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《易经》《尚书》英译

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罗志野·译



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中华经典英译丛书
SEVEN SACRED BOOKS OF CHINA

《易经》《尚书》英译

YIJING SHANGSHU

BOOK OF CHANGE

[Ancient China's Natural Philosophy]

By Ji Chang

SHANGSHU

[BOOK OF HISTORY, or FRAGMENTS OF ANCIENT CHINESE HISTORY]

By Kong Qiu

Translated by Luo Zhiye

罗志野 译

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Preface

The Seven Sacred Books of China contains all works in the Four Books and the Five Classics. The Five Classics are *Yijing*, the earliest Chinese natural philosophy; *Shangshu*, history of ancient China; *Shijing*, the book of ancient poetry; *Liji*, about ancient China's social and individual behavior; *Zuozhuan*, the annals of Lu's history from 722 BC—468 BC by Qiu Ming, the left historiographer. The Four Books are *Lunyu*, the analects of Kong Qiu, and *Mengzi*, Meng Ke's political and social philosophy; the other two books the *Great Learning* and the *Golden Means* which are the two articles collected in *Liji*. So my translation is called The Seven Sacred Books of China.

The Seven Sacred Books of China is the most important collection of Chinese classics. Since the 18th century each book among the Four Books and the Five Classics has been translated into different languages. With the development of language and advancement of society, the old translation cannot satisfy the readers today who wish to have a new translation. In this case there arose a strong desire to translate it in my deep mind. Now this translation has been fulfilled through twenty-eight years' tremendous efforts.

The Seven Sacred Books of China is the cream of the Chinese cultures, passes the great tradition of Chinese philosophy on to the world, and explains the essentials of Ru-school (Confucianism): benevolence, social and individual behavior, and the golden means.

Yijing is the earliest natural philosophy both in China and in the world. Yi means change which tells the readers that all things in the world are in change without end. It expresses the great materialistic tradition and seeds the brilliant dialectics. *Shangshu* is the first written history in China. It tells the world that how the Chinese people stepped on to civilization after innumerable hardships. *Shijing* is the first selected works of China's poems. It deeply pictures the ancient China's society, hardships of the ancient people and endless wars among states, and sings the praises of the people's pure love and their heroic achievements. *Liji* is a classic of Ru-school's social and political philosophy which studies the social order in human society, governmental system of the states, and social and individual behavior. *Zuozhuan* is a book to explain *Spring and Autumn*, the first annals of Lu's history from 722 BC—468 BC in the world. Its writer was Qiu Ming, the left historiographer in the state of Lu. It can be called as a historical model in the world. The most important lesson *Zuozhuan* gives to human beings is that he who wants to contend for hegemony would be in failure at the end. *Lunyu*, the quotations of Kong

Qiu recorded by his students, is about Kong Qiu's ideas of his Ru-school including philosophy, moral principles, politics, economics, social problems, psychology, literature and education. It is said by the people that the use of half theory from *Lunyu* may make the land under heaven in peace and tranquility. Meng Ke's political and social philosophy was written by Meng Ke and his students Wan Zhang and Gongsun Chou. Meng Ke developed Kong Qiu's ideas of Ru-school in this work.

The following things deserve special mention.

1. *Yijing* is very difficult for readers to understand, especially its gua-pictures. It has 8 elementary gua-pictures: qian is ☰, kun is ☷, dui is ☱, li is ☲, zhen is ☳, gen is ☶, kan is ☵ and xun is ☴. There are 64 compound gua-pictures composed of the 8 elementary gua-pictures. The original gua-pictures are not easy to distinguish this from another. So I use some symbols to take the place of gua-pictures as follows: p is for ☰, q is for ☷, p1 is for ☱, p2 for ☲, p3 for ☳, q1 for ☶, q2 for ☵, q3 for ☴. For examples, Qian 1 is composed of two ☰, so it is pp; zhun is composed of ☳ and ☶, so it is p3q2. Each gua has a number, qian 1 is the first one with its number 1 and wei ji is the last one with its number 64. Each gua has 6 yao and each yao is composed of a long line or two short lines. A long line stands for yang, and two short lines for yin. We use 9 to replace yang and 6, yin. Each gua's serial numbers of yao are given from the bottom, for example zhun is composed of ☳ above and ☶ below. Zhun is the third gua with its number 3, and its serial numbers are given from the bottom: 3091, 3062, 3063, 3064, 3095, 3066. The first yao is the last long line, and the last yao is the first two short lines.

