

1. Ch'ien

The Creative Principle.

Upper Trigram: Ch'ien; Creative Principle, Heaven.

Lower Trigram: Ch'ien; Creative Principle, Heaven.

Governing Ruler: Nine in the fifth place.

The Image:

Heaven, in its motion, reveals transcendent power. The superior man, accordingly, nerves himself to ceaseless activity.

Miscellaneous Signs:

Strength in Ch'ien, weakness K'un we find.

(2)

The Judgement:

Ch'ien is great, originating and penetrating.
Perseverance is advantageous to he who is correct and unyielding.

Commentary:

Vast is the great and originating power of Ch'ien! All things owe to it their beginning and it contains all meaning embodied in its name. The clouds move and the rains fall; all things appear in their developed forms.

The sages deeply understand the relationship between beginning and end, and how the six lines reach their accomplishment, each in its season.

Accordingly, they mount the chariot drawn by these six dragons at the proper time, and drive across the sky.

Ch'ien changes and transforms everything, so that all things find their true nature as appointed, and preserves great harmony in union. The result is 'what is advantageous, correct and unyielding'.

The sage appears high above all things, and the myriad states all enjoy repose.

The Lines:

Nine in the bottom place:

The dragon lies hidden in the deep. Action at this time would be unwise.

Nine in the second place:

The dragon is appearing in the field. It will be advantageous to see the great man.

Nine in the third place:

The superior man is active and watchful all day long , and in the evening still careful and apprehensive.

There is danger, but there will be no mistake.

Nine in the fourth place:

The flight up and across the abyss is wavering. He who is resolute will make no mistake.

Nine in the fifth place:

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The dragon on the wing in the sky. It will be advantageous to meet with the great man.

Top-most nine:

The dragon exceeds the proper limits. There will be occasion for repentance.

See also Ta Chuan, section I, chapter VIII, § 9.

Nine in all places simultaneously:

If the host of dragons appearing were to give up their heads, there would be good fortune.

Commentaries:

Nine in the bottom place:

This appears from the strong line's being in the lowest place.

Nine in the second place:

The diffusion of virtuous influence has been wide.

Nine in the third place:

'Active and watchful all day long'.

Treading the proper path over and over again.

Nine in the fourth place:

'The flight up and across the abyss is wavering'.

If he advances, there will be no error.

Nine in the fifth place:

'The dragon on the wing in the sky'.
The great man rouses himself to his work.

Top-most nine:

'The dragon exceeds the proper limits; there will be occasion for repentance'.

A state of fulness, that is, should not be indulged in long.

Nine in all places simultaneously:

The attribute of Heaven should not take the foremost place.

Wen Yen, On the entire hexagram:

a. 1

What is called 'the great and originating', is the first and chief quality of goodness; what is called 'the penetrating', the assemblage of excellences; what is called 'the advantageous', is the harmony of all that is right; and what is called 'the correct and unyielding', is the faculty of action.

a. 2

The superior man, embodying benevolence, is fit to preside over men; presenting the assemblage of excellences, he is fit to unify them in virtue; benefiting all creatures, he is fit to exhibit the harmony of all that is right; correct and unyielding, he is fit to manage all affairs.

a. 3

The fact that the superior man practices these four virtues justifies the application of the words:

'Ch'ien is great, originating and penetrating.

Perseverance is advantageous to he who is correct and unyielding'.

d. 1

The 'greatness' and 'originating' represented by Ch'ien, refer to it as what gives their beginning to all things, and also secures their growth and development.

d. 2

The 'advantageousness, correctness and the unyielding', refers to its nature and the feelings of all resulting things.

d. 3

Ch'ien, thus originating, is able to benefit all under the sky. We are not told how its benefits are conferred, but how great is its operation!

d. 4

How great is Ch'ien! Strong, vigorous, undeflected, correct, and in all

these: pure, unmixed, exquisite.

d. 5

The six lines, as explained by the duke of Chou, bring forth and display their meaning, and everything is thus indirectly exhibited.

d. 6

The great man at the proper time drives with these six dragons across the sky. The clouds move and the rains fall; all under heaven enjoys repose.

Wen Yen, On the separate lines:

Nine in the bottom place:

a. 4

What is the meaning of the words: 'The dragon lies hidden in the deep. Action at this time would be unwise'?

The master said:

'There he is, with the powers of the dragon, and yet lying hid. The influence of the world would make no change in him; he would do nothing merely to secure his fame. He can live, withdrawn from the world, without regret; he can experience disapproval without trouble of mind. Rejoicing in opportunity, he carries his principles into action; sorrowing for want of opportunity, he keeps with them in retirement. Yes, he is not to be torn from his inner root: he is "the dragon lying hid".'

b. 1

'The dragon lies hidden in the deep. Action at this time would be unwise'. The position is too low.

c. 1

'The dragon lies hidden in the deep. Action at this time would be unwise'. The energy of the undivided line is laid up and hid away, as in the deep.

d. 7

In the superior man, his conduct is the fruit of his perfected virtue, which might be seen therefore in his daily course; but the force of the phrase 'lying hid', requires him to keep retired, and not yet show himself, nor proceed to the full development of his course. While this is the case, the superior man knows that it is not the time for active doing.

