

Bible of China Studies

& new political science



By Tienzen (Jeh-Tween) Gong

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By

Tienzen (Jeh-Tween) Gong

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Contact address: PO Box 4974 Diamond Bar, CA 91746, USA

Web addresses:

<http://chineselanguageetymology.blogspot.com/>

Preface

The US launched a trade war against China in 2018 with one declared reason: China's unfair trade practices (including the theft of intellectual properties from the US) which results a huge trade deficit for the US year after year.

By all means, this is the result of a failed China policy in the past 20 years. In 2001, the US welcomed China to join the WTO with three premises:

One, the Western democracy is the ONLY legitimate system (for both governance and economy) for the human nature. That is, when Chinese PEOPLE are immersed in this Western system, they will be westernized.

Two, the Chinese government was (still is) not a democracy but an authoritarian regime; that is, it must change to democracy or be overthrown.

Three, China's national GDP was less than 10% of the US in 2001, and there will be no threat to the US by any imagination.

Yet, in less than 17 years, China's true national GDP in PPP (Purchasing Power Parity, see https://simple.wikipedia.org/wiki/Purchasing_Power_Parity) term is now 1.24 times bigger than the America's.

This means that all the three premises (of 2001) above are wrong. Instead of a genuine review (introspection), the US accused China of unfair trade practices and IP stealing. Even if these accusations were correct, they cannot explain the failures of the other two premises.

Why do the Chinese people (now with over 800 million middle class) not demand the democracy?

Why is the authoritarian regime (the Chinese government) not yet overthrown?

This book tries to answer these questions.

First, can an (or any) unfair trade practice (including the IP stealing) move China (or any country) to the current situation?

The only way of finding the true answer for any question is by looking the facts. For this issue, there are three simple yet very important facts.

Fact 1: in 1978, China's national GDP is only 5% of the US; that is 1/20.

Fact 2: in 2018 (40 years later), China's nominal GDP to the US is 13/19 (68%) in 2017. In PPP terms, China to the US = 25/20 = 125%.

Fact 3: China had very little trade with the US before 2000 (before joining the WTO).

With the above three facts, we can make a math model to simulate these data (facts).

The first model (model 1), I will use 10 years as a time unit and choose the growth rate for China as 4 (400%) during this time period while the US growth rate is 2 (200%). The following is a very simple chart which can be understood by every 8th grader.

	China (growth = 4)	the US (growth = 2)	ratio
1978 (the base)	1	20	5%
1988 (first 10 yrs.)	4	40	10%
1998 (second 10 yrs.)	16	80	20%
2008 (third 10 yrs.)	64	160	40%
2018 (fourth 10 yrs.)	256	320	80%

This very simple math model fits the known data (facts) above very nicely. That is, this model cannot be too far out from the reality.

With a model on hand, we can do some additional analysis (or predictions).

This model shows that China had a growth rate of 4 (400%) over every 10 years. Yet, the first twenty years, China had very little trade with the US, that is, no chance of being unfair nor stealing. Yet, the growth rate was not less than the second half which was accused of being unfair and stealing.

[Note: the growth rate in the model is different from the real actual numbers. But it works as a math model, as it should be proportional to the real numbers.]

Thus, with this model, **the unfairness and the stealing (if true) do not play a major factor in the growth rate, not at all to be exact.**

Perhaps, the model is too simple. The first half (the first 20 years) growth rate could be much smaller while the second half is larger than 4.

Again, only the data (actual facts) can be the judge.

By checking with the Wikipedia on Historical GDP of China

(https://en.wikipedia.org/wiki/Historical_GDP_of_China), it states:

{As of 2017, China's nominal GDP by Expenditure approach is 82.7122 trillion Chinese yuan or \$12.84 trillion US dollars (SNA2008). ... making China the world's second largest economy after the United States. But adjusting for purchasing power parity (PPP), China become the world's second largest economy as early as 1999 surpassing Japan and has **toppled America to become the biggest economy since 2014.**

From 1979 until 2010, China's average annual GDP growth was 9.91%, reaching an historical high of 15.2% in 1984 and a record low of 3.8% in 1990. Based on the current price, the

country's average annual GDP growth in these 32 years was 15.8%, reaching an historical high of 36.41% in 1994 and a record low of 6.25% in 1999.}

The above data shows that China grew faster in the first 20 years (about 15% a year) than the second 20 years (about 7% a year). So, we can use this more detailed data to refine our model, as follow:

	China	the US (growth = 2)	ratio
1978 (the base)	1	20	5%
1988 (1 st 10 yrs., growth = 6)	6	40	15%
1998 (2 nd 10 yrs., x 6)	36	80	45%
2008 (3 rd 10 yrs., x 3)	108	160	67.5%
2018 (4 th 10 yrs., x 3)	324	320	101%

This refined model (model 2) has a small over shoot on the nominal GDP data but fits very well for the PPP data.

The most important point of this refined model is that the second half of China's growth rate was reduced (as the data demands). That is, the unfair trade practice (including the IP stealing), if any, does not play any important role on China's growth.

Thus, I will discuss this unfair trade practice issue as a separate issue, not in this book.

The major issues that this book wants to address are:

One, why is the authoritarian regime not toppled after China has now over 900 million middle-class?

Two, is the claim that Western democracy the only legitimate governing system valid?

Most of the social science experts say that the political science is not a hard science the same as physics or math, as no test labs can be set up by will. Yet, the evolution of the universe cannot be tested in any lab too while the astrophysicists are able to make the astrophysics a genuine science by OBSERVING the current universe.

By borrowing the methodology of the astrophysics, we can also derive the laws of political science.

For the issue of {whether the Western democracy is the only legitimate governing system?}, we can simply look some current examples.

I will first use a verifiable issue first: {Is the Western democracy more efficient for economic growth?} And there are many observable and verifiable examples for this simplified issue.

In 1980, India's national GDP is about the same as China's while the population size of the two countries are not far apart. Yet, in a short 40 years, China's national GDP is 4.6 times the size of India in 2017 while they now have about the same size of the population (1.39 vs 1.34 billion), see <https://countryeconomy.com/countries/compare/china/india> .

A case study {INDIA vs CHINA Case Study; says: INDIA has the largest democracy in the world but then also it lags behind many countries in terms of development so let us start the case study with one of your friendly nation CHINA. In 1978 the GDP of China and India was almost the same but in the last 36 years, China had implemented a few techniques which forced their GDP to move up. See, <http://www.scino.tech/2018/08/india-vs-china-case-study.html> }.

Perhaps, one data point is not enough. There are a few some other relevant data points. The following four Southeast Asia countries are all having some degrees of Western democracy with different size of population (covering a big range of spectrum).

Indonesia (population 240 million, 17% of China; GDP 1.016 trillion = 7.9% of China)

Malaysia (population 28 million, 2% of China; GDP 314.5 billion = 2.44%)

Thailand (population 64 million, 4.6% of China; GDP 455.2 billion = 3.544%)

Philippines (population 98 million, 6.7% of China; GDP 313.6 billion = 2.44%)

The above data (for 2017) shows that the economic growth in the past 40 years of these four democratic countries is not very good in comparison to the authoritarian China.

With the five data points above, we can safely say that Western democracy (however legitimate it is) is not very useful or powerful for economy. Most importantly, China's national GDP in PPP (purchasing power parity) term toppled the US (the truly genuine Western democracy and the most advanced in technology) in 2014. Furthermore, China's nominal GDP surpassed that of Italy in 2000, France in 2005, the United Kingdom in 2006 and that of Germany in 2007, overtaking Japan in 2010, and all those five countries are also genuine Western democracy with also very advanced technology.

That is, we can now be confident to place the premise that {the Western democracy is the only legitimate governing system} into the "non-verified" group, as the economy is a big part of the governance.

However, the above data only shows that the 'legitimate-premise' could be wrong, being failing to show its predictions, but 'could be wrong' is not yet officially falsified.

There are two ways of formally falsifying a premise:

One, via its predictions. In this Western Democracy case, its two predictions (authoritarian regime will be toppled by a big middle-class and gives better economy) have failed. However, in an induction falsifying process, we can never truly totally falsify a premise, weakening it at the best. There could still be one example in Mars or elsewhere proving that the premise is correct.

Two, by showing that there is a real 'black swan', the 'no black swan hypothesis' is then immediately falsified.

That is, in this book, I will show a real 'black swan' about the 'legitimate governance', the Chinese political science.

However, if you disagree with the above facts, please do not read any further, as it will be wasting your time. Otherwise, here it goes.

First, the base (the theology) of Chinese governance:

The Chinese political theory is expressed totally in one single paragraph of Confucius' saying, in Analects.

{堯曰：“咨，爾舜，天之歷數在爾躬，允執其中。四海困窮，天祿永終。”舜亦以命禹，曰：“予小子履，敢用玄牡，敢昭告于皇皇后帝，有罪不敢赦，帝臣不蔽，簡在帝心。朕躬有罪，無以萬方，萬方有罪，罪在朕躬。周有大賚，善人是富。雖有周親，不如仁人。百姓有過，在予一人。謹權量，審法度，修廢官，四方之政行焉。興滅國，繼絕世，舉逸民，天下之民歸心焉。所重民，食喪祭。寬則得眾，信則民任焉，敏則有功，公則說。”}

For the entire translation, see Volume III (New English translation of Analects), chapter 20: 1.

The followings are the key points:

One, 天之歷數在爾躬: The Heaven's Mandate is now upon you. [The legitimacy of the Chinese governance is the Mandate from Heaven].

Two, 萬方有罪，罪在朕躬 ... 百姓有過，在予一人: every place is not in order, the fault is only on me (the King); any wrong doing of the people, it is the wrong of me (the King) alone.

These were the saying of 堯 (a sage Emperor about **5,000 years ago**) but recited by Confucius (about 2,600 years ago).

Second, the actual applications of this BASE.

湯誓; {王曰：“格尔众庶，悉听朕言。**非台小子敢行称乱！有夏多罪，天命殛之。**今尔有众，汝曰：‘我后不恤我众，舍我穡事，而割正夏？’予惟闻汝众言，夏氏有罪，予畏上帝，不敢不正。今汝其曰：‘夏罪其如台？’夏王率遏众力，率割夏邑。有众率怠弗协，曰：‘时日曷丧？予及汝皆亡。’夏德若兹，今朕必往。”}

湯 is the founding Emperor of 商 dynasty (about **3,700 years ago**). The above is the base (for legitimacy) for his taking over the 夏-dynasty.

- a) **非台小子敢行称乱** : not because that I have the courage to rebel.
- b) **有夏多罪，天命殛之**: the 夏-dynasty has done many **crimes to the people**, the **Heaven wants it to be toppled**.
- c) **予畏上帝，不敢不正**: I am deeply respecting the Heaven's Will and cannot avoid my responsibility (to topple the 夏).

Third, the validation of the application:

周书·泰誓中; {“天视自我民视，天听自我民听。**百姓有过，在予一人，今朕必往。** }

- i) 天视自我民视: people's eye is the eye of Heaven.
- ii) 天听自我民听: people's ear is the ear of Heaven.
- iii) **百姓有过，在予一人**: see above.
- iv) **今朕必往**: I thus must topple the 商-dynasty. [this happened about **3,100 years ago**].

Fourth: the implication (metaphysics) of this base and application;

民本: people are the BASE.

One: 孟子曰：“民为贵，社稷次之，君为轻。

孟子 (Mencius, about 2,400 years ago) says: people are number 1, the society the number 2, the ruler (king) the last.

Two: 載舟覆舟 --- 《荀子·王制》：“传曰：‘君者舟也，庶人者水也，水则载舟，水则覆舟。’此之谓也。”

荀子 (Xun Kuang, about the same time as Mencius): the people are as the ocean while the ruler (king) is a boat. The fate of the ruler is hinged on the ocean, carry him or topple him.

Fifth: the implementation;

子曰：為政以德，譬如北辰，居其所，而眾星共之。(Chapter 2: 1)

(子曰：政 (governing) with 德 (morality) should be the same as the Northern star which sits at its place while surrounded by many other stars.)

子曰：導之以政，齊之以德，民免而无耻。導之以德，齊之以禮，有耻且格。(Chapter 2: 3)

(子曰：guiding people with 政 (politics; laws and regulations) and governing them with 德 (morality), people will stay out of trouble but without 耻 (the sense of shame). Guiding with 德 and governing with 禮 (protocol of human conducts), people will stay within laws and have 耻 (the sense of shame).)

The Heaven's Will is all about **morality**; thus, the governance is also all about the morality (not interests).

Sixth, the **measuring ruler** for a successful governance:

子贡曰：“如有博施于民，而能济眾，何如？可谓仁乎？”子曰：“何事于仁，必也聖乎！堯舜其猶病諸！夫仁者己欲立而立人，己欲達而達人。能近取譬，可谓仁之方也已。” (Chapter 6: 27)

(子 贡 曰：“if one can give charities to people widely and truly help them, is he 仁?” 子 曰：“it goes beyond being 仁. He is a 聖 (holy sage, only a few, about 5, such great persons at the time of Confucius). Even 堯-Emperor and 舜-Emperor (both were 聖) is not up to that. For being 仁, giving other's a good living the same as what he desires for himself. Helping others to get ahead the same as his own goal. These metaphors are not far off for reaching the state of 仁.”)

仁 is the highest measuring ruler for the governance, even 堯 and 舜 (the two best sage Kings) were not up to that standard.