2. Most quotations in each book have not been given the source. I give the source in the bracket. For example: "It is said in *Shijing*: 'How much glad the junzi is! He is the parent of the people.' [From *Liji—The Great Learning* 14]" When I translated it and added the source in the bracket: "It is said in *Shijing* [210202, *Odes-Papyrus on South Hill*]: 'How much glad the junzi is! He is the parent of the people.'" 210202 is the number of this poem *Papyrus on South Hill*.

3. It is about the translation of Kongzi. Kongzi was the ancient Chinese sage. Kongzi's surname is Kong, his second name is Qiu, and his style is Zhongni. We may say Kong Qiu in his name, or we may call him Kongzi which is a honorific title used for the learned man. The western scholars called Kong Qiu "Confucius" which is after the Romans' name, so it is not proper.

4. It is about 君子[junzi] and 小人[xiaoren]. In western scholars' translation, 君子 is translated as gentleman; 小人 is as the common people, or small man, or the mean man. They are not proper. In English "gentleman" is one man who is polite and well-educated with excellent manners and always behaves well. "Gentleman" and "the common people, or small man, or the mean man" in their conceptual meaning are not equal to 君子 and 小人. In China's classics 君子 and 小人 have their special implications. In the thirtieth year of Duke Xiang [574 BC, 3], there was an old laborer working in public project. He was a

common people, but he is a junzi [君子]. Sometimes, a state-prince [sovereign] was but a xiaoren [小人], not a junzi. Many ancient Chinese junzis were rustic people living in seclusion among the forests and deep mountains, and found enjoyment by labor to support their own lives. They advocated credit, took morality as the root and loved the people under heaven. When they met the wise sovereign, they would help him to practice government; when they met the fatuous ruler, they retired to the mountains and forests. They have been respected by the Chinese people in history. Xiaoren has more different meanings. It was said in Zuo zhuan: "Junzi advocates ceremony and xiaorens, labor."^[1] It was also said in Guoyu^[2]: "Junzi administers government and xiaoren, labor." It means that junzi was in his office and xiaoren was ruled. But it does not mean that those in office were all junzis. Those officials who took bribes and bent the law and were corrupt were xiaorens, not junzis. Zipi, the prime minister, in the state of Zheng, had said to his minister Zichan: "I am told that the junzi strives to understand what is great and far, and xiaoren strives to know what is small and short. I am indeed a xiaoren."^[3] Here Zipi called himself xiaoren in order to show his modesty. So from my part that if 君子 and 小人 are translated into junzi and xiaoren is better than gentleman and the common people.

5. It is about gongzi (公子) and prince (王子). Ancient China's rulers were much different from ancient European kings in their marriages. In the sixteenth century Henry VIII in England had only one wife as his queen and he could not marry another before divorcing from his wife. His son was called prince. But in ancient China the sovereign or the king might have many wives. It was said in *Of Miscellaneous Ceremony [Liji]*: That the king has his principal wife as his queen, but he has ladies, maids in palace, court-women, wives and concubines.^[4] All these women were called as female officials; they were all his wives in actual. He would have a lot of sons called gongzi. One of them who would succeed to the throne was called the crown prince. When one gongzi [prince] was set on the throne, most of other gongzis might flee to other states. In loyal house, the gongzis by the principal wife and the gongzis by the other wives [concubines] were different. In history many troubles took place from the struggle between gongzis. In this case, here I hold that I use "gongzi" to take the place of "prince" is proper.