Nine in the second place:

a. 5

What is the meaning of the words: 'The dragon is appearing in the field. It will be advantageous to see the great man'?

The master said:

'There he is, with the dragon's powers, and occupying exactly the central place. He is sincere even in his ordinary words, and earnest even in his ordinary conduct. Guarding against depravity, he preserves his sincerity. His goodness is recognized in the world, but he does not boast of it. His virtue is extensively displayed, transforming those around him.

The language of the I, "The dragon is appearing in the field. It will be advantageous to see the great man", refers to a ruler's virtue'.

b. 2

'The dragon is appearing in the field. It will be advantageous to see the great man'.

The time still requires him to be unemployed.

c. 2

'The dragon is appearing in the field'.

All under heaven is being adorned and brightened.

d. 8

The superior man learns and accumulates the results of his learning ; puts questions and discriminates among those results; dwells magnanimously and unambitiously in what he has attained to; and carries it into practice with benevolence.

What the I says 'The dragon is appearing in the field. It will be advantageous to see the great man', has reference to the virtuous qualities of a ruler.

Nine in the third place:

a. 6

What is the meaning of the words 'The superior man is active and watchful all day long , and in the evening still careful and apprehensive.

There is danger, but there will be no mistake'.

The master said:

'The superior man advances in virtue, and cultivates all the spheres of his duty. His loyalty and good faith are the way by which he advances. His attention to his words and establishing his sincerity are the way by which he occupies in his sphere. He knows the utmost point to be reached, and reaches it, thus showing himself in accord with the first springs of things; he knows the end to be rested in, and rests in it, thus preserving his righteousness in accordance with that end. Therefore he occupies a high position without pride, and a low position without anxiety. Thus it is, being active and watchful, and careful and apprehensive as the time requires, though his position be perilous, he will make no mistake'.

b. 6

'Active and watchful all day long'.

He now does his proper business.

c. 3

'Active and watchful all day long'.

Continually, as the time passes and requires, does he act.

d. 9

In the third nine there is a twofold strength, but the position is not central. Its subject is not in heaven above, nor is he in the field beneath.

Therefore there must be active watchfulness and cautious apprehension as the time requires; and though the position be perilous, there will be no mistake.

Nine in the fourth place:

a. 7

What is the meaning of the words 'The flight up and across the abyss is wavering. He who is resolute will make no mistake'?

The master said:

'He finds no permanent place either above or below, but he does not commit an error. He may advance or recede; there is no permanent place for him: but he does not leave his fellows and remains true to his nature. The superior man, advancing in virtue and cultivating the sphere of his duty, yet wishes to advance only at the proper time, and hence there will be no mistake'.

b. 4

'The flight up and across the abyss is wavering'.

He is making trial of himself.

c. 4

'The flight up and across the abyss is wavering'.

A change is taking place in the method of Ch'ien.

d. 10

In the fourth nine there is strength, but the position is not central. Its subject is not in heaven above, nor is he in the field beneath, nor is he in the place of man intermediate. Hence he is in perplexity; and being so he has doubts about what should be his movements, and so will give no occasion for blame.

Nine in the fifth place:

a. 8

What is the meaning of the words 'The dragon on the wing in the sky. It will be advantageous to meet with the great man'?

The master said:

'Notes of the same key respond to one another; creatures of the same nature seek one another; water flows towards the place that is low and

damp; fire rises up towards what is dry; clouds follow the dragon, and winds follow the tiger: so the sage makes his appearance, and all men look to him. Things that draw their origin from Heaven move towards what is above; things that draw their origin from the earth cleave to what is below: so does everything follow its kind'.

b. 5

'The dragon on the wing in the sky'.

The subject of the line is on high and ruling.

c. 5

'The dragon on the wing in the sky'.

This shows that his place is based on his heavenly virtue.

d. 11

The great man is he who is in harmony, in his attributes, with heaven and earth; in his brightness, with the sun and moon; in his orderly procedure, with the four seasons; and in his relation to what is fortunate and what is calamitous, in harmony with the spirit-like operations of Providence. He may precede Heaven, and Heaven will not act in opposition to him; he may follow Heaven, but only to act as Heaven at the time would do. If Heaven will not act in opposition to him, how much less will men! how much less will the spirit-like operations of Providence!

Top-most nine:

a. 9

What is the meaning of the words 'The dragon exceeds the proper limits. There will be occasion for repentance'?

The master said:

'The position is noble, but it is not that of office; its occupant dwells on high, but he has no people; and the men of talent and virtue in the positions below will give him no aid; should he move in such a case, then there will be occasion for repentance'.

b. 6

'The dragon exceeds the proper limits. There will be occasion for repentance'.

When things have been carried to extremity, calamity ensues.

c. 6

'The dragon exceeds the proper limits. There will be occasion for repentance'.

The time has come to an end, and so has his opportunity.

d. 12

The force of the phrase 'exceeding the proper limits', indicates the knowing

to advance but not to retire; to maintain but not to let perish; to get but not to lose.

He only is the sage who knows to advance and to retire; to maintain and to let perish; and that without ever acting incorrectly.

Yes, he only is the sage!

Nine in all places simultaneously:

b. 7

When in Ch'ien nines appear in all places, all under the sky there will be good order.

c. 7

When in Ch'ien nines appear in all places, we see the model of action afforded by heaven.