Now, this political system is very simple and clear:

One, the base (theology): The Heaven's Will.

Two, the metaphysics: people are the essence of this Heaven's Will.

Three, the implementation:

- a) The earthly ruler is just a temporal steward (as a boat) for this Heaven's Will.
- b) The will of the people (the image of the Heaven) is the Will of the Heaven
- c) The people (as the ocean) can carry this temporal steward or topple him.
- d) The measuring ruler for this temporal steward is the Heavenly morality (仁, recited 109 times in Analects, the biggest number to all other words).

Then, what is 仁?

仁 = 人 (man, humanity) + 二 (two) = two men = respecting others.

As the measuring ruler for the Heavenly morality, what exactly does 仁 (two men) mean?

In Chinese, there are commonly three ways to write “I” (self).

- i) 我 = 手 (hand) + 戈 (spear, for fighting) = one cannot defend himself is not a self. A slave is not a self.
- ii) 己 = 一 (heaven) over 亡 (annihilation/vanish) = only one can annihilate himself under the Heavenly morality, he can be a Self.
- iii) 吾 = 五 (five) over 口 (mouth) = a name of a legendary bird (金吾鳥) which has 5 mouths, used for scouting the dangers ahead of a troop = sacrifice

These three words show that what a Self (I) should be; annihilating oneself and sacrificing for others.

In Yijing (易經), the odd numbers are for Yang while the even numbers for Yin. That is, the highest single digit Yang number is 9 (九) while the highest double-digit Yang number is 99 (九九).

The fusion of the 九九 is 也 = the image of the heavenly morality = now used as “also”.

他 = 人 + 也 = the highest man in terms of heavenly morality = now used as “He”.

Now, we know what 仁 means.

仁 is all about the 他-ism or otherness-ism, by vanishing the self-ego, by sacrificing the self for others, and respecting others.

The manifestation of this 他-ism is 小我/大我.

小我 is the self, 大我 is the others (the humanity).

With the above, we can quickly realize the difference of the political views between the West and China.

The West sees that every individual has some unalienable Rights which must be defended, while the Chinese people see themselves as having the infinite moral power to topple any un-仁 ruler. In the historical FACTS, there is not a single tyrant or dictator survived in the 5,000 years long history in China. Chinese has toppled 26 rulers (dynasties) in accordance with the Chinese political doctrine in the 5,000 years.

For an agent with infinite moral power, Chinese people has no need for any “Rights”; simply, my way (people’s way) or the High way. No, no tyrant or dictator (with un-仁) can survive in China, not in the history, not now, not in the forever future. Anyone who does not understand the power of this ‘political doctrine’, he should try to find one example of a Chinese tyrant who survived. No, there is none in the past 5,000 years.

Western's view of an authoritarian Chinese government is not an authoritarian regime of a few dictators but is the reflection and the manifestation of Chinese people's will (the ocean). The **SOURCE of any Chinese authoritarian power is from the Chinese people**. The ocean can never be toppled.

In Chapter one, I briefly discussed the Western democracy.

Democracy: giving up the natural state (rights) and entering a civil society with the following core ideas.

One, civil laws and rights govern the civil society on Earth (not in Heaven nor hell).

In the book **Rights of man**, Thomas Paine wrote, "There never did, there never will, and there never can exist a parliament, or any description of men, or any generation of men, in any country, possessed of the right or the power of binding and controuling posterity to the 'end of time,' ... The vanity and presumption of governing **beyond the grave**, is the most ridiculous and insolent of all tyrannies. ... (page 9)

"Immortal power is not a human right, and therefore cannot be a right of parliament. (page 13, *ibid*)

"... as government is for the living, and not for the dead, it is the living only that has any right in it." (page 14, *ibid*)

Two, the mechanism for this civil society is democracy (based on the metaphysics of a 'General Will') with a procedure of 'election', executed by voting.

Three, although the universal voting right is only a recent phenomenon, voting is based on 'individualism' on the metaphysical level.

Four, by disconnecting the Heavenly morality with this earthly politics, the key concern of the individualism is the 'Rights and Interests' of the individuals.

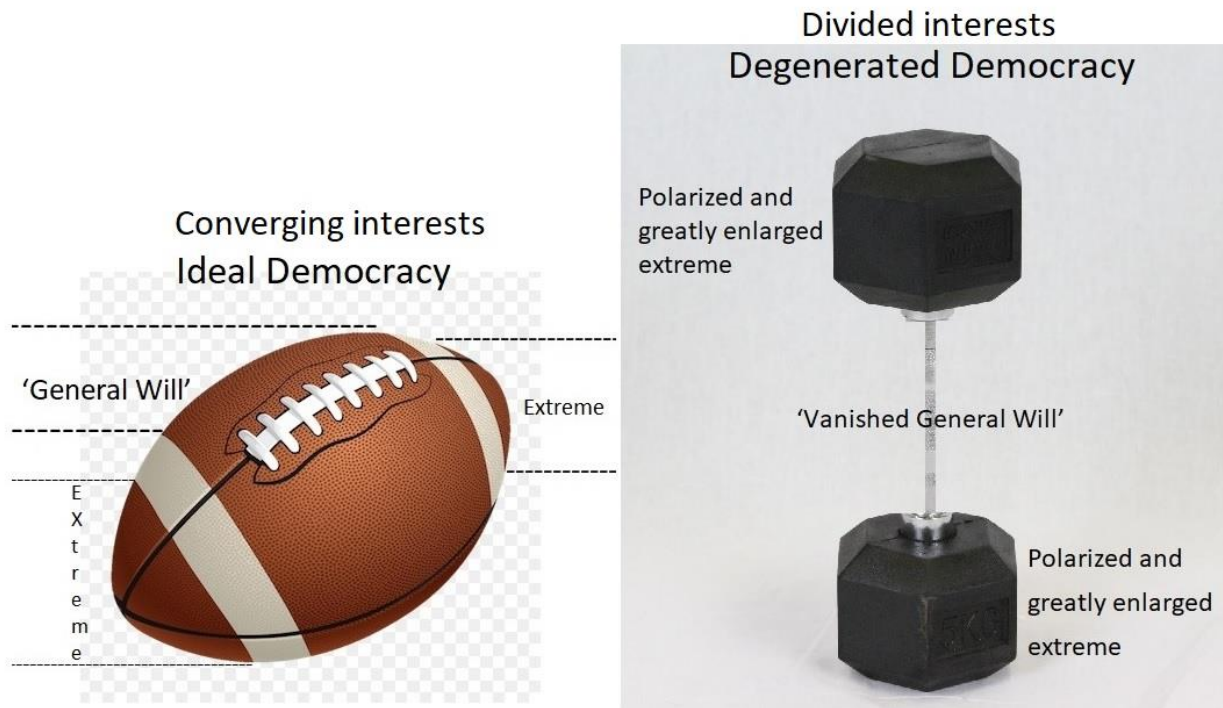
So, in the Western civil society, the measuring ruler is only about the democracy, with the key points of '**Rights and Interests**'.

This is significantly different from the Chinese way.

The 'General Will' of Chinese is {the **Heavenly morality**} which cannot be individualized nor be degenerated.

The 'General Will' of the Western democracy is mainly the "Interests (including rights)" which are different from individual to individual, and it will DEFINITELY **degenerate** when the 'Interests' become different to different groups, see the graph below.

‘General Will’ of Western democracy is about interests (利)



Chinese political doctrine is, in fact, a bit richer than the above (the Confucianism). Lao Tuz (老子), a contemporary of Confucius, despised Confucianism.

Although Lao Tuz shared the same Cosmology (the Yijing) with Confucianism, he despised its interpretation of claiming that ‘the Creation’ is all about the Morality. In his book (道德經), he denounced the concept of Heavenly morality but living a life in terms of stratagem (how to enjoy a doomed life).

First, his denouncing the Heavenly morality [note, he does not denounce any earthly ethics].

Chapter 3: 不尚賢，使民不爭; 不貴難得之貨，使民不為盜；

Not respect sages, no argument. Not value treasures, no stealing.

Chapter 18: 大道廢，有仁義；智慧出，有大偽。

Lost the great Tao (Lao Tuz’s Tao), Jen (仁) and iL (morality) arise.

The rise of wisdom and intelligence, cheating begins.

Chapter 19: 絕聖棄智，民利百倍; 絕仁棄義，民復孝慈。

Despise sages, renounce wisdom, it will be a hundred times better for everyone.

Despise morality, renounce righteousness, men will rediscover filial piety and love.

Second, his way of a meaningful live, with his stratagems:

a) The weak (弱) and the flexible (柔):

Chapter 10, 專氣致柔，能如嬰兒乎。Cultivating Chee (Yen-Chee, 元氣), and becoming supple, can be as a newborn.

Chapter 36, 是謂微明，柔弱勝剛強。This is called deception. Soft and weak overcome hard and strong.

Chapter 43, 天下之至柔，馳騁天下之至堅。The softest thing in the universe, overcomes the hardest thing.

Chapter 52, 守柔曰強。Yielding (as woman) is strength.

Chapter 55, 骨弱筋柔而握固。Bones are soft, muscles weak, but his grip is firm.

Chapter 76, 人之生也柔弱，其死也堅強。

草木之生也柔脆，其死也枯槁。

故堅強者死之徒，柔弱者生之徒。

是以兵強則滅，木強則折。

強大處下，柔弱處上。

The flesh of living is soft,
hard and stiff after death.

Green plants are tender and filled with sap,
withered and dry after death.

Therefore, the stiff and unbending (meaning strong) is the sign of death.

The gentle and yielding, the sign of life.

Thus, an army without flexibility, never wins a battle.

A tree that is unbending, easily broken.

Chapter 78, 天下莫柔弱於水，而攻堅強者莫之能勝，以其無以易之。

弱之勝強，柔之勝剛，

Nothing is softer and yielding than water,
for cutting things hard and strong, nothing is better,
because it persists.

The weak can overcome the strong;
the supple can overcome the stiff.

b) Go lower (下):

Chapter 61: 大邦者下流，天下之牝，
天下之交也。

牝常以靜勝牡，以靜為下。

故大邦以下小邦，則取小邦；

小邦以下大邦，則取大邦。

故或下以取，或下而取。

大邦不過欲兼畜人，小邦不過欲入事人。
夫兩者各得所欲，大者宜為下。

A great country is like low land,
the converging place (like female) of the world.
Every female, overcomes the male with peacefulness (not fighting),
lying underneath.
Therefore, a great country lay low to serve a smaller country,
conquers the smaller country.
A small country submits to a big country,
gets help from the big country.
Therefore, those who conquer must yield,
those who don't want to be conquered, must yield.
A great nation needs more people,
a small country must serve (exchange for help),
each gets what it wants.
Want to be great, better yield.

Chapter 66: 江海之所以能為百谷王者，
以其善下之，故能為百谷王。

是以聖人欲上民，必以言下之：

Why is the sea, king of all streams?
Because it lies below them.
Therefore, the king of all streams.
Thus, want to be above others, must lay low.

Chapter 68: 善用人者，為之下。是謂不爭之德，
A good employer is humble.
These are, the virtues of compete (or not compete),

As a contemporary of Lao Tzu, Confucius, of course, disagree with Lao totally. He used the word 柔 only once in the entire Analects and with a negative sense. Confucius had never use the word 下 in the same way as Lao. Although Chinese people did not accept Lao's metaphysics (denouncing the Heavenly morality) but learned Lao's stratagems (using 下 (go below) and 柔 (playing weak)) as the ways (the strategies) for the difficult life journey.

As the base (theology) of Confucianism is based totally on Yijing, the Chinese political doctrine is based on three canons:

One, Yijing (易經)

Two, the Analects (論語)

Three, Lao Tzu's (Tao Teh Jing, 道德經).

Without fully understanding these three canons, one cannot truly understand Chinese political system. Yet, the language of these three books was (and still is) way beyond most of the native Chinese, even with a college degree. This Chinese doctrine was (and still is) assimilated into Chinese's blood and soul via some great novels.

- i) Confucianism theology: 封神榜 (the list of the ordained gods)
- ii) Confucianism morality: 西遊記 (the journey to the West). [Note: this is a story about Buddhism but is, in fact, all about Confucian morality].
- iii) Lao Tzu doctrine: 紅樓夢 (the dream of a red mansion).

I did briefly discuss these books in Volume I.

But most importantly, reading those three original canons is the only way to understand the Chinese political doctrine, and thus, I have translated them three, as Volume II (Yijing), Volume III (Analects) and Volume IV (Tao Teh Jing).

Now, every sixth grader knows about electron. However,
One must learn electromagnetism in order to know about TV signal and dynamo,
One must learn quantum physics and solid-state physics in order to know transistors and computer chips.

By only knowing some terms and some quotes from this article (preface), one will never truly understand the Chinese doctrine. Here is one more example about this Chinese doctrine, totally about the Heavenly morality which permeates in every cell of Chinese soul, most importantly in her language.

What is legitimate in Chinese language? How to write out 'legitimate' in a WORD?

亥 = 一 (the Heaven) over 女 (woman) over 人 = {a woman is over a man under the Heaven (the Almighty Justices) doing copulation} = legitimate.

孩 = 子 (child) + 亥 = legitimate kid

刻 = 亥 + 丩 (knife) = inscription

該 = 言 (words) + 亥 = should (ought to be)

核 = 木 (plants) + 亥 = the nucleus, the seed.