I try my utmost to use clear and exact English to communicate the meanings of the original writings. It is not necessary to give explanatory notes. Valuable comments from readers are sincerely appreciated.

Translation is in actual an interpretation of the original. The original text can not be changed, but the interpretation will be changed with the time for the implication of the original is developed.

I express my heartfelt gratitude to Guangdong Peizheng College who provides money for the publication of this translation. I also thank the authors of the following works for their useful notes and explanations: Feng Liangen and other authors' *A Whole Explanation of the Five Classics and the Four Books*; Nan Huaijin's *Yijing* in the

vernacular; Lu Shaogang and others' *A Dictionary of Yijing*; Zhou Bingjun's *Shangshu* in vernacular; Jiang Hao and others' *A Whole Explanation of Shangshu*; Zhou Zhenfu's *A Translation of Shijing*; Wang Fengchun's *A Whole Explanation of Zuozhuan*; Liu Li's *An Explanation of Zuozhuan*; Yang Tianyu's *An Explanation of Liji*; Yang Bojun's *An Explanation of Lunyu*.

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The Text of Zhouyi [Book I]

1. 乾 QIAN 1 pp



QIAN signifies virtue with greatly original, smooth development, advantage and chasteness.

1091. Change is like a long hidden under the earth. It means that one, who does not understand the long's change or his own capacities, should keep his quietness.

1092. The long appears in the fields, as if a thing begins to sprout or a plant comes out of the earth, it will be advantageous for one to find a great man.

1093. A junzi keeps his active and strong spirit all day long in the period of development; in the evening he is as vigilant as he is in the daytime. There will be no mistake if he has such virtues of strictness and cautiousness.

1094. The long hidden may jump out of a deep pool. It denotes that things develop well, the environment is advantageous, and there will be no misery.

1095. The long that takes its wings appears in the sky, which will benefit him to meet the great man.

1096. The long flying beyond the highest limit will be in distress.

An integrated interpretation of Qian: A group of long appeared with no one as their leader. The future is fortunate.

Explanation and commentary of Zhuan

Qian gua [hexagram, divinatory symbol] is so great that it causes all things to have their primeval lives, and becomes the beginning of them, and manages their actions. The clouds sail in the high and the rain moistens the mortal world, then all things are formed by the original power. Qian denotes both beginning and ending of the bright universe and contains six yao-positions [six lines of each gua]. Qian forms seasons and actions, and controls the principle of the celestial body in motion like 6 longs.

Qian itself is the very principle which can change, transform and form everything in

the universe. Everything obtains its nature and life from it. If everything keeps its earliest state of both life and harmony in union, its life will be great, correct and favorable.

Qian is the chief creator, above all things, and causes myriad of states, peace and happiness.

Explanation and commentary of Xiang

Qian gua is like the way of heaven in motion forever. People should follow its principle to strengthen and improve them with no cease.

The long lies hidden in the deep: This gua means that one should keep his quietness, denotes that the lowest line [1091] is yang [strong] which lies hidden in the deep and is not in the embryonic stage.

“The long appears in the fields” denotes that one sheds his virtue over every place.

That a junzi keeps his active and strong spirit all day long expresses the natural law which has the repeated action of things turning into their opposites while reaching their extremes.

That the long hidden may jump out of the deep pool is a favorable state. If one is eager to make progress, there will be no misery.

That the long takes its wings to fly to the sky means a great man who has got much achievement.

“The long that is flying beyond the highest limit will be in distress” tells of such a thing that is too full to be indulged is long.

The integrated interpretation of Qian expresses that the six yao are yang [strong line]. Qian itself will not be influenced by its change, because heaven can produce all things, and its virtue should not take the foremost position.

