成加菩,宮成枳隅,謙之爲道也,君子貴之,故曰謙,亨,君[子又(有)冬(終)].] 盛盈□□下,非君子其孰當之?·李羊問先生曰:《易》歸妹之上六曰:女承匡,无實,士(40)刳羊,无血,无攸利,將以辭,是何明也?子曰:此言君臣上下之求者也。女者,下也。士者,上也。承者,□□,[匡]者□□之名也。刳者,上求於下也。羊者,衆也。血者,卹也。攸者,所也。夫賢君之爲死孰爵立(位)(41)也,與實俱,群臣樂其死,樂其賞,夫人盡忠於上。其於小人也,必談博知其又(有)无而□□□□□行,莫不勸樂以承上求,故可長君也。倉亂之君不然,群臣虛立(位),皆又(有)外志,君无賞祿

and spiritual and yet is fond of the lowly; therefore the ten-thousand beings owe their fate to it. The way of earth (37) is seminally broad in order to elevate and yet is content with the base; therefore the ten-thousand beings get life from it. The way of the sage lord is venerated and knowledgeable and yet is not thereby arrogant to the people, and modestly allying with virtue and being fond of coming last, therefore ... the *Changes* says: 'Modesty: Receipt; the gentleman has an end.' 'The master said: "'Modesty' means being modestly unsatisfied. 'Receipt' is the conjunction of goodnesses. If one who is lord over men (38) uses virtue to put himself below them, they will then exert themselves to repay him; is his 'receipt' not appropriate?" The master said: "The heavenly way destroys fullness and adds to modesty; the earthly way dispels fullness and gives flow to modesty; [ghosts and spirits harm fullness and give fortune to modesty, and the human way] hates fullness and is fond of modesty. Modesty is but one thing and yet has these four advantages, while fullness is but one thing and yet has these four disadvantages. Therefore, the sage lord considers (39) it to be florescence, and this is why he is full. The sacrificial clothes being haphazard, or the room being completed and adding a mat, or the palace being completed and carving out a corner, this is the way of modesty and the gentleman honors it. Therefore it says: 'Modesty: Receipt; the gentleman has an end.' Fullness ... low, if not the gentleman, who would be able to match it?"

Li Yang asked the teacher, saying: "The Top Six⁹ line of the *Changes* *Guimei*, 'Returning Maiden,' has as its statement: 'The woman holds up the basket without fruit, the man (40) stabs the sheep without blood; there is no place beneficial'; how do you explain this?" The master said: "This speaks of the seeking between lord and minister, high and low. The 'woman' is the low, and the 'man' the high. To 'hold up' is ... and [basket] is the word for ...; to 'stab' is the high seeking from the low, and the 'sheep' is the multitude, while 'blood' is to commiserate and 'place' locates an event. The wise lord's acting for respect and title (41) is in tandem with substance: the flock of ministers glories in his effort and enjoys his substance, and the people are all loyal to the one above. But the petty man must talk about his erudition, what he has and does not have and yet ... motion, nothing does not encourage them to uphold what the one above seeks; therefore he can long be lord. The greedy and disordered lord is not like this: the many ministers have empty positions, all having external aims, and the lord has no awards

....., is born of today's world and yet
....., is it not appropriate? (49) [Therefore, it says: 'Eating] old
virtue; determination is dangerous. Someone follows the king's service,
without completion.'"¹⁰

The master said: "The Initial Six line of *Heng*, 'Constancy,' says:
'Distant constancy; determination is inauspicious; there is no [place
beneficial.'" The master] said: "'Distant' means to govern
..... using that which men negate, inauspiciousness necessarily . . .
[therefore, it says: 'Distant constancy; determination is inauspicious;
there is no place] beneficial.'"

The master said: "The Nine in the Third line of *Heng*, 'Constancy,'
says: (50) '[Not making constant his virtue], he perhaps receives its
disgrace; determination is [distressful]'. The master said: "'Not making
constant his virtue' says that his virtuous conduct is without constancy;
if virtuous conduct is without the Way then there will be no discrimi-
nation between near and far relations, and if there is no discrimination
between near and far relations [then] this will necessarily lead to
..... not distress; therefore it says: 'Not making constant his virtue,
he perhaps [receives its disgrace; determination is distressful].'"