駭 = 馬 (horse) + 亥 = huge (such as in 驚濤駭浪) = now used as [be surprised].

咳 = 口 (mouth) + 亥 = genuine mouth expression of a new born = laughter of the new born = now borrowed as cough.

崐 = 山 (mountain) + 亥 = the genuine mountain (no grass)

睚 = 日 (Sun) + 亥 = genuine Sun = shining to all = fairness (all the same)

垓 = 土 (earth) + 亥 = virgin land = uncountable many = wilderness = now used as a big number (= 10^{20} , ten of 20^{th} power).

𤄎 = 田 (grain field) + 亥 = genuine man-worked field = synonym (垓)

賅 (賚) = 貝 (treasure) + 亥 = genuine treasure = perfect (as 言簡意賅) = encompass (以偏賅全)

紮 = 糸 (silk) + 亥 = genuine silk (straps) = tight up perfectly.

骸 = 骨 (bone) + 亥 = genuine bone

餵 = 食 (food) + 人 (man's chi, energy) + 亥 = genuine chi (air) after food by man = burp (belch)

豨 = 豕 (pig) + 亥 = genuine pig = the pig with all four trotters being white.

孩 = 人 (man) + 亥 = genuine man = very special = now used for getting things in throat.

姪 = 女 (woman) + 亥 = symbolizing [all good] woman = countable many = now used as a big number (ten thousand x ten thousand)

There are many other words, such as 𤄎, 劬, 郊, 頰, 骸; readers can check them out.

This example shows the base of Chinese morality and shows how deeply it has permeated into Chinese blood and souls.

Legitimacy (in English) = leg- (to gather; speak; gather man's words) -intimacy = {lawfully (the man-made laws) begotten, born of parents legally married (legitimus); declare to be lawful (legitimus)}

Legitimacy (In Chinese, 亥) = the participation in Heavenly morality. This single word shows the major difference between China and the West: governed by man's law (the West); governed by Heavenly morality (Chinese).

The 'engagement' policy of the US has failed its objective for Americanizing China, 17 years after ushering China into the WTO.

Most of the Americans are still believing that democracy is the ONLY legitimate governing system. That is, without a genuine democratic system in China, it is not stable and can be toppled with some induced pushing, such as a trade war.

America can simply not accept that the Chinese governing model is legitimate and viable. Without stealing the IPs from the US, China could never grow to today's size. Again, a trade war can stop China's rise.

If these two are the rationale for America's current China policy, these America's rationales are mentality-induced self-beliefs which can be very harmful if they are not true.

Wrong information will always lead to wrong decisions which will definitely result the bad consequence. Wrong information can come from two sources: 1) ignorance, 2) self-lying (mentality-induced self-beliefs).

The lying about the Iraq's having mass-destruction weapons has not only drained many trillion dollars of America's economic resource but given China 15 years of time to modernize both her economy and military.

If the America's Exceptionalism means that the US is the light-tower for the world to follow, then the US will be always great. On the other hand, If the America's Exceptionalism means that America is the best on self-induced beliefs (self-lying), then China will not be the only country who will surpass the US.

In addition to the Iraq-war fiasco, there are many signs that the America's Exceptionalism means self-lying. China developed nuclear bombs (including the Hydrogen bomb) and space satellite in 1960s when there were no single Chinese people (from PRC, including the diplomats) allowed entering into the US. Yet, the Cox Report (https://en.wikipedia.org/wiki/Cox_Report) alleged that {The PRC has stolen or otherwise illegally obtained U.S. missile and space technology that improves PRC military and intelligence capabilities.} How can China penetrate the most secure area of the US in short 20 years (from 1979 to 1999), especially while China had NO meaningful internet at that time. Afterall, no thief nor spy was comprehended for such a major incidence.

There is a Chinese Exceptionalism too, being a light-tower for the world for thousands of years. Yet, Chinese were and still are very humble, willing to learn from others which is the hallmark for the Silk Road. On the other hand, the American Exceptionalism refuses to learn anything from others. Most of the Western China study experts are unable to read and to write in Chinese. It will be a big joke for Chinese government to hire an American-study expert who knows no English.

Thus far, the US had enough capital for making some ignorant mistakes, such as having many China study experts who know neither Chinese language nor the most important Chinese canons. But these days are over. Those ignorance and self-lies will no longer work.

The achievements of Chinese in the past 40 years are truly miracles, never achieved by anyone else in the human history. These miracles can never be achieved by unfairness nor by stealing.

Of course, we Americans can simply **ignore** those miracles.

Of course, we Americans can **proclaim** that all those are the result of stealing from the US.

Yet, ignoring and proclaiming will not change the reality. The only way for the US to meet the future is to understand two facts.

First, the Chinese governing system is THE most stable system in the human history, being tested over 5,000 years.

Second, the Chinese culture carries the most innovative energy among all cultures. The Yijing was written over 4,000 years ago. But **its content is even more advanced in the area of physics and cosmology** (see Chapter three). Before, none of the Westerners can truly understand its writing. Now with my translation, you can check it out yourself.

I do not expect the China Study community of the US will take my advice any time soon, but I will do my part for the humanity.

Those who are not accepting those two facts will, of course, not read this book. I thus make a very brief outline below and hope that it is short enough for them to swallow.

This book will mainly address two issues.

One, the governability: is the democracy the only legitimate politic system? Does Chinese have another politic system as good as or greater than the Western democracy?

Two, the culture energy: does Chinese culture have the capacity of developing science and technology as good as or much better than the Western nations?

For both questions, the answers are affirmative.

Yes, Chinese has a politic system totally different from the Western democracy but is as good as it, if not better.

Yes, Chinese culture has energy which can create science and technology as good as the West can.

So, this book has two parts.

One, treatises which describe the above issue (Volume I).

Two, new English translations on three Chinese canons which are the soul of Chinese culture (Volume II to IV).

Although there are already hundreds of English translations on these three books, they are definitely all misleading. The reason is very simple because they translate them with English literally, not with Chinese.

How can anyone translate the Chinese books into English with Chinese? Not exactly with Chinese, but with Chinese-English.

Chinese language is totally different from the English-like languages. English-like languages are **perceptual** language which defines a statement with the precise space and time (the tense, the voice, the parts of speech, the numbers, the articles, etc.). On the other hand, the Chinese language is a **conceptual** language which defines a statement in a conceptual level without any space-time baggage (no tense, no parts of speech, etc.) while using the time-space marks to define the space and time. That is, every Chinese sentence encompasses a much bigger scope than the English-like language. Thus, translating Chinese (especially those classic canons) into English with English grammar will definitely be misleading.

The Volume I (treatises) should provide enough info for a reader to understand the two issues above. The Volume II to IV are provided for readers to get to know the Chinese soul directly in person, and they are the evidence for supporting my treatises (the Volume I). On the other hand, the (Volume I) does help readers to grasp the true meaning of these three Chinese classic canons.

In this book, I discussed four points.

First, the governability of China: in Chapter one (Governability of China and of the West), I discussed the difference between the two systems in detail.

Second, the culture energy: Besides this governability issue, the most important factor for the miracle is about the culture energy. The best way to analyze the culture energy is from its language. This **language analysis** will be emphasized throughout the entire book.

In addition to the 5000 years Chinese culture, the very recent event (such as the Culture revolution) is also very important to this miracle. After all, **this miracle is accomplished totally by the Culture Revolution generation** (including the current President Xi). I discussed this in detail in the book too.

The sole purpose of Cultural Revolution was to create a new breed of Chinese people, as a blank sheet of paper, ready to be inscribed with a new culture.

Third, the world security: many chapters of this book discussed this issue.

Fourth, a new political science: many chapters discussed the political science with math models, that is, transforming the political science into a genuine science.

Although the entire book was written in piecemeal over a decade (12 to 15 years) ago, it is still valid and relevant today. I thus do not add any new material into it. On the other hand, I think that it is a good time to publish it for today's world, and it will be valuable for years to come.

The sole purpose of this book is to enhance America's national security.

The following two graphs show the two key points of Chinese political doctrine.

One, 鼎 (tripod/cauldron) was the ultimate symbol of Chinese governing doctrine. It has three legs: People, King, and bureaucrats. These three form the 'Trinity of Chinese Governance', with the following circle.

{People's will = Heaven's Will} --- > {King, ordained by Heaven's Mandate} ---- > {King rules over the bureaucrats} ---- > {Bureaucrats governs the people}

{People is oppressed by bureaucrat} ---- > {people's grievances to King} ---- > {King takes measure to right the wrong of the bureaucrats}

Heaven's Will

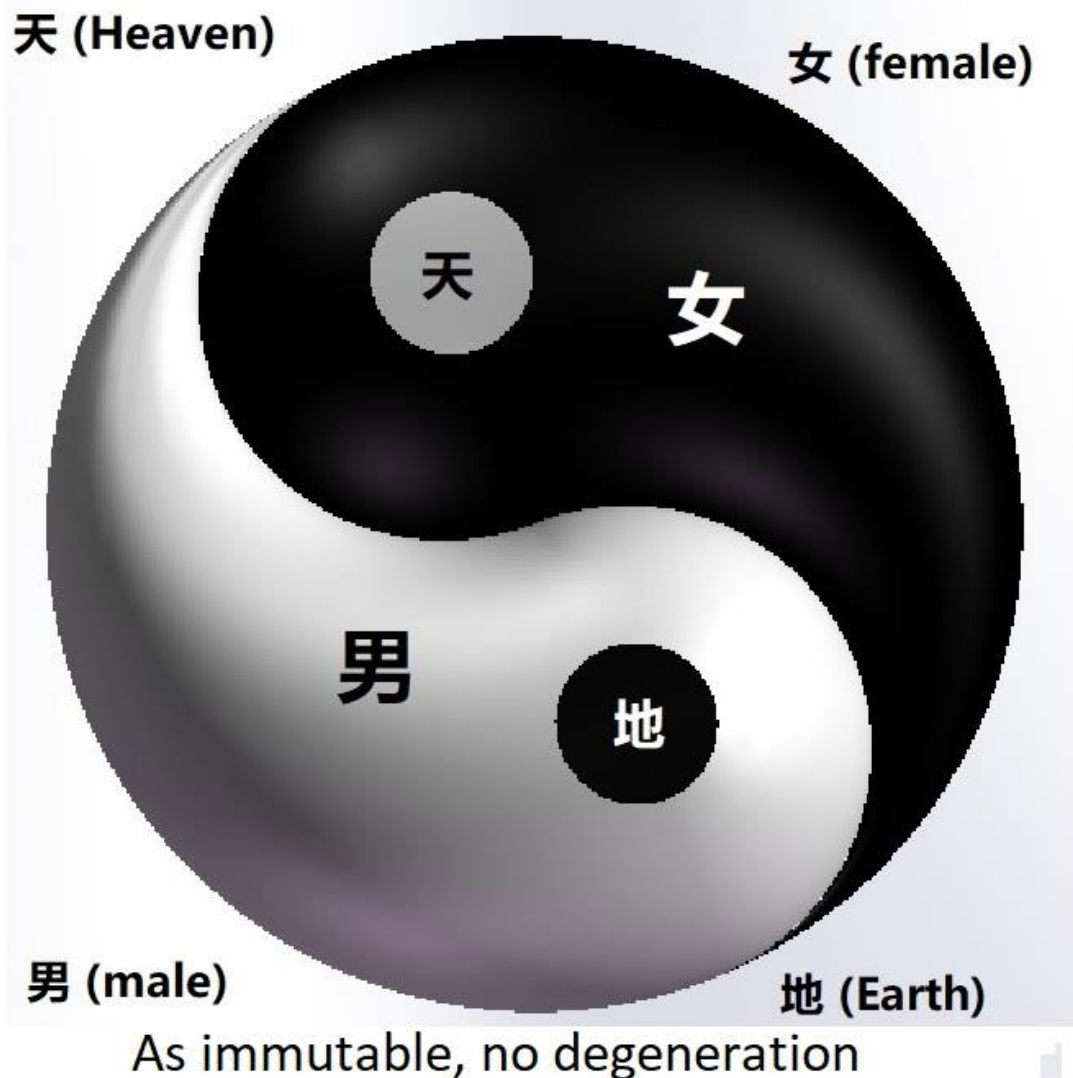


Trinity of Chinese Governance

Two, the 'General Will' of Chinese people is based on 'Heavenly Morality' (not on Interests) which is eternal and immutable, and thus it can never degenerate.

‘General Will’ of Confucianism is about Morality (仁)
Participating in a unified and immutable whole

太極 = 三才 (天, 地, 人)



Tienzen (Jeh-Tween) Gong
January 1, 2019

Note (added on May 23, 2020):

My new book {PreBabel – The universal & perfect language} shows that Chinese language is the ONLY perfect language in the human language system. That is, without knowing Chinese language, any China studies is just a hardwork without truly producing any good result. The pdf for that book is available at <https://tienzengong.files.wordpress.com/2018/03/prebabel-the-universal.pdf>

PreBabel

--- The universal & perfect language



By
Tienzen (Jeh-Tween Gong)

Natural Languages and their meta-language

Meta-language consists of four parts:

One: the universal laws (physics, math, etc.) continent; and universal events which are described by the universal laws.

Two: the universal conscientiousness continent; the human conscientiousness views the universal laws in an identical way.

Three: there is a Grand Canyon between these two universals.