Explanation and commentary of Wenyan

What is called the greatly original is the head of goodness; what is called smooth development is the most excellent assemblage; what is called advantage is the most balanced harmony, and what is called chasteness is the most faithful conduct in society. As a junzi, he learns from his experiences how to apply benevolence, he will become the leader of the people: That one pays attention to human relation and attends the most excellent assemblage will comply with all proprieties; one who benefits all things will be fit to show the harmony of all beings right; one who is correct and staunch will be fit to manage four virtues which are great, successful, advantageous, correct and staunch described in Qian.

1091 tells: A long lies hidden under the earth would not do you good, what does it means? Kong Qiu interpreted: “The virtue of a long is hidden and not to be seen. The world does change, but it does not influence him. He would not seek after his worldly

fame in order to gain his success. He is unknown, but he is not worried, withdrawn from the world and lives with his quiet mind. If he can make the world happy, he should practice his principle. If he makes the world sorrowful, he should leave it and lie hidden in secret. He is firm and indomitable and he has his own idea with no vacillating. It is the symbol of a long lying hidden in the deep.”

1092 tells: The long appears in the fields, as if a thing begins to sprout or a plant comes out of the earth, it will be advantageous for one to find a great man. What does it mean? Kong Qiu interpreted: “The virtue of a long is exact in the central and correct position. One should pay attention to the words, though mediocre, and not neglect their significance as references. He should pay attention to the conducts, though mediocre, and not neglect their significance in reflection. He should guard against his vicious feelings and preserve his sincere senses. His goodness would be favorable to the world, but he can not give himself airs and becomes self-satisfied. He should scatter his virtue everywhere and to the most extent. Therefore, the 1092 of *Yijing* says: The long appears in the fields... it will be advantageous for one to see a great man. Here it refers to the virtue a ruler should hold.”

1093 tells: A junzi keeps his active and strong spirit all day long in the period of development; in the evening he is as vigilant as he is in the daytime. There will be no mistake if he has such virtues of strictness and cautiousness. What does it mean? Kong Qiu interpreted: “What it says is the reason, which cultivates one’s moral characters for the superior man. Both real loyalty and good faith for him are the chief parts of his advance in moral characters. The learning of good letters and beautiful deeds and the establishing of his own sincerity are the foundation for him to start his career. If he knows how to grasp the opportunity when the right moment reaches, and how to stop his affairs when it should stop, he will preserve his righteous point in accordance with that end. As a man, he should not be proud when he occupies a higher position, and not be worried when he is in a lower position. Therefore, this yao says if he is extremely careful and cautious to cultivate his characters as the time requires, he will be in no misery, though he encounters danger.”

1094 tells: The long hidden may jump out of a deep pool. It denotes that things develop well, the environment is advantageous, and there will be no misery. What does it mean? Kong Qiu interpreted: “There is no permanent common rule for one to occupy a higher position or a lower one; but it is not that one will take advantage of committing mistakes. Sometimes he may advance, sometimes retreat, there will be no permanent principle, but he cannot depart from the human community in a selfish way between advance and retreat. Therefore, when a junzi cultivates his moral character, he should grasp the right time and move forwards with the tendency of age, there will be no misery.”

1095 tells: The long that takes its wings appears in the sky and it will benefit him to

meet the great man. What does it mean? Kong Qiu interpreted: "The animals that have the similar cry will respond to one another; the creatures that have the similar nature will sympathize with one another. Water always flows towards the lower damp and fire burns its way towards the thing that is dry. Clouds follow the long to gather or disperse and winds move after the tiger. A great sage has been born, after his explanation and interpretation of inner reasons of creatures or things; people begin to know secrets of heaven, earth and human beings. The thing that is light and clear will rise up, and that is heavy and turbid will fall down in a natural way. Therefore everything in the world has its own way to assemble."

1096 tells: The long flying beyond the highest limit will be in distress. What does it mean? Kong Qiu interpreted: "He is too noble to have a position to be; he is too high to have people below ruled by him. The wise men all make their positions below, but he occupies the highest position alone, he will lose his helpers and have regrets."