The master said]: "The Nine in the Fifth line of *Heng*, 'Constancy,'
says: 'Making constant his virtue; determination is auspicious for the
wife (51), inauspicious for the husband.' A wife's virtue acts for a single
person; she may [not] have any other; if she has another, inauspicious-
ness .. is born of it. Therefore it says: 'Making constant his virtue; deter-
mination is auspicious for the wife.' The male's virtue is not
.. have .. virtue necessarily established and yet be fond of allying with
others; whether worthy or not good, if a man gets what is appropriate
to him .. then it is auspicious, but if he is constant to himself then it is
inauspicious. Therefore it says: 'Making constant his virtue; determina-
tion is auspicious for the wife (52), inauspicious for the husband.'"

The master said: "The Six in the Second line of *Chuan*, 'The Flow,'
says: 'Straight, square, and great; not repeated; nothing not beneficial.'"
The master said: "'Straight' and 'square' is said of knowledge; 'not re-
peated'; 'nothing not beneficial' is said of there being
no excesses. If emaciated virtue is combined with human excesses,
then you will lose human harmony. If it is not that which men repeat,

□□□□□□□□也，夫產於今之世而□□□□□□□□□□
□□□□□□□□不亦直乎？(49) [故曰：食] 舊德，貞，厲，或從王
事，无成。• 子曰：恆之初六曰：蠱恆，貞凶，无 [攸利。子] 曰：蠱，
治□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
恆，貞凶，无攸] 利。• 子曰：恆人之九三曰：(50) [不恆其德]，或承
之羞，貞 [蘭]。子曰：不恆其 [德] (原缺) 者，言其德行之無恆也，
德行無道，則親疏無辨，親疏無辨 [則] 必將□□□□□□□□□□不
蘭，故曰：不恆其德，或 [承之羞，貞蘭]。子曰：恒之] 九五曰：恆其
德貞，婦人 (51) 吉，夫子凶。婦德一人之爲，[不] 可以又 (有) 它；
又 (有) 它矣，凶□產焉，故曰，恆其德，貞，婦人吉，其男德不□□
□□□□□□又 (有) □德必立而好比於人，賢不肖 (肖)，人得其直□
則吉，自恆也則凶。故曰：恆其德，貞，婦人 (52) 吉，夫子凶。• 子
曰：川 (坤) 之六二曰：直方大，不習，无不利。子曰：直方者，知之
胃 (謂) 也；不習者，□□□□□□□□□□也；无不利者，无過之胃
(謂) 也；夫羸德以與人過，則失人和矣。非人之所習也，

then it will be near to harm. Therefore, (53) it says: 'Straight, square, and great; not repeated; nothing not beneficial.'

When Tang went out on procession, to the northeast there was a fire; he said: "What fire is that?" A supervisor responded, saying: "A fisherman's." Tang consequently Zi Zhu, [saying: "In antiquity, the spider] made a net, and the men of today follow in line. Whether to the left or to the right, above or below, all those who run along or through the ground are caught in my web." Tang (54) said: "That is not acceptable. I taught Zi Zhu, saying: 'In antiquity, the spider made a net, and the [men] of today follow in line. For those to the left he caused it to be to the left, for those to the right he caused it to be to the right; for those above he caused it to be above, and for those below he caused it to be below,'" The many lords heard this and said: "Tang's virtue reached even the animals and fishes," and therefore there were more than forty states that sent in pelts and cloth to submit to him (55). When the *Changes* diagrams its meaning, saying, 'Lustrously ally; the king herewith thrice drives the hunt, losing the front catch; the city men are not warned; auspicious,'¹¹ this is what it means.