Four: Human natural languages are different symbol systems for connecting these two universal continents

This leads to {The Martian Language Thesis}



Table of Content

Preface	3
Volume I: Bible of China study	26
Chapter one: Governability of China and of the West --- a new political science	38
Chapter two: Confucianism --- A great religion of mankind	77
Chapter three: Yijing, Wo-Hsing, and Modern physics	87
Chapter four: Chinese culture and the world security	107
Chapter five: Solution on North Korea Nuke	129
Chapter six: Iraq Predicament and Iran Nuke	145
Chapter seven: Comments on a Rand's report: Entering the Dragon's Lair	171
Chapter eight: Satellite killer & Art of war of China	189
Chapter nine: Culture Energy of China & Metaphysics of Linguistics	202
Chapter ten: Political Science and the Equation of War	235
Chapter eleven: Issues of Asia security	261
Epilogue	269
Volume II: about Yijing (易經) and New English translation	273
Chapter twelve: The scope of Yijing	277
Chapter thirteen: The history, architecture, and the Chinese applications of Yijing	285
Chapter fourteen: Laws of Life in the Tao (Yin-Yang of Yijing) of Confucianism	332

Chapter fifteen: Chinese medicine (Yijing and Wo-Hsing)	340
New English translation of Yijing	345
Volume III: Confucian Analects (論語) and New English Translation	516
Volume IV: Lao Tzu (道德經) and New English translation	621

Volume I

Introduction

Every culture (ancient or contemporary) must address two fundamental issues:

1. The meaning of human existence.
2. How to improve human life.

The Western culture encompasses two **opposing** forces:

- Greek philosophy -- it emphasizes the human reasoning intelligence.
- Christian religion -- it emphasizes the intelligence beyond human reasoning.

The Western culture addressed the two fundamental issues above time and again by these two opposing forces and made advancement with each battle. The Western civilization now encompasses the followings:

1. The meaning of human life -- an established Christian religion.
2. The improving of human life:
 - Science and technology
 - Democracy
 - Free market economy
 - Independent justice.

After the **Opium War** of the 1840s, two questions arose in concerning the Chinese culture,

- Does Chinese culture have enough intellectual energy internally to transform itself to meet the challenge of a modern world?
- Superficially, the ancient Chinese culture did not produce a system which is able to compare to the modern standard in terms of religion, science, economy, justice, and politics. That is, did Chinese culture ever try to address the two fundamental issues above? If not, it is, then, not an intellectual culture but a tradition of **making a day** by a group of people for thousands of years. If it did, did it produce something significant for mankind? And can it compete with the Western culture?

Although these two questions were addressed by many before, I would like to discuss them with the following questions:

1. Did Chinese create a home-made religion? Was the question of the **meaning of human life** answered in Chinese culture? Is that answer better or worse than the Western answer (Christian religion)?
2. Why did Chinese not create science, especially physics? Were Chinese not concerning the mystery of nature? Or, did the Chinese already discover the mystery of nature thousands of years ago?
3. Does Chinese culture have the capability to address the two fundamental issues above? If the Chinese language were unable to describe the mystery of nature, then it would not have had the ability to address the two fundamental issues above. If the Chinese language were not an intelligent design itself, it would not have been able to address

any intelligent issue. Thus, by understanding the internal intelligence of the Chinese language, a judgment for the above questions and issues can be made right the way.

Thus, this book encompasses the following chapters.

One, Governability of China and of the West: Democracy vs the Mandate of Heaven

Two, Confucianism -- A great religion of mankind: the theological base for the Mandate of Heaven

Three, Yijing, Wo-Hsing, and Modern physics: Superficially Yijing (the center canon of Confucianism) is only a book of morality, it is in fact equivalent to the modern physics.

Four, Chinese culture and the world security: the introduction of many-ism of China, and her worldview on the world security.

Five, Solution on North Korea Nuke: strategic calculation

Six, Iraq Predicament and Iran Nuke: understanding the foe, such as the meaning of Cultural Revolution of China

Seven, Comments on a Rand's report: nuclear war with China

Eight, Satellite killer & Art of war of China

Nine, Culture Energy of China: the key culture energy is her **language**

Ten, Political Science and the Equation of War: a math model for political science

Eleven, Issues of Asia security

Epilogue

I will use the following article as the introduction for this book.

The Methodology on China Studies

The recent UN Resolution (July 2006) on North Korea's missile test shows that Chinese power is now a major factor for the world peace. The China Studies, thus, become a very important discipline. I have read some great articles on nuclear weapons proliferation, arms control, military capabilities, piracy and maritime security in Asia in many news magazines, such as Times, Economist, etc. Yet, in my view, those articles on China Studies, especially in the area of American security, are more opinions than genuine research works. Thus, I would like to offer an organized methodology on China Studies on the issue of American security.

After September 11, 2001, there are many security issues around the world. However terrible the September 11 was, the issue of true US national security, in my view, is,

"Will there be a power able to not only challenge but surpass the US power in 10 years, 20 years, or...."

The above question can really be rewritten as:

1. Will or can China be able to challenge and surpass the US power in 10 years, 20 years, or...
2. If it happens, will that be a threat to the USA?

To make the above questions answerable, they must be rewritten as:

1. Does Chinese culture have the internal energy and intelligence to transform itself and to surpass the US in the areas of science, technology, and economy?
2. Will South-East Asia become the backyard of China? Will the US power in that area be marginalized? How do we know if there is even a remote chance of this? If it can, how can we stop it?
3. Can China pacify the threats from Russia and India for a long period of time, even during an event of US-China conflict?
4. Can China set an immovable wedge between the US and Japan? Many strategists will not even contemplate this question today. But history knows better. Japan was Sinicized over one thousand years. Yet, it turned on China when an opportunity arose. If China can accomplish two of the three issues above, Japan might not be a true loyal friend of the US anymore.
5. If China can accomplish all the issues above, will China become a threat? Or, will she stay as a benign power?
6. Can we stop China to achieve those above without a war with China? Can a war do the job?

Now, we have some workable issues. The process above to transform a question to other questions then to others yet is using a mathematics methodology which solves a mathematical equation by rewriting the equation, moving the terms between equal sign, combining some terms or factoring out some terms, etc. With this process (tautology transformation), the new equations are significantly different from the old ones, but they are mathematically identical.

However, the above process is unable to formulate a useful question. Without a meaningful question, the mathematical process is useless. On the other hand, the methodology of physics can formulate questions. This methodology of physics consists of four steps:

1. Select (often arbitrarily but with insights) some major variables and postulate (again with insights) an equation.
2. Verify the above equation in two ways.
 - a. With laboratory experiments. Note: this method is often not feasible for a politic question.
 - b. With whether it makes contact with known knowledge. When a prediction of an equation is making contact with some known knowledge, it can be accepted as a workable equation even without the proof of a laboratory experiment.
3. Fine tune a workable equation by selecting some secondary variables and repeat the verification process time and again.

4. Determine the scope of the answer space by simulation. This is called building a model.

With a model, different scenarios and possibilities can be evaluated for that given question.

Well, for our question, what are the major variables? Do we have any insight on this?

Obviously, if Chinese culture does not have the internal energy and intelligence to surpass the US in the area of science and technology, she will not be able to achieve all other tasks. Modern knowledge and technology can educate a single individual to become the President of United Nation but was unable to transform the culture of which that person came from. The inertia of a culture is very massive and will take a mammoth effort to change it. As a very old culture, the inertia of Chinese culture must be measured with an astronomy scale. If the Chinese culture does not have IT, she will never be able to challenge the USA. Yet, there are signs that she does have IT. Our problem is that we do not know what that IT is. So, we do not know how to deal with that IT. Those news analyses (however superficial they are) are the best things we have. What are the major variables for IT? Do we have any insight into this?

Culture is a life, similar to a biological life. A life has many visible signs and traits. Before the discovery of genetics, we can only describe those signs and traits without knowing the why and how about them. Any treatment on a symptom was obtained by trial and error. After enough heavy-priced errors, we can get a stroke of luck. Before, we did have thousands years of time and was able to afford millions errors. But it will be a dishonor to ourselves if we still use this old method today. Fortunately, we did discover the Genetics. That is, the Genetics of culture can be established, and its framework should be identical to the genetics of biological life. The Genetics consists of the followings:

1. There are genes which are the blueprints and the engines of traits.
2. There are gene switches. Cancer cells are our own cells. Yet, there are very, very few persons born with cancer. That is, the default setting for the cancer gene is set on 'off', and it is switched on later in life. Gene is at dormant and not expressed if it is not switched on.
3. There are switch genes. Many genes must be switched to on by other genes. For example, the default setting for the sex organ gene is set to produce a female sex organ. If the male hormone gene in the brain is not switched on, the male sex organ gene cannot express, and the male baby will be a hermaphrodite. This is a case of an up-stream control gene. In some situations, the control gene will be switched off when the downstream controlled gene is switched on. This kind of control gene will become hidden and invisible, while it is the key to the life of that organism or culture. The male species of Black Widow is one example of such a control gene.
4. There are parasite genes. Over eighty percent (80%) of our (human) genes are taking a free ride. They enjoy life while not doing any work.

5. There are three ways to change genes.
 - a. Mutation, this is a very slow process.
 - b. Sex, this process can mix up a gene million times faster than a mutation process.
 - c. Genetic engineering, this is not a natural process. The inertia of a culture gene is much more massive than the one of genes of biological life. To engineering a culture gene will be much more difficult than for a biological gene. Many culture genes (Christianity, Confucianism, Buddhism, etc.) are able to adapt very nicely under all kinds of pressure and circumstances.

With this Culture Genetics, we now are able to find the major variables of our question.

Are there intelligence genes in Chinese culture? What are they?

1. Are there any malignant genes? What are their gene switches? If we know these gene switches, we can switch them off.
2. What are its control genes (switch genes)? Are they visible or hidden?

However, I will use three methodologies for this analysis,

- Methodology of mathematics,
- Methodology of physics,
- Methodology of culture genetics,

First, without the language of mathematics, the mystery of nature would not be able to be revealed wholly and be described exactly.

Second, different computer language has different capability. The language determines the capability of a logic machine and the level of intelligence which can be produced by that logic machine. Without a true understanding of a language system, we will never be able to evaluate the level of intelligence produced by that system.

a. The governability function

Social science has the name as a science but does not use the same methodology as the science does. The big difference is that many terms in social science are not exactly defined as the scientific terms are.

What does the term of "governability" mean? If the variables of this G-function (governability) are democracy, human rights (in terms of Western view), etc., then, it might not be a suitable function to calculate the governability of other societies. Perhaps, we need to find a universal G-function first. The best scientific way for this is to start out simple. For example, what is the governability of a herd of sheep? As we know today, there are two G functions for a herd of sheep.

1. G_1 (wild sheep) = an innate force (such as locking horns, ..., mating, ...) + the environments (fields of grass, predators, weather, ...).

2. G_2 (tamed sheep) = shepherding (man + dog + ..., leashes, harnesses, fences, manmade food, ...) + the innate force of sheep + the environments.

From these two G functions, we can quickly get some conclusions:

1. G (wild herd of sheep) and G (wild school of fish) are, of course, having different G values, but they have the same formula. So, we can write a general G_1 function as:
 $G_1 = \text{Innate} (\dots) + \text{Environment} (\dots)$
2. G_2 is a cross-species dynamics and can be written as:
 $G_2 = \text{Shepherd}(\dots) + G_1$

G_1 is the law of jungle, and $Sh (\dots)$ is the law of man.

Now, the question is, "Is $G(\text{human})$ a G_1 or a G_2 ?" If $G(\text{civilization})$ is a G_2 , then the human government acts as an Above-man species and is no longer a human species. Here, I would like to try to perform the calculation of the G (civilization) function in terms of International security.

It is quite safe to assume that G_1 (human) is universal. If we are wrong, we can always come back to make some adjustments. So, we can simplify the G_2 (civilization) as:

$G_2 \sim Sh (\dots)$

But, does Sh (China) be the same as Sh (America)? We can write out the Sh -functions as follow. If we are wrong, we can always come back to change them.

- Sh (America) = Sh (Western history, Christianity, American history, Declaration of Independence, Constitution, democracy ..., American language, ...)
- Sh (China) = Sh (Chinese history, Confucianism, Taoism, Buddhism, Chinese language, ...)

Is Sh (America) better than Sh (China)? With these mathematical functions, we are now able to do some evaluations. We can evaluate the stability of each function.

Many American China-experts made the following reasoning:

1. Sh (America) will become unstable or be collapsed if democracy is ceased.
2. The Chinese government is not a democracy. So, the Chinese government is not stable regardless of its economic growth.

Mathematically, a variable which can cause the collapse of Sh (dog) function might not have any effect on the Sh (sheep) at all. Thus, to evaluate the stability of the Chinese government must use Sh (China), not Sh (America). In mathematics, a stable function must be a continuous function. A continuous function will remain to be continuous unless one or more of its variables have a dramatic change.

The Sh (China) has been a stable function for five thousand years. A few variable shocks (such as Opium war, the economic/industry revolution of the West, ...) did shake its stability a bit.

Now, we again get two conclusions:

1. The governability is a function of culture.
2. Without truly knowing the Sh (China), we cannot come up with a correct strategy to deal with China. Only by knowing the details of Sh (China), then;
 - a. We will know all (or most) of her variables.