The yao that the long lies hidden under the earth and the man should keep his quietness is in the lowest position; so it doesn't work. The yao that the long appears in the fields is in the proper time and finds itself in a proper position. Being cautious and vigilant all day long [1093] shows the tendency towards functions and behavior. The long jumps out of a deep pool [1094] shows that he makes trial of himself. In 1095 that the long takes its wings to be seen in the sky shows that he rules in a higher position. That the long flying beyond the highest limit will be in distress [1096] shows the position is now on the top; there will have a change in the opposite direction. Therefore, if Qian is handled as a whole, and its changes of strong yao are paid attention to, all things under the heaven will be ruled well.

The long lies hidden in the deep and the people should keep his quietness, which expresses that there is a king of strong energy hidden in the deep as yet. The long is seen in the fields, as if the strong energy has risen up from deep to high, its bright culture has been seen by all creatures under heaven. Being cautious and vigilant all day long shows that he moves on with the development of time. The long may jump out of a deep pool, there is a revolution in it, because it signifies a natural law, following that the celestial body and the sun revolve round each other. And the flying long to the sky shows that its position has reached high, then it will arrive at the heavenly virtue. At last, in 1096, the long flying beyond the highest limit will be in distress, which signifies that it has reached an extremity with the advance of time. To examine Qian as a whole and its implication, we can find the natural law of heaven.

It is called as the great Qian, because it is the source of all things between heaven and earth and the beginning of them in their development. Say, Qian is advantageous and correct, because advantage and correctness are the characters and feelings of Qian. Qian gives birth to all things and benefits the world under heaven with its most admirable and the greatest benefits, but it doesn't describe its contribution to all things.

See how great the Qian is ! O, you are Qian! You are so strong and vigorous, so middle and correct, and your qualities are so pure and flawless.

Qian has six yaos. If they display their functions, each gua and yao should be understood and explained. The six explanations of six yao in Qian are like six unpredictable longs, that drive both heaven and earth without cease according to the law, make clouds sailing in the sky, and cause rains to wet the earth, so all things under heaven enjoy harmonious repose.

The noble man takes his accomplished virtue as his behavior principle and takes his act seen in his daily life as his standard. In Qian's 1091, the long lies hidden under the earth means that it needs to keep self retired, it has not yet appeared. Under such a condition, if he acts blindly, he will not be successful, so it says that the noble man cannot act in an active way now.

At first, the noble man's virtue is based on his erudite knowledge, and then he accumulates his learning gradually and solves his questions with differentiation, associates with the people, and handles day-to-day works with generous and benevolent mind. So it says in *Yijing*: The long is found in the fields, it will be very advantageous for him to meet with a great man. It refers to virtues the ruler must hold.

From 1093 we find it is too strong, so it is not moderate. It is not in heaven above, nor seen in the fields below. Therefore it must too cautious and vigilant with changes of time and things. It is in danger, but there will be no misery.

In 1094 it shows that it is too strong, so it is not moderate. It is not in heaven above, nor seen in the fields below and nor in the position of man intermediately. So it says it is confused and troubled from lack of understanding, or it is in an uncertain way, it will be favorable or unfavorable, but, there has been no misery as yet.

The 1095 shows that the great man should agree with heaven and earth in virtue, agree with the sun and moon in brightness, with the seasons(spring, summer, fall and winter) in time order, and with gods and ghosts in good and ill luck. Heaven cannot disobey its own law while moving before he is born, and must move according to its own law after he is born. Even heaven cannot act in opposition to its own law, let alone the man, the god or ghost.

It says "the long flying beyond the highest limit will be in distress" in 1096. "beyond the highest limit" means he only knows how to advance but not know how to retire, he only knows how to exist but not know perishment would come, he only knows how to get but not know how to lose. Only the wise man has such abilities and wisdom to know how to advance and retire, to exist and perish, and to get and lose; at the same time he would not walk on a wrong way. Only the sage can do it.