The western men (i.e., Qin) raised troops to invade the wilds of Wei and and consequently (Lord Wen of Wei) went out and presented himself to the great officers, passing Duangan Mu's village he saluted. His servant Li Yi said: "I have heard that the many lords (56) put resources first and their person¹² last; now how is it that my lord puts his person first and resources last?" Lord Wen said: "Duangan Mu is rich in virtue, while I am rich in resources. Duangan Mu is rich [in propriety, while I am rich in land. Resources are not as good as virtue, and land is not as good as propriety. If there is virtue and I do not] act for it, or if there is propriety and I do not take it, while they snatch it and do not give it to me or I seek it and do not (57) get it, then how could I go past (his village) and not salute him?" The western men heard it and said: "We are about to attack but without the Way. Now Lord Wen honors the worthy weapons" "What could he want with it, bowing and enfeoffing him, imprisoning my lord and respecting you, and yet the western men report dissatisfaction. The *Changes* diagrams its meaning (58), saying: 'There is a return with a kind heart; do not question it; prime auspiciousness; there is a return that treats kindly my virtue.'¹³

則近害矣，故 (53) 曰：直方大，不習，无不利。· 湯出輒 (巡) 守，東北又 (有) 火，曰：彼何火也？又 (有) 司對曰：漁者也。湯遶□□予之祝 [曰：古者蛛] 蝥作罔 (網)，今之人緣序。左者，右者，尚 (上) 者，下者，率突乎土者皆來 (離) 乎吾罔 (網)。湯 (54) 曰：不可，我教子祝之曰：古者蛛蝥作罔 (網)，今之 [人] (原缺) 緣序。左者使左，右者使右，尚 (上) 者使尚 (上)，下者使下，□□□□□□□□□□。諸侯聞之曰：湯之德及禽獸魚鱉矣，故共 (供) 皮敝 (幣) 以進者冊又 (有) (55) 餘國。《易》卦其義曰：顯比，王用參戰，失前禽，邑 [人] (原缺) 不戒，吉，此之胃 (謂) 也。· 西人舉兵侵魏野而□□□□□□□□□□而遂出見諸大夫，過段干木之閭而式，其僕李義曰：義聞之，諸侯 (56) 先財而後財；今吾君先身而後財，何也？文侯曰：段干木富乎德，我富於財；段干木富 [於義]，[我富於地。財不如德，地不如義。德而不吾] 爲者也，義而不吾取者也，彼擇取而不我與者也，我求而弗 (57) 得者也，若何我過而弗式也？西人聞之曰：我將伐无道也。今也文侯尊賢□□□□□□□□兵□□□□告不足。《易》卦其義 (58) 曰：又 (有) 覆惠心，勿問，元吉，又 (有) 復惠我德也。·

荆莊王欲伐陳，使沈尹樹往觀之。沈尹樹反(返)，至今曰：其城郭脩，其倉實，其士好學，其婦人組疾，君[曰]：如是則陳不可伐也。城郭脩，則其守固也；倉廩實，則人食足也；其士好學，必死上也；(65)其婦組[疾]，其財足也，如是陳不可伐也。沈尹樹曰：彼若若君之言則可也，彼與君之言之異。城郭脩，[則]人力渴(竭)矣；倉廩實，[則]口之人也；其士好學，則又(有)外志也；其婦組疾，則士祿不足食也。(66)故曰陳可伐也。遂舉兵伐陳，克之。《易》卦其義曰：入於左腹，權(權)明夷之心，于出門廷。·趙閒(簡)子欲伐衛，使史黑[往]睹之，期以[卅]日，六十日焉反(返)。閒(簡)子大怒，以爲又有外志也。史黑曰：吾君殆乎大過矣。衛使(67)據(遽)柏(伯)王(玉)相，子路爲浦(輔)，孔子客焉，史子突焉，子贛出入於朝而莫之留也。此五人也，一，治天下者也，而皆在衛□□□□□□又(有)是心者，况(況)□□□□□□而伐之乎？《易》卦其義曰：觀國之光，利用(68)賓於王。《易》曰：童董往來，仁不達也；不克征(征)，義不達也；其行塞，道不達也；不明晦，明不達[也]。□□□□□□□□□□□□善(?)，義達矣；自邑告命，道達矣，觀國之光，明達矣。《繆和》(69)