- b. We will know how to calculate this function. A function can be calculated only if it can be expanded at a "world point", such as:
 - $Sh1$ (accepted by people) = $Sh(x, y, \dots) + Sh(a, b, \dots) + \dots$
 - $Sh2$ (economic growth) = $Sh1 + Sh(x1, \dots) + Sh(a1, \dots) + \dots$
 - $Sh3$ (military power) = $Sh2 + Sh(x2, \dots) + Sh(a2, \dots) + \dots$
 -
 - Sh (diplomatic power) = $Sh3 + \dots$

Obviously, all calculations must start out from $Sh1$. For America, the calculation of $Sh1$ is very easy, with votes every four years, then with poll numbers in between. But what is the key variable for calculating the $Sh1$ of China?

Although there are many genes in every culture, I will discuss only two Chinese culture genes here.

1. the measuring-ruler for the meaning of life for Chinese people.
2. the language of Chinese people.

The measuring-ruler for the meaning of life for Chinese people is the KEY for the governability of China, and it can only be expressed with Chinese language and the Chinese culture.

For the Westerners, the moral laws are laws of Heaven while the human laws (made by a democratic process) rules the earthly life. And, the democracy means individualism with individual rights.

On the other hand, the morality (Heaven's virtue, in Confucianism) is the laws of earthly life for Chinese people. This Confucian morality manifests as the measuring ruler for measuring the government (whether having the Mandate of Heaven or not). If not, it will be overthrown. This measuring ruler is only one-word 仁 [has two radicals: 人 (man) and 二 (two)]. Simply, it means (二 人) two men.

That is, the Chinese morality (the Confucianism) is all about the others (the Otherness-ism): the 大 我 (the large self).

If a government is NOT- 仁, it will be overthrown.

For a Westerner who visited China, he will quickly observe that the street walking Chinese is not a person who will take craps without objection. Even in the past two hundred years history, Chinese people did not stand down from any extern bullying. Then, how can one make Chinese people to submit?

For the West, the legitimacy of a government is about the democracy, voted in by the people. In China, the legitimacy is about whether it is 仁 or not. That is, the measurement ruler for government is about whether it is 仁 or not, not about the election or voting.

Seemingly in principle, the issue of {whether the government is 仁 or not} can be judged with a democracy process. But there are two problems for the Chinese people.

One, the number ONE Chinese value is the Heaven's law, not man's opinion. That is, **the Heaven's law can veto billions man's votes**. The democracy process by definition violates this principle.

Two, the most important unalienable Right for Chinese is 服 (Fuo). You can torture him or even kill him but can still not gain his 服 (Fuo).

Only with 服, the Chinese people will submit, and Chinese people will never give up this sole unalienable Right to a majority votes.

Now, the Chinese governability can be outlined as below.

One, the base (foundation): Mandate of Heaven, the earthly ruler is just a temporal steward.

Two, the value: otherness-ism, 他-ism [小我 (the self) and 大我 (the 他)].

Three, the measuring stick on government: 仁

Four, submission mechanism: 服 (Fuo).

Indeed, the **value** is the key. Chinese value was viewed as backwards and uncivilized. The "Anti-Chinese legislation in the United States (Anti-Coolie Act of California in 1862, Chinese Exclusion Act of 1882 and Pigtail Ordinance of California in 1873) although repealed, that shadow is still in the mentality of many Americans, especially among many China Study scholars. With this mentality, those China study scholars will not be able to truly understand China.

I am reiterating some key points here.

1. The Chinese theology (the gods) is different.

In Greek mythology, the Greek gods were born to be. For Chinese, besides the Almighty 天 (Heavenly God), all other gods are ascended from commoners who have perfected, at least, one 天's virtue. For Christianity, there is no other god allowed. For most of the Chinese people, this is a major violation to the human right, the right to be the disciple of the true Almighty, the 天.

2. The self is different.

In the West, the self is I, me and ego. In China, "self" is a very complicated concept. For a commoner (without a title), there are three ways to say "self", 自, 己, 我.

自 is the pictograph of the nose, but it does not depict the nose. It points to the person himself, an "object" without any philosophical or moral context.

己 is composed of 一 (Heavenly) over 亡 (vanish). When a person vanishes himself according to the Heavenly virtue, he is a “self.” This self is all about the Heavenly moral.

我 is composed of 手(hand) + 戈 (spear). Only with a spear on hand, one can be of himself.

A worthy self must be able to defend for himself and must (must, ..., must) vanish (his ego) himself in accordance with the Heavenly virtue.

The word for he/him (or others) is 他 which is the composite of 人 (human, a neutral term) + 也 (the fusion of 九 九). The number 九 九 (99) is the highest number that the 人 (human or humanity) can have (in Yijing). The number above 九 九 belongs to the Almighty 天. Thus, the word 他 is the highest status of human can be and encompasses the entire humanity. The Chinese morality is 他 (the other, other-ness or wholeness) centered. One person who cannot be a 己 (vanishes himself) cannot be a part of 他 (the wholeness). This 他-ism is expressed as 小我 (the self) and 大我 (the 他). The 小我 only person has no morality.

3. The human right is different.

In the West, one who fights for his own right is a hero. In China, one who fights for his own right is an animal.

In the West, the human right is viewed as the right for individual. In China, 人 has no meaning (a life without purpose) outside of 他 (the 大我, the wholeness). The human right in China is the right of 他.

The highest right for Chinese is the **RIGHT of Heaven** (the morality), which manifests as the soul right of each person.

4. The submission mechanism to a government is different.

If not 服, people will rebel, even having only a single person.

What then is 服 (Fuo)? The followings are the applications of this word 「服」 (Fuo).

1. 「服從」 : (obey)
2. 「服人」 : (let other submit or obey)
3. 「服氣」 : (accept your superiority)
4. 「懾服」 : (scare you to submission)
5. 「威服」 : (force you to submission)
6. 「不服」 : (will not accept your superiority)
7. 「服輸」 : (accept the defeat)
8. 「心服」 : (accept your superiority from the heart)
9. 「口服」 : (submission with mouth)
10. 「臣服」 : (willing to submit as your servant)

11. 「折服」 : (bend over for submission)

It is very obvious that there are enough Iraqis not fuo the America; so, there is an Iraqi predicament for America today.

If we do not know that fuo is the dominant variable in the Sh1 (China) function, then any discussion on the governability of China is simply no more than some standing comedies. If the USA can fuo the Chinese people, China will never be a threat to America.

1. Can democracy fuo Chinese people?
2. Can the human right concept of the West fuo Chinese people?

If they cannot, then all these issues are just some meaningless mumbling for **Chinese people**. But, why do these not be able to fuo the Chinese people? What can America do to fuo the Chinese people?

This fuo mystery consists of two parts, the Etymology of Chinese words and the mystery of Chinese governability. When the first part of the mystery is known, the second part should become much, much easier.

Many thousand years ago, the king's carriage used a team of horses (at least 4, up to 8). The leading two horses were called "fuo." The other horses were called 「驂」 "sunn," meaning third and beyond. Today, the word "fuo" is written as the radical "moon" on the left, the root (king's seal) on the upper right, the root "right hand" at lower right. Yet, this word "fuo" was changed from the original form when one error occurred during the years. The word "moon" and the word "boat" were very similar in form. That is, the original word "fuo" had a radical "boat" on the left, not the radical "moon." Now, we can read out the meaning of this word "fuo" from its structure, the king's (seal) man (hand) pulling a boat. At those days, man pulls a boat with hands, but king's man pulling a boat with hands would be a shame. They pull it with a team of horses, led with the two front horses. So, this word "fuo" was the name for those two front horses.

With the rules of Chinese Etymology, the name of a horse should have a radical (horse). Indeed, the word "sunn" has a radical (horse) and a radical (three). Yet, the word "fuo" has no radical (horse). That is, the "fuo" is no longer a horse. When a lowly man submits himself to the king, he has no right to bow the head to the king directly but to the fuo (king's horse). Now, we are not surprised that the word "fuo" is so much entangled with the governability in the Chinese language. In short, if people not fuo the king, the king will be overthrown.

Buddhism came to China, and Chinese fuo (was fuoed by) it. At one time, over 80% of Chinese claimed to be Buddhists. The first Christian encounter in China was 1300 years ago. Yet, less than 3% of Chinese are Christians today. It is not because the theology of Christianity is worse than Buddhism's, but in many ways, Christianity did not fuo the Chinese people. Without knowing of how to fuo Chinese people, any Christian mission will continue to have a hard time in China.

{Note: Chinese words do not have parts of speech, no tense, no numbers. The noun, the adjective, the verb, the past tense, etc. All those are having the same form. Again, in Chinese

grammar, "to fuo" and "to be fuoed by" are having the same form. This could be a big confusion for American readers. As I am trying to discuss Chinese culture here, I will, however, stay with Chinese grammar for the word "fuo." After all, it is not that hard to distinguish the difference between the two, especially, after you get use to it. For examples:

1. If people fuo the Chinese government with their mouths, people will rebel as soon as there is a chance.
2. If Christianity fuo the Chinese people, many Chinese will become Christians.

Obviously, these two "fuo" have the opposite meanings while they have the same form and the same grammatical structure. However, these two sentences will cause no confusion at all for Chinese people. Language is not only a way for communication but a way for a culture to process its reasoning. It would be interesting to know whether that confused reasoning is simply stupidity or is a form of genius. Again, while the meaning of a sentence is absolutely not understandable in English, it is all very clear in Chinese. }

Conclusion:

According to the equation of governability above,

$G2(\text{China}) = Sh(\text{Chinese}) + G1(\text{Chinese})$

and by definition of this equation, Sh (Chinese) is not a species of Chinese but an Above-Chinese species.

If the Sh (the West) = throne

and it was later transformed to as Sh (America) = Constitution,
again, the Sh (America) is also an Above-American species.

In terms of mathematical functions, which one is more stable, Sh (China) or Sh (America)? Sh (America) = Constitution is a well-known function. But, if we do not know the substance of this fuo-function, not know the process of how the fuo (governing) was implemented, we will not be able to evaluate the Sh (Chinese) function. But this ignorance does not mean that Sh (Chinese) is more un-stable than the Sh (American) is. We might be greatly surprised that the answer could be other way around.

There are many schools of governing philosophy in China. But, only three of them are worthy of some discussions.

1. Confucianism -- governing with 仁, Jen (otherness, love); 義, yi (just); 禮 (protocol), etc., that is, the livelihood of people is the responsibility of the government, and a big government is needed.
2. Laotzu Taoism -- governing with no-action, not to interfere with the lives of people. The smaller the government the better.
3. School of law -- governing with three methods,
 - o a. Induce you to submission with my Highness.
 - o b. Trick you to submission with my skill of the power game (manipulation).
 - o c. Force you to submission with brutal laws.

For two thousand years, these are the doctrines of Chinese governing philosophy. Yet, all the differences between those schools are different ways on fuo.

1. Confucianism -- wants a heart fuo from the people, not just a mouth fuo.

2. Laotzu Taoism -- gain fuo by not bothering people.
3. School of law --
 - o a. Fuo someone with my Highness.
 - o b. Fuo someone with my skillful power play.
 - o c. Fuo all others with brutal laws.

Is the current government of China stable? If the people does not fuo her, she will be toppled very soon. If people fuo her with mouths, people will rebel as soon as there is a chance. If people fuo her with hearts, people will defend her with their lives.

Any discussion on the stability of the Chinese government without knowing this fuo function is just a nonsense opinion.

If China's enemy does not know her fuo buttons and fuo switches, that enemy can never fuo the Chinese people. China can be conquered 100 times without risk of losing its vitality and its identity if the conqueror does not know how to fuo the Chinese people. As long as the Chinese people is not fuo, any conqueror will be toppled sooner or later.

Again, is Sh (America) = Constitution more stable than Sh (China) = Fuo?

If America can fuo Chinese people, China will never become a threat to the USA regardless of how strong and powerful China becomes.

On Genetics, a biological life acts out the commands of its gene regardless of whether it knows about that gene or not. Before the discovery of genetic engineering, any genetic disease was un-treatable with traditional medicine. If a control gene is deeply hidden, no virus or bacteria can ever attack it. If a cultural trait is geneticalized, especially becomes a deeply hidden gene, the survival of that culture is definitely assured. Seemingly, Chinese has intentionally geneticalized many of her culture traits. This book reveals the genetics of the Chinese culture: the theology, the values, the governability, the culture energy (especially the language).

Chapter one: Governability of China and of the West

--- a new political science

In the book, **The Clash of Civilizations -- and the Remaking of World Order** (ISBN 0-684-8441-9), Dr. Huntington wrote, "Analysts compare the emergence of China to the rise of Wilhelmine Germany as the dominant power in Europe in the late nineteenth century. The emergence of new great powers is always highly destabilizing, and if it occurs, China's emergence as a major power will dwarf any comparable phenomena during the last half of the second millennium. 'The size of China's displacement of the world,' Lee Kuan Yew observed in 1994, 'is such that the world must find a new balance in 30 to 40 years. It's not possible to pretend that this is just another big player. This is the biggest player in the history of man.' If Chinese economic development continues for another decade, as seems possible, and if China maintains its **unity** during the succession period, as seems probable, East Asian countries and the world will have to respond to the increasingly assertive role of this biggest player in human history." (page 231).

Obviously, the statement above is conditional and is hinged on the condition of "if China maintains its **unity** during the succession period." Thus, many Sinologists have predicted the eventual collapse of China or of Chinese government under many different scenarios. However, most of those analyses were based on the political theory of the West, which might not be applicable to Chinese culture.