King Zhuang of Jing (i.e., Chu) wanted to attack Chen, and sent Shen Yinshu to go and observe it. Shen Yinshu returned and went to report, saying: "Their city walls are well maintained, their granaries are full, their sires are fond of studying, and their wives weave with alacrity." The lord [said]: "If it is like this, then Chen cannot be attacked. If the city walls are well maintained, then their defense will be stout; if the granaries are full, then the people will have enough to eat; if the sires are fond of studying, they will certainly respect their superiors; (65) and if the wives weave with [alacrity], their resources will be sufficient. Like this, Chen cannot be attacked." Shen Yinshu said: "Though it is acceptable to put it the way the lord has, there is also a different analysis from yours. [If] the city walls are well maintained, the people's strength will be sapped; [if] the granaries are full, .. men; if the sires are fond of studying, they will have external ambitions; and if the wives weave with alacrity, the sires will be clothed but without enough to eat. (66) Therefore I say that Chen can be attacked." Thereupon they raised arms and attacked Chen, conquering them. The *Changes* diagrams its meaning, saying: "Entering into the left belly, bagging the calling pheasant's heart; going out of the gate and courtyard."¹⁶

Zhao Jianzi wanted to attack Wei, and sent Scribe Hei [to go and scout it, giving him] thirty days. He returned in sixty days. Jianzi was greatly angered, assuming that he had some external ambitions. Scribe Hei said: "My lord is about to make a great mistake. Wei had (67) Juba Yu serving as minister and Zi Lu serving as tutor, while Confucius was a retainer there, Scribe Zi Tu was there, and Zi Gong came and went at court, and yet none of them was kept on. Of these five men, any one of them could govern the world, and all of them are at Wei had this heart, how would .. . and attack them?" The *Changes* diagrams its meaning, saying: "Looking up at the state's radiance; beneficial here-with (68) to be entertained in audience by the king."¹⁷ When the *Changes* says: "So undecided going and coming,"¹⁸ it means that humaneness is not reached; "cannot campaign"¹⁹ means that propriety is not reached; "his motion is blocked"²⁰ means that the way is not reached; "not bright or dark"²¹ means that brightness is not reached. well, propriety is reached indeed; "from the city announce the mandate"²² means that the way is reached indeed; "looking up at the state's radiance"²³ means brightness is reached indeed. *Mu He* (69)

昭力問曰：《易》又（有）卿大夫之義乎？子曰：師之左次，與闢輿之衛，與積豕之牙，參者，大夫之所以治其國而安其□□。昭力曰：可得聞乎？子曰：昔之善為大夫者，必敬其百姓之順德，忠信以先之，脩其兵甲（1）而衛之，長賢而勸之，不乘勝（勝）名以教其人，不差卑賤以安社稷（稷），其將督誥（？）也，吐（？）言，以為人次；其將報□，□□□一，以為人次；其將取利，必先其義，以為人次。《易》曰：師左次，无咎。師也者，人之聚也；次（2）也者，君之立（位）也。見事而能左（佐）其主，何咎之又有（有）？問闢輿之義。子曰：上正（政）衛國以德，次正（政）衛國以力，下正（政）衛[國]以兵。衛國以德者，必和其君臣之節，不[以]（原缺）耳之所聞，敗目之所見，故權臣不作。同父子之（3）欲，以固其親，賞百姓之勤，

Zhao Li asked, saying: "Does the *Changes* have meaning for ministers and great officers?" The master said: "The three lines: 'The troops camp on the left,'²⁴ 'a barrier-cart's defense,'²⁵ and 'the crying pig's teeth,'²⁶ are what the great officer uses to govern his state and pacify his" Zhao Li asked: "May I hear of it?" The master said: "In former times those who were good at being great officers necessarily respected the compliant virtue of their hundred families, loyally putting them first, training their armies (1) and defending them, raising worthy ones and encouraging them, and neither taking advantage of fame for victory to teach the people nor being shamed by rusticity to pacify the ancestral altars. In making their overseer's reports, they put them in coarse words, considering themselves after others; in making repayments . . . one, considering themselves after others; and in accepting benefits, they necessarily put propriety first, considering themselves after others. The *Changes* says: 'The troops camp on the left; there is no trouble.' The 'troops' are the multitude of men; 'to camp' (2) is the position of the lord. Seeing affairs and being able to (stand to the left of:) assist his ruler, what trouble could there be?" (Zhao Li) asked the meaning of "barrier cart." The master said: "The highest government defends the state with virtue; the next government defends the state with strength, and the lowest government defends the state with arms. Defending the state with virtue necessarily harmonizes the measures of the lord and ministers, not letting what the ears hear overcome what the eyes see; therefore, strong ministers do not act. It unites the desires of fathers and sons (3) in order to firm their relations, awards encouragement to the hundred families in