A new theory can never be accepted or understood if it cannot make a contact with the old theory, as we always view the world only from the place where we stand, perhaps, from the place where we choose to stand. Thus, in this paper, I will summarize the Western Political Theory first. Then, I will outline the Chinese Political Theory. Finally, I will make a comparison between the two.

Yet, I have discovered that most of the college textbook on political science for freshman (such as the book, **Governing by Consent**, by John F. Bibby, ISBN 0-87187-527-6) discusses the US political system as it is without going into the details of its underlying theory and history. Thus, I am using three Classic Canons as the base for this discussion, and they are:

1. **Two Treatises of Government**, by John Locke, the third edition of 1698. This book consists of two books,
 - o Book one: The false principles and foundation of Sir Robert Filmer, and his followers, are detected and overthrown.
 - o Book two: An Essay concerning the True Original, Extent, and End of Civil-government.
2. **The Social Contract**, by Jean-Jacques Rousseau, translated by G.D. H. Cole, 1988, ISBN 087975-443-3
3. **Common Sense, Rights of Man** by Thomas Paine, from rare editions of 1791 and 1792.

In the book **Governing by Consent**, John Bibby wrote, "The government is an institution that through its actions has ultimate authority to allocate values in society -- to decide 'who gets what, when, how.' ... Government decisions are distinguished from those of other organizations by the fact that they are binding for all of society. ... have a monopoly on the legitimate use of **force**. ... to compel compliance. ... No other organizations in this society can legitimately use physical **force**." (page 7 - 8)

Thus, the scope of this paper will be confined to three issues only.

- What is the **source** from which the governing power arose? Is it a good and upright source?
- What is the criterion to judge that a rightful government is doing its assigned responsibility? Who is the judge?
- If a rightful government has failed on its responsibility, what is the procedure to remove it? This is also an issue of the conveyance of the Sovereign.

I. Western Political Theories

- **The political theory of Sir Filmer -- the theory of Divine Right**
- **The political theory of Locke, Rousseau, and Paine (LRP)**
 1. **The pre-civil state**
 2. **The rise to a civil society**
 3. **Is the LRP process universal?**

II. Knowing the essence of Body Politic

- **Generalized LRP process**
- **Spin-half system and the yardstick**

III. The Political Theory of China

- **Two novels**
 1. **西遊記 (The Westward Journey)**
 2. **封神榜 (The list of ordained gods)**
- **The Canons of Chinese Political Theory**
- **The differences between China and the West**
- **The event horizon and the looping string system**

IV. The Real Politic

Epilogue

I. Western Political Theories

John Locke's second treatise was the foundation for the modern Western political theory. Yet, his second treatise was really a product of his first treatise. Thus, we should first find out what the political theory was in Europe before Locke's theory.

I. The political theory of Sir Robert Filmer -- it is wholly based on the Old Testament.

1. Adam's Title to Sovereignty was by a Donation from God.

"26. And God said, let us make man in our image, after our likeness; and let them

have **dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"27. So God created man in his own image, in the image of God created he him, male and female created he them.

"28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have **dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1: 26 - 28)

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." (Genesis 2: 19)

2. Adam's Title to Sovereignty was by the subjection of Eve.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow, thou shalt bring forth children; and thy desire shall be to thy husband, and he shall **rule over thee**." (Genesis 3: 16)

3. Adam's Title of Sovereignty was by Fatherhood.

"And Adam called his Wife's name Eve; because she was the **mother** of all living." (Genesis 3: 20)

"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

And she again bares his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground." (Genesis 4: 1 - 2)

In the book one of Locke, he wrote, "The Power of making Laws of Life and Death, is indeed a Mark of Sovereignty,..." (page 126)

"And he that smiteth his father, or his mother, shall be surely put to death. (Exodus 21: 15)

"And he that curseth his father, or his mother, shall surely be put to death." (Exodus 21: 17)

"For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him." (Leviticus 20: 9)

"If a man has a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." (Deuteronomy 21: 18 - 21)

"And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth." (Zechariah 13 : 3)

"For God commanded, saying Honour Thy Father and Mother: and, He that curseth father or mother, let him die the death." (Matthew 15: 4)

"... [Sir Robert Filmer's words] ... That every man that is born is so far from being free, that by his very birth he becomes a Subject of him that begets him." (page 49, Book one of Locke)

"This Subjection of Children being, says he [Sir Robert], the Foundation of all Regal Authority." (page 69, Book one of Locke)

4. The Conveyance of Adam's Sovereign Monarchical Power was with the Inheritance from Adam and with the law of Primogeniture.

- "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt **rule over him**. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and **slew him**." (Genesis 4: 6 - 8)

"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." (Genesis 4: 15)

- "And Abraham gave all that he had unto Isaac.

But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country." (Genesis 25: 5 - 6)

- "And the Lord said unto her, Two nations are in thy womb, and two manners of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

And when her days to be delivered were fulfilled, behold, there were twins in her womb.

And the first came out red, all over like a hairy garment; and they called his name Esau.

And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bares them." (Genesis 25: 23 - 26)

With the four facts above, Sir Robert Filmer concluded, "That all Government is absolute Monarch. And the Ground he builds on, is this, That no Man is Born Free." (page 2, Book one of Locke) This Sir Filmer's theory is a theory of government by **Divine Right**.

John Locke wrote 161 pages (the first Treatise of Government) in order to overthrow Sir Robert Filmer's theory. I will not quote them in detail here. One of his key objections was about the conveyance of sovereignty via inheritance. Locke wrote, "For those who would persuade us, that by being born under any Government, we are naturally Subjects to it, and have no more any title or pretense to the freedom of the State of Nature, have no other reason (bating that Paternal Power, which we have already answer'd) to produce for it, but only because our Fathers or Progenitors passed away their natural Liberty, and thereby bound up themselves and their Posterity to a perpetual subjection to the Government, which they themselves submitted to. 'Tis true, that whatever Engagements or Promises any one made for himself, he is under the Obligation of them, but cannot by any Compact whatsoever, bind his Children or Posterity. For his Son, when a Man, being altogether as free as the Father can no more give away the liberty of the Son, then it can of any body else." (page 255, Book two of Locke)

This view of Locke gave rise to the concept of "that all men are born free" and was the driving force for America's Independence. For the declaration of English Parliament in 1688 to William and Mary, "The Lords spiritual and temporal, and Commons, do, in the name of the people aforesaid most humbly and faithfully submit themselves, their heirs and posterities, for ever." In the book **Rights of man**, Thomas Paine wrote, "There never did, there never will, and there never can exist a parliament, or any description of men, or any generation of men, in any country, possessed of the right or the power of binding and controuling posterity to the 'end of time,' ... The vanity and presumption of governing beyond the grave, is the most ridiculous and insolent of all tyrannies. ... The parliament or the people of 1688, or of any other period, had no more right to dispose of the people of the present day, or to bind or to controul them in any shape whatever, than the parliament or the people of the present day have to dispose of, bind or controul those who are to live a hundred or a thousand years hence. (page 9)

"Immortal power is not a human right, and therefore cannot be a right of parliament. (page 13, *ibid*)

"... as government is for the living, and not for the dead, it is the living only that has any right in it." (page 14, *ibid*)

Paine wrote again, "Every history of the creation, and every traditionary account, whether from the lettered or un-lettered world, however they may vary in their opinion or belief of certain particulars, all agree in establishing one point, the unity of man; by which I mean that man is all of one degree, and consequently that all men are born equal, and with equal natural rights, and the same manner as if posterity had been continued by creation instead of generation, the latter being only the mode by which the former is carried forward; and consequently, every

child born into the world must be considered as deriving its existence from God. The world is as new to him as it was to the first man that existed, and his natural right in it is of the same kind." (page 46, *ibid*)

Obviously, the above views of Locke and Paine must give rise to a new Political Theory. Locke wrote, "All these premises having, as I think, been clearly made out, it is impossible that the Rulers now on Earth, should make any benefit, or derive any the least shadow of Authority from that, which is held to be the Fountain of all Power, Adam's Private Dominion and Paternal Jurisdiction, so that, he that will not give just occasion, to think that all Government in the World is the product only of Force and Violence, and that Men live together by no other Rules but that of Beasts, where the strongest carries it, and so lay a Foundation for perpetual Disorder and Mischief, Tumult, Sedition and Rebellion (things that the followers of that Hypothesis so loudly cry out against) must of necessity find out another rise of Government, another Original of Political Power, and another way of designing and knowing the Person that have it, then what Sir Robert F. hath taught us." (page 166, Book two of Locke)

II. Political Theory of Locke, Rousseau, and Paine -- it consists of three parts:

- The pre-civil state -- the State of Nature
- The rise to a civil state
- The decaying paths of a civil state

A: The Pre-civil State

The pre-civil state consists of six issues.

1. There are two states in the State of Nature.

- State of freedom -- Locke wrote, " ... a State of perfect Freedom to order their Actions, and dispose of their Possession, and Persons as they think fit, within the bounds of the Law of Nature, without asking leave, or depending upon the Will of any other Man." (page 167, Book two of Locke)
- State of Equality -- Locke wrote, "A State of Equality, wherein all the Power and Jurisdiction is reciprocal, no one having more than another, there being nothing more evident, than that Creatures of the same species and rank promiscuously born to all the same advantage of Nature, and the use of the same faculties, should also be equal one amongst another without Subordination or Subjection, ..." (page 167, *ibid*)

2. There could be having a State of War in the State of Nature.

Locke wrote, "The State of War is a State of Enmity and Destruction; ... with him against whom he has declared such an Intention, and so has exposed his Life to the others Power to be taken away by him. ... For by the Fundamental Law of Nature, Man being to be preserved, as much as possible, when all cannot be preserv'd, the safety of the Innocent is to be preferred: And one may destroy a Man who makes War upon him, ..." (page 177, *ibid*)

3. Slavery is a State of War.

Locke wrote, "As Freedom of Nature is to be under no other restraint but the Law of

Nature. ... For a Man, not having the Power of his own Life, cannot, by Compact, or his own Consent, enslave himself to anyone, nor put himself under the Absolute Arbitrary Power of another, to take away his Life, ... For, whenever he finds the hardship of his Slavery out-weigh the value of his Life, 'tis in his Power, by resisting the Will of his Master, to draw on himself the Death he desires. This is the perfect condition of slavery, which is nothing else, but the State of War continued, ..." (page 182 - 183, *ibid*)

Obviously, before Locke and Rousseau, there was the Right of slavery in Europe. In the book **The Social Contract**, Rousseau wrote, "Grotius and the rest find in war another origin for the so-called right of slavery. The victor having, as they hold, the right of killing the vanquished, the latter can buy back his life at the price of his liberty; and this convention is the more legitimate because it is to the advantage of both parties. But it is clear that this supposed right to kill the conquered is by no means deducible from the state of war. Men, from the mere fact that, while they are living in their primitive independence, they have no mutual relations stable enough to constitute either the state of peace or the state of war, cannot be naturally enemies. War is constituted by a relation between things, and not between persons; and, as the state of war cannot arise out of simple personal relations, ...

War then is a relation, not between man and man, but between State and State, and individuals are enemies only accidentally, not as men, nor even as citizens, but as soldiers; not as members of their country, but as its defenders. Finally, each State can have for enemies only other States, and not men; for between things disparate in nature there can be no real relation.

...

The object of the war being the destruction of the hostile State, the other side has a right to kill its defenders, while they are bearing arms; but as soon as they lay them down and surrender, they cease to be enemies or instruments of the enemy, and become once more merely men, whose life no one has any right to take.

...

If war does not give the conqueror the right to massacre the conquered peoples, the right to enslave them cannot be based upon a right which does not exist. ... the right to enslave him cannot, therefore, be derived from the right to kill him.

...