以禁諱(違)教,察人所疾,不作奇心,是故大國屬力焉,而小國歸德焉。城郭弗脩,五兵弗口,而天下皆服焉。《易》曰:闡興之衛,利又(有)攸往。若興且可以闡然衛之,况(況)以(4)德乎?可(何)不吉之又(有)?又問豮豕之牙何胃(謂)也?子曰:古之伎強者也,伎強以待(待)難也。上正(政)衛兵而弗用,次正(政)用兵而弗先也,下正(政)銳兵而後威。幾兵而弗用者,調愛其百生(姓)而敬其士臣,強爭其時而讓其(5)成利。文人爲令,武夫用國。脩兵不解(解),卒伍必固;權謀不讓,怨弗先昌。是故其士驕而不頌(?),其人調而不野,大國禮之,小國事之,危國獻焉,力國助焉,遠國依焉,近國固焉。上正(政)陸(垂)衣常(裳)以來(6)遠人,次正(政)櫜弓矢以伏天下。《易》曰:豮豕之牙,吉。其豕之牙,成而不用者也。又(有)哭(笑)而後見,言國脩兵不單(戰)而威之胃(謂)也。此大夫之用也,卿大夫之事也。• 昭力問曰:《易》又(有)國君之義乎?子曰:師之王參賜命,(7)與比之王參敵,與秦(秦)之自邑告命者,三者國君之義也。昭力曰:可得聞乎?子曰:昔之君國者,君親賜其大夫,親賜其百官,此之胃(謂)參昭。

order to prohibit deviant teachings, and inspects men's illnesses and does not belabor their hearts. This is why the great state encompasses power within it and the little state brings virtue back to it. Even if a city's walls are not well maintained and the five arms are not . . . , still all under heaven will submit to it. The *Changes* says: 'A barrier-cart's defense; beneficial to have someplace to go.' If even a cart can be used as a barrier to defend it, how much more so using (4) virtue! How could there be anything not auspicious about it?" (Zhao Li) also asked about the meaning of "the crying pig's teeth." The master said: "In antiquity those who were strong of arm were strong of arm in preparation for difficulties. The highest government has defensive arms but does not use them, the next government uses arms but never first, while the lowest government sharpens its arms and only thereafter is imposing. Being armed and yet not using them harmonizes the hundred families and shows respect to the sires and ministers while contending for time and yielding its (5) completion of benefit. The man of culture makes the commands and the military man uses the state. Training arms assiduously, the units will certainly be sturdy; conspiring and not yielding, resentment will not first well up. This is why their sires will be proud but not askew, their people harmonious and not rustic. The great state treats them with ritual, while the little state causes them to serve. Endangered states will present them with tribute and strong states will help them; distant states will rely on them and near states will be sturdy with them. The highest government lets its robes hang down in order to cause (6) the distant people to come, while the next government sheathes its bows and arrows in order to cause all under heaven to bow down. The *Changes* says: 'The crying pig's teeth; auspicious.' The pig's teeth are complete and yet it doesn't use them. To be seen only when smiling is said of the state's being imposing by maintaining its arms but not fighting. This is the use of the great officer, the service of the minister and great officer."

Zhao Li asked, saying: "Does the *Changes* have meaning for the lord of a state?" The master said: "The three lines: 'The king thrice awards the command' of *Shi*, 'The Troops,'²⁷ (7) and 'the king thrice drives' of *Bi*, 'Alliance,'²⁸ and 'from the city announce the mandate' of *Tai*, 'Greatness,'²⁹ have meaning for the lord of a state." Zhao Li said: "May I hear of it?" The master [said]: "In former times the lord of a state personally made awards to his great officers and personally made awards to the hundred officials; this is called the three signals. In cases