So, from whatever aspect we regard the question, the right of slavery is null and void, not only as being illegitimate, but also because it is absurd and meaningless. The words slave and right contradict each other and are mutually exclusive." (page 19 - 21, *The Social Contract*)

4. There is a Law of Nature.

Locke wrote, "The State of Nature, has a Law of Nature to govern it which obliges every one, and Reason, which is that Law, teaches all Mankind, who will but consult it; That being all equal and independent, no one ought to harm another in his Life, Health, Liberty or Possessions; ..." (page 169, Book two of Locke)

Locke again wrote, "The Freedom then of Man and Liberty of acting according to his

own Will, is grounded on his having Reason, which is able to instruct him in that Law he is to govern himself by, and make him know how far he is left to the freedom of his own will. To turn him loose to an unrestrain'd Liberty, before he has Reason to guide him, is not the allowing him the privilege of his Nature to be free; but to thrust him out amongst Brutes, and abandon him to a state as wretched, ..." (page 211, *ibid*)

5. There are three **Rights** in the State of Nature.

- The Right to punish the transgressors -- Locke wrote, "... the Execution of the Law of Nature is in that State, put into every Mans' hands, whereby everyone has a right to punish the transgressors of that Law to such a Degree, as may hinder its Violation. ... to retribute to him, so far as calm reason and conscience dictates, what is proportionate to his Transgression, ... are the only reasons, why one Man may lawfully do harm to another, which is that we call punishment. ... upon this ground, every Man hath a Right to punish the Offender, and be Executioner of the Law of Nature" (page 169 - 171, Book two of Locke)
- The Right to seek Reparation -- Locke wrote, "Besides the Crime which consists in violating the Law, and varying from the right Rule of Reason, whereby a Man so far becomes degenerate, and declares himself to quit the Principles of Human Nature, and to be a noxious Creature, there is commonly injury done, and some Person or other, some other Man, receives damage by his Transgression, in which Case he who hath received any damage, has besides the right of punishment common to him with other Men, a particular Right to seek Reparation from him that has done it. And any other person who finds it just, may also join with him that is injur'd, and assist him in recovering from the Offender, so much as may make satisfaction for the harm he has suffer'd." (page 172, Book two of Locke)
- The Right of War -- Locke wrote, "... the State of Nature. But force, or a declared design of force upon the Person of another, where there is no common Superior on Earth to appeal to for relief, is the State of War: And 'tis the want of such an appeal gives a Man the Right of War even against an aggressor, though he be in Society and a fellow Subject." (page 179, *ibid*)

Locke again wrote, "From these two distinct Rights, the one of punishing the Crime for restraint, and preventing the like Offence, which right of punishing is **in everybody**; the other of taking reparation, which belongs only to the injured party, ..." (page 172, *ibid*)

6. There are defects and inconveniences in the State of Nature.

- Inconveniences -- Locke wrote, "... in the State of Nature, everyone has the Executive Power of the Law of Nature, I doubt not but it will be objected. That it is unreasonable for Men to be Judges in their own Cases, that Self-love will make Men partial to themselves and their Friends. And on the other side, ill Nature, Passion and Revenge will carry them too far in punishing others. And hence nothing but Confusion and Disorder will follow, ..." (page 174, *ibid*)
- Defects -- Locke wrote, "To avoid this State of War (wherein there is no appeal but to Heaven, and wherein every the least difference is apt to end, where there

is no Authority to decide between the Contenders) is one great reason of Mens putting themselves into Society, and quitting the State of Nature." (page 181, ibid)

B. The rise to a Civil Society

There are six issues about this Civil Society.

1. The transformation -- the rise to Civil Society.

Locke wrote, "Man being born, as has been proved, with a Title to perfect Freedom, and an uncontrolled enjoyment of all the Rights and Privileges of the Law of Nature, equally with any other Man, or Number of Men in the World, hath by Nature a Power, not only to preserve his Property, that is, his Life, Liberty and Estate, against the Injuries and Attempts of other Men; but to judge of, and punish the breaches of that Law in others, as he is perswaded the offence deserves, even with Death it self, in Crimes where the heinousness of the Fact, in his Opinion, requires it. But because no Political Society can be, nor subsist without having in it self the Power to preserve the Property, and in order thereunto punish the Offences of all those of that Society: There, and there only is Political Society: where every one of the Members hath **quitted** this natural Power, **resign'd** it up into the hands of the Community in all cases that exclude him not from appealing for Protection to the **Law** established by it. And thus all private judgment of every particular Member being excluded, the Community comes to be Umpire, by settled standing Rules; indifferent and the same to all Parties: And by Men having Authority from the Community for the execution of those Rules, decides all the differences that may happen between any Members of that Society, concerning any matter of right, and punishes those Offences which any Member hath committed against the Society with such Penalties as the Law has established; whereby it is easie to discern who are, and who are not, in Political Society together. Those who are united into **one Body**, and have a common establish'd **Law and Judicature** to appeal to, with Authority to decide Controversies between them, and punish Offenders, are in Civil Society one with another; but those who have no such common Appeal, I mean on Earth, are still in the state of Nature, each being where there is no other, Judge for himself, and Executioner; which is, as I have before shew'd it, the perfect state of Nature." (page 229 - 230, Book two of Locke)

2. The differences between the Pre-civil State and the Civil Society:

Paine wrote, "Hitherto we have spoken only (and that but in part) of the natural rights of man. We have now to consider the civil rights of man, and to shew how the one originates out of the other. ... His natural rights are the foundation of all his civil rights. ... Natural rights are those which appertain to man in right of his existence. Of this kind are all the intellectual rights, or rights of the mind, and also all those rights of acting as an individual for his own comfort and happiness; which are not injurious to the natural rights of others. --- Civil rights are those which appertain to man in right of his being a member of society. Every civil right has for its foundation some natural right pre-existing

in the individual, but to which his individual power is not, in all cases, sufficiently competent. Of this kind are all those which relate to security and protection. From this short review, it will be easy to distinguish between that class of natural rights which man retains after entering into society, and those which he throws into common stock as a member of society.

The natural rights which he retains, are all those in which the power to execute is as perfect in the individual as the right itself. Among this class, as is before mentioned, are all the intellectual rights, or rights of the mind: consequently, religion is one of those rights. The natural rights which are not retained, are all those in which, though the right is perfect in the individual, the power to execute them is **defective**. (page 48 - 49, Rights of Man)

In fact, this pre-civil to civil transformation consists of two parts:

- The Law of Nature is transformed into the **Civil Law**, as Locke wrote, "... Those who are united into one Body, and have a common establish'd Law and Judicature to appeal to, ..."
- The Natural Rights of Right of Punishment, Right to Reparation and of the Right to War are transformed into Civil Rights, the **Civil Liberty**. In the Declaration of The Rights of Man and of Citizens by the National Assembly of France, it defines the Civil Liberty with the Article IV, "Political Liberty consists in the power of doing whatever does not injure another. The exercise of the natural rights of every man, has no other limits than those which are necessary to secure to every other man the free exercise of the same rights; and these limits are determinable only by the [civil] **Law**." That is, the civil liberty is defined and confined by the civil law.

Rousseau wrote, "Finally, each man, in giving himself to all, gives himself to nobody, and as there is no associate over which he does not acquire the same right as he yields others over himself, he gains an **equivalent** for everything he loses, and an **increase** of force for the preservation of what he has." (page 24, The Social Contract)

Note: For convenience, I will call this pre-civil to civil transformation as Locke-Rousseau-Paine process, or LRP process in short.

3. The rise of a new species -- the Sovereign.

As Rousseau said, "... and an **increase** of force for the preservation of what he has." That is, in addition to as a transformation, the LRP process is, in fact, a creation process.

Locke wrote, "That all Men by Nature are equal; I cannot be supposed to understand all sorts of Equality: Age or Virtue may give Men a just Precedency: Excellency of Parts and Merit may place others above the Common Level: Birth may subject some, and Alliance of Benefits others to pay an Observance to those to whom Nature, Gratitude or other Respects may have made it due; ...

Children, I confess are not born in this full state of Equality, though they are born **to it**. Their Parents have a sort of Rule and Jurisdiction over them when they come into the World,..." (page 204 - 205, Book two of Locke)

Then, man is not born free even in the State of Nature. The best we can say is that man is born **to be free**. Again, man is not equal in many aspects in the real life. The best we can say is that all men **ought to be** born equal. However, even if the premise of LRP that man is born free and equal as two states in the State of Nature were wrong, it has no effect to the reality of Civil Liberty after the LRP process. After the LRP process, the Civil Liberty is a reality. Then, what is the essence of the LRP process? It encompasses three parts:

1. It is a transformation process:
 - Law of Nature ----> Civil Law
 - Rights of Nature ----> Civil Liberty
1. It is a creation process -- the rise of Commonwealth, the Body Politic or the Sovereign.
2. It is a moral process -- the terms of "to be free" and "ought to be equal" are terms of moral philosophy. Rousseau wrote, "At once, in place of the individual personality of each contracting party, this act of association **creates a moral** and collective body... and now takes that of Republic or body politic; it is called by its members State when passive, Sovereign when active,... (page 24 - 25, The Social Contract).
 Rousseau wrote, "If the State is a **moral person** whose life is in the union of its members, and if the most important of its cares is the care for its own preservation, it must have a universal and compelling force, in order to move and dispose each part as may be most advantageous to the whole. ... and it is this power which, under the direction of the **general will** bears, as I have said, the name of Sovereignty." (page 36, *ibid*)
4. The embodiment of the Sovereign -- the Government.
 - The first embodiment, the heart of the Sovereign -- the Legislative. Locke wrote, "... the Legislative was placed in collective Bodies of Men, call them Senate, Parliament, or what you please, by which means every single person became subject equally with other the meanest Men to those Laws, which he himself, as part of the legislative had established; nor could anyone, by his own Authority avoid the force of the Law, ..." (page 237, Book two of Locke)
 - The second embodiment, the brain of the Sovereign -- the Executive. Rousseau wrote, "The body politic has the same motive powers; here **too force and will** are distinguished, will under the name of legislative power and force under that of executive power. ...
 ...that the executive power cannot belong to the generality as legislature or Sovereign, because it consists wholly of particular acts which fall outside the competency of the law, and consequently of the Sovereign, whose acts must always be laws." (page 59 - 60, The Social Contract)
 - Other body parts of the Sovereign -- the Prerogative and others. Locke wrote, "This power to act according to discretion for the publick good, without the prescription of the Law, and sometimes even against it, is that which is called Prerogative, ... (page 292, Book two of Locke)

"For Prerogative is nothing but the Power of doing **publick good** without a Rule."
(page 296, *ibid*)

Note: In the book **The Social Contract**, Rousseau listed a few others, such as, the tribunate, the dictatorship and the censorship.

Theoretically, the Sovereign and its embodiment should be two sides of the same coin. Yet, in practice, many people use only one part of the embodiment as Sovereign itself, and this is wrong. Paine wrote, "... the French constitution distinguishes between the King and the Sovereign: It considers the station of King as official, and places Sovereignty in the nation. (page 79, *Rights of Man*)

"The right of a Parliament is only a right in trust, a right by delegation, and that but from a very small part of the nation; ..." (page 123, *ibid*)

5. The different types of embodiment -- the monarchy, the aristocracy, and the democracy.

Rousseau wrote, "... the Sovereign may commit the charge the government to the whole people or to the majority of the people, so that more citizens are magistrates than are mere private individuals. This form of government is called **democracy**.

Or it may restrict the government to a small number, so that there are more private citizen than magistrates; and this is named **aristocracy**.

Lastly, it may concentrate the whole government in the hands of a single magistrate from whom all others hold their power. This third form is the most usual, and is called **monarchy**, or royal government." (page 67, *The Social Contract*)

That is, the monarchy, the aristocracy and the democracy are all products of LRP process.

6. The decaying paths and the death of the Body Politic.

Rousseau wrote, "... The moment a master exists, there is no longer a Sovereign, and from that moment the body politic has ceased to exist." (page 32, *The Social Contract*)

Locke wrote, " As usurpation is the exercise of Power which another hath a Right to; so Tyranny is the exercise of Power beyond Right, which no Body can have a Right to. And this is making use of the Power anyone has in his hands; not for the good of those who are under it, but for his own private separate advantage." (page 321, *Book two of Locke*)

Note: Power without Right for doing public good is called Prerogative.

Locke wrote, "Despotical Power is an Absolute, Arbitrary Power one Man has over another, to take away his Life whenever he pleases; and this is a Power which neither Nature gives, for it has made no such distinction between one Man and another, nor Compact can convey." (page 301, *Book two of Locke*)

Thus, the Tyranny and the Despotism are two decaying paths for the LRP process. That is, they are parts of the LRP process.

C: Is LRP process universal?

Up to this point, there is no issue of right (correct) or wrong about this LRP process. Even if all its premises were wrong, it has produced a workable framework for Real Politic. Even if a man were born not free and not equal, as long as the powerful and the meek are all willing to enter into this LRP process, the Body Politic is born. So, the premise of LRP that man is born free and equal could be a sufficient condition for this LRP process; it is definitely not a necessary condition. Only for Logic, the conclusion of a logic is wholly depended upon its premise. For Science, the premise is always a sufficient condition, not necessary to be a necessary condition. And, this is the case in most cases in the science history.

- Newton viewed this universe was static and flat which was directly opposite to Einstein's view that the universe was dynamic and curved. Yet, Newton's laws are not wrong but fail to encompass the Relativity.
- Einstein held a determinism view on this universe which is directly opposite to the Uncertainty Principle. Yet, his Relativity is not wrong but fails to encompass the quantum world.

Although the validity of the LRP process does not depend upon its premises, it will still be very beneficial to understand those premises. Is man, indeed, born free and equal? In order to research this question, we must first know what 'free' is.

In the book **The Encyclopedia of Philosophy** (Paul Edwards, Editor in Chief, Collier Macmillian Publishers, London, 1972), it wrote, "In the history of philosophical and social thought 'freedom' has a specific use as a **moral** and a social concept -- to refer either to circumstances which arise in the relations of man to man or to specific conditions of social life. Even when so restricted, important differences of usage are possible, and most of the political or philosophical argument about the meaning or the nature of freedom is concerned with the legitimacy or convenience of a particular application of the term." (page 221, Volume III). I am summarizing those traditional views below.

1. Negative freedom (freedom from ...) --- Freedom from any external force.
 - The absence of coercion or constraint imposed by another person.
 - The absence of any constraint imposed by any circumstance -- who lacks the means to get what he wants cannot be free. So, the underprivileged is much less free than those who have means.
2. Positive freedom (freedom to choose):
 - Many choices are available.
 - There are means to get that he chooses.