君之自大而亡國者，其臣屬以最(聚)謀，君臣不相知，(8)則遠人無勸矣，亂之所生於忘者也。是故君以愛人爲德，則大夫共(恭)惠(德)，將軍禁單(戰)；君以武爲德，則大夫薄人矣，□□□□(?)；君以資財爲德，則大夫賤人，而將軍走利，是故失國之罪必在君之(9)不知大夫也。《易》曰：王參賜命，无咎。爲人君而能亟賜其命，无〈夫〉國何失之又(有)？又問比之三豎何冒(謂)也？子曰：□□□□□□人以襄(?)，教之以義，付之以刑，殺當罪而人服。君乃服小節以先人曰義，(10)爲上且猶又(有)不能，人爲下，何无過之又(有)？夫失之前，將戒諸後，此之冒(謂)教而戒之。《易》[曰比]之王參，失前禽，邑人不戒，吉。若爲人君，毆管其人，孫(遜)戒在前，何不吉之又(有)？又問曰：秦(秦)以(衍)一字，已塗去)之自邑告命(11)何冒(謂)也？子曰：昔之賢君也，明以察乎人之欲亞(惡)，詩書以成其慮，外內親賢以爲紀綱(綱)，夫人弗告，則弗識，弗將不達，弗遂不成。《易》曰：秦(秦)之自邑告命，吉，自君告人之冒(謂)也。·昭力問先(12)生曰：君卿大夫之事既已聞之矣，參(?)或又(有)乎？子曰：士數(疑衍一字)言數百，猶又(有)所廣用之，

where the lord is self-important and (loses) forgets the state and his ministers dangerously join together to plot, if the lord and ministers do not know each other (8) then distant people will not be encouraged; this is how disorder is generated from forgetfulness. This is why if the lord takes loving the people to be virtue then the great officers will uphold virtue and the generals will prohibit warfare. If the lord takes martial valor to be virtue, then the great officers will oppress the people If the lord takes resources to be virtue, then the great officers will devalue the people and the generals will rush to benefit. This is why the guilt of losing a state must reside with the lord's (9) not knowing the great officers. The *Changes* says: 'The king thrice awards the command; there is no trouble.' If one serves as the lord of men and is able urgently to award his commands, what loss will the state have?' (Zhao Li) also asked about the meaning of *Bi*'s "thrice drives." The master said: ". people with ordinances, teaches them with propriety, treats them with punishments, and when killing matches the guilt then the people will obey. The lord's bringing the small measures under control in order to put the people first is called propriety (10), but being above and yet still not being able to consider the people below, how could there be any absence of trouble? Losses up front should warn those behind; this is called teaching and warning them. The *Changes* . . . 'the king thrice drives, losing the front catch; the city men are not warned; auspicious.' If the lord of men drives and inspects his people, humbly warning them up front, how could there be anything not auspicious?' (Zhao Li) also asked, saying: "What does *Tai*'s 'from the city announce the mandate' (11) mean?" The master said: "The worthy lords of former times were enlightened in order to investigate into the wishes and dislikes of the people and (had) the *Poetry* and *Documents* in order to complete their considerations. Without and within they drew near to the worthy in order to serve as their network. As for the people, if you do not report to them, then they will not know it; if you do not lead them, they will not penetrate, and if you do not follow them, they will not complete it. When the *Changes*' *Tai* says 'from the city announce the mandate; auspicious,' it is said of the lord reporting to the people."

Zhao Li asked his teacher (12), saying: "Having already heard of the affairs of the lord and ministers and great officers, is there perhaps a third?" The master said: "If even a sire speaks several hundred times, there will be much that is broadly useful; how much more so with the

兄(沉)於《易》乎? 比卦六十又口, 冬(終)六合之內, 四勿之卦, 何不又(有)焉? 口之酒斧, 商夫之義也; 無孟之卦, 邑途之義也; (13) 不耕而穫(穫), 戎夫之義也; 良月幾望, 處女之義也. 《昭力》六千 (14)

Changes! Bi, 'Alliance,' hexagram's sixty and .., bringing to an end all within the six enclosures, and the hexagram of the four prohibitions; what do they not have in them? ..'s submerged ax has meaning for a merchant³⁰; *Wumeng*, 'Pestilence,' hexagram has meaning for city urchins; (13) not planting and yet harvesting has meaning for belligerent fellows³¹; and the fine moon almost being full has meaning for virgin girls.³²
Zhao Li 6,000 (14)