I personally do not see any difference between these two kinds of freedom above. That the number of choices available is an external circumstance. That the means to get what one chooses is also an external circumstance, the state of being have or have not. That is, the term "freedom" in a general sense cannot be defined precisely. While it cannot be defined precisely,

how can there be a true freedom in the real world? So, we came up a new kind of freedom, the "freedom of ...," such as, the freedom of speech, freedom of assembly, freedom of worship, ... etc. This kind of "freedom of ..." is more narrowly defined, and hopefully, it could be achieved. In my view, I do see two kinds of freedom.

- Freedom to choose.
- Freedom from choosing.

Freedom from choosing is, often, indistinguishable from "lacking the freedom to choose" in the real world. However, their difference is distinguishable in the moral world. Furthermore, "freedom from choosing" has much better **value** than "freedom to choose" has. For example, there are five prizes.

1. Prize one -- nothing
2. Prize two -- a TV set
3. Prize three -- a car
4. Prize four -- a house
5. Prize five -- a true love for marriage

The rule for choosing is that everyone can only choose one and with the following choices.

- By spinning a wheel
- By paying a fee
 1. Prize one -- zero dollars
 2. Prize two -- \$1,000
 3. Prize three -- \$20,000
 4. Prize four -- \$500,000
 5. Prize four -- a Lifetime commitment
- Others

By having the freedom to choose, we will get one of the prize one way or the other. Yet, do we get what we truly want? If I have the "freedom from choosing," then, I could have the right to take all prizes. Seemingly, this is not an Earthly freedom. Seemingly, only God has the freedom from choosing. God acts, and it is done, and it is perfect. Only God needs no "freedom to choose." If this is the case, there again are having two kinds of freedom.

1. Earthly freedom -- freedom to choose
2. Godly freedom -- freedom from choosing.

If the "freedom to choose" does not encompass the "freedom from choosing," then "freedom to choose" is not a complete freedom. If it is, then the "freedom to choose" can be voided at any time. Seemingly, we do not truly know what the "freedom" truly is. It is about the same as to "electric charge." We seemingly know a lot about "electric charge."

- We can cook our meals with electric charges.
- We can watch TV and use computer, etc. with electric charge.
- Electric charge can even kill a person.
- Proton carries a positive electric charge and electron carries a negative one.

- ... We know a lot more this kind of information about electric charge.

Yet, what is electric charge? Anyway, we better get back to our topic. What is freedom?

Although the above discussion has limited the term of freedom in the domain of human affair, I would like to view it from the biggest scope possible. So, I would like to define free or freedom as follow:

Definition: **Free or Freedom** is a state which is not affected by any **external** force.

Theorem one: A free particle must not lose its own energy.

Theorem two: A free particle must not affect the external world.

Obviously, the two theorems above became direct consequences of this definition. In the book **The Divine Constitution** (Library of Congress Catalog Card Number 91-90780), it wrote, {In physics, a free particle is defined as a particle that is not influenced by any external force; thus, it will not lose any of its own energy or essence. With this definition, does any free particle exist in this world? Most electrons are not free because they will be pushed or pulled by any nearby electrons and protons. Physicists tell us that a free particle can only exist in a potential well with an infinite depth. In other words, it can only exist in solitary confinement.

Surprise! Surprise! The total freedom can only come from the complete solitary confinement -- the stronger the confinement, the greater the freedom. A neutron, when it is confined in a nucleus, is closely to be a free particle, and it can survive for a long time, almost forever [otherwise, atoms will decay]. When it is expelled from this confined environment and enters into the open world, it will die or decay in a matter of about 15 minutes. Not only the freedom of a neutron but its survival is completely dependent upon the strength of the confining force. The stronger confining force acts on a neutron, the stable this neutron will be.

This notion of freedom seems ridiculous and absurd, but it can be understood very easily. If there were only one person in this world, he would have the right to do whatever he wants to do, when he wants to do it, to what he wants to do it and under circumstances of his own choosing. He has the absolute freedom because he is in a complete solitary confinement and in a state of absolute loneliness. If there are two persons in this world, then one person's freedom is reduced and checked by the freedom of the other person. The confining force of this 2nd person is much less than the force of the solitary confinement; therefore, there is much less freedom between either of them.

Every tyrant rules his subjects with his own hands. When we fight against any tyrant, we only fight against a single man. So, the confining force from any tyrant is very weak and often short-lived. On the other hand, democracy has a much stronger confining power. When we fight against democracy, we are fighting against the majority of the population. Because democracy is a much stronger confining force, there is much more freedom in a democratic society.

This notion of freedom can also be demonstrated in mathematics. When we live in a one-

dimensional world, that means that we are confined with only one-dimensional force, our maximum freedom can never go behind one degree of freedom. When we are confined by a two-dimensional force, our maximum freedom also has a chance to be two degrees of freedom. The more dimensions a confining force has, the more degrees of freedom we can possibly have.

We are confined by gravity force; so, we have Earth as our nice home. We are confined by thermodynamics; so, we are able to build cars and air conditioners. We are confined by Electrodynamics; so, we are able to invent televisions, video machines and computers. ..." (page 83 - 84)}

The above passage points out the essence of freedom,

- The stronger confinement = the greater freedom,
- The higher-dimension confining force = the higher degree of freedom.

It, in fact, points out the concept of "Asymptotic freedom." When a dog is tied up with a dog leash, the dog is seemingly not free. Yet, it has a great freedom inside the length of the leash. This kind of freedom is called Asymptotic freedom in physics. In fact, regardless of how we define the term of freedom, all Earthly freedom is asymptotic freedom. The **stronger the Civil Laws** there are, the **greater the Civil Liberty** we have. This, of course, is one of the major reasons that the premise of LRP has nothing to do with the conclusion of LRP.

Again, the same as to electric charge, we do know a lot about the LRP process,

- It creates civil laws and civil liberties,
- It creates sovereign,
- Rousseau said that sovereign is a **moral** being,
- LRP process has many decaying paths, to Tyranny, to Despotism, etc.,
- Many others.

Yet, what is a moral being? What is moral? In the book **Groundwork of the Metaphysics of Morals**, Immanuel Kant wrote, "[paraphrase] The moral worth of an action lies not in the purpose to be attained by it, but in the **maxim** in accordance with which it is decided upon. Whether or not I attain my ends does not depend on me alone, and my actions cannot be pronounced good or bad according to the effects they actually bring about. But I can be praised or blamed for my **intentions**, and I can, if I choose, make sure that the maxim or subjective principle of my action accords with the requirements of morality."

Then, what is the maxim? "To do this I have only to ask myself the simple question whether I could will that the maxim should become a **universal law**, governing not merely this particular action of mine, but the actions of all agents similarly circumstanced. ... an action can be permissible for me only if it is permissible for anyone in my situation."

By accepting this definition of moral, a moral being must be a universal being. Then, its coming alive ought to depend upon to nothing. Yet, LRP claimed that LRP process is a consenting process to form a **General Will**, the Sovereign, the moral being, and an absolute right of not to

consent must be a part of this LRP process. In order to resolve this issue, Locke wrote, "There is a common distinction of an express and a **tacit** consent, which will concern our present case. Nobody doubts but an express Consent, of any Man, entering into any Society, makes him a perfect Member of that Society, a Subject of that Government. The difficulty is, what ought to be look'd upon as a tacit Consent, and how far it binds, i.e. how far any one shall be looked on to have consented, and thereby submitted to any Government, where he has made no Expressions of it at all. And to this I say, that every Man, that hath any Possession, or Enjoyment, of any part of the Dominions of any Government, doth thereby give his tacit Consent, and is as far forth obliged to Obedience to the Laws of Government, during such Enjoyment, ..." (page 257 - 258, Book two of Locke)

Locke again wrote, "But submitting to the Law of any Country; living quietly, and enjoying Privileges and Protection under them, makes not a Man a Member of that Society: This is only a local Protection and Homage due to, and from all those who, not being in a state of War, come within the Territories belonging to any Government, to all parts whereof the force of its Law extends. But this no more makes a Man a Member of that Society, and perpetual Subject of that Commonwealth, than it would make a Man a Subject to another in whose Family he found it convenient to abide for some time; though, whilst he continued in it, he was obliged to comply with the Laws, and submit to the Government he found there. ... Nothing can make any Man so, but his actually entering into it by positive Engagement, and express Promise and Compact." (page 259 - 260, *ibid*)

These two passages are direct description of the reality today. However, the question is, is there any government (good, bad or else, but excluding the conquest) existing today not getting consents from its people? If we can find a single such a government which exists **in peace** today while without the consent of its people, then the LRP process is not universal, but a special particular species. Rousseau wrote, "This does not mean that the commands of the rulers cannot pass for general wills, so long as the Sovereign, being free to oppose them, offers no opposition. In such a case, universal silence is taken to imply the consent of the people." (page 32, *The Social Contract*).

Are the tacit consent of Locke and the silent consent of Rousseau different species from the LRP consent? Is the LRP process universal or a special species? If it is universal, then we might not need to talk about the governability of China anymore. It must be a subset of this LRP process. Perhaps, it is in a decaying state of this LRP process.

Rousseau wrote, "... generally, democratic government suits small States, aristocratic government those of middle size, and monarchy great ones. (page 68, *The Social Contract*)

"We found, on general grounds, that monarchy is suitable only for great States, and this is confirmed when we examine it in itself. (page 74, *ibid*)

"It may be added that there is no government so subject to civil wars and intestine agitations as democratic or popular government, because there is none which has so strong and continual a tendency to change to another form, or which demands more vigilance and courage for its maintenance as it is. Under such a constitution above all, the citizen should **arm** himself with strength and constancy, ..." (page 70, *ibid*)

Obviously, the Founding Fathers of America took Rousseau's words into their hearts and passed the 2nd Amendment: Right to keep arms, a well-regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed. Yet, Rousseau's statement about that democratic government suits only small States is, seemingly, no longer correct.

Perhaps, the same as to the electric charge, while we live in and with the LRP process all our life, we do not truly know the essence of it.

II: Knowing the essence of Body Politic

Now, the Locke-Rousseau-Paine (LRP) process can be summarized as below:

1. Initial State -- State of Nature
 2. Transformation one -- consenting to form a General Will
 3. Transformed State -- Body Politic with Civil Laws and Civil Liberty, the Sovereign, a moral being
 4. Transformation two -- decaying paths, usurpation to tyranny or Despotism
 5. Final State -- State of Nature
- Rousseau wrote, "So that the moment of the government usurps the Sovereignty, the social compact is broken, and all private citizens recover by right their natural liberty, ..." (page 87, The Social Contract)

A. Generalized LRP process

By returning to its initial state, this LRP process comes alive, forming a perpetual process. As I have shown above, the life force of this LRP process is so strong, it does not depend upon the contains of either the states or the transformation functions. Thus, the following should still be a LRP process, or a generalized LRP process. For the convenience, I will name it as LRP-a process.

- State of Nature -- it can be in one of the four states below
 1. Man is born not free
 2. Man is born free
 3. Man is born to be free
 4. Man ought to be born free
- Transformation one -- it can be one of the two transformations below
 1. Consenting to form a general will
 2. A monarch + tacit consent + silent consent

Rousseau wrote, "So far, we have considered the **prince** as a moral and collective person, unified by the force of the laws, and the depositary in the State of the executive power. We have now to consider this power when it is gathered together into the hands of a natural person, a real man, who alone has the right to dispose of it in accordance with the laws. Such a person is called a monarch or king. (page 72 -73, The Social Contract)

"We found, on general grounds, that monarchy is suitable only for great States, and this is confirmed when we examine it in itself." (page 74, *ibid*)

- Transformed State -- Civil Laws and Civil Liberty, the Sovereign, a moral being
- Transformation two -- it can be one of the two transformations below
 1. Usurpation to tyranny or Despotism
 2. Locke showed four kinds of decaying path in his Book Two, from page 330 - 340.
- Final State -- State of Nature

By reading the books of LRP in detail, this LRP-a process should still be the LRP process.

However, if anyone disagrees with this view, it is still clear that the LRP process is a special case of this LRP-a process. In fact, we can generalize this process even further as below.

1. State A
2. Transformation one -- $T_1(A) \rightarrow B$
3. State B
4. Transformation two -- $T_2(B) \rightarrow A$
5. State A

B. Spin-half process and the yardstick

For the convenience, I will name the above process as LRP-g process. Obviously, this LRP-g process is no longer confined as a political process. It is now a mathematics system. That is, we are now able to study its general properties (which might go way beyond the scope of the political process) in terms of mathematics. Is there another natural process defined by or with this LRP-g process? Let us look at the following situation.

- Case one -- I am standing in front of a mirror. With a rotating process, I see myself again after a 360-degree rotation.
- Case two -- I am standing in front of a mirror. Yet, there is something strange. That mirror is somehow linked to my body, with some mechanic devices or with God's miracle hand. When I rotate 360 degrees, that mirror rotates 180 degrees. That is, I can no longer see myself in the mirror after a whole rotation. I must rotate 720 degrees (two whole rotations) in order to see myself in the mirror again.

It is very easy to see that there is an absolute freedom in Case one. I am not affected by the mirror during my rotation. In Case two, there is no absolute freedom but a confined freedom (the asymptotic freedom). For many people, the Case two does not exist in the real world; it could only be a good story in Alice's wonderland. Yet, for physicists, the Case two gives rise to a very important physical property, the quantum spin. The case one can be viewed as an ordinary spin which has an integer value (0, 1, 2, ...). The Case two is the spin of quantum particles, such as proton, neutron or electron, and their spin value is always a fraction, such as $1/2$, $1/3$, etc.. For a particle having a spin half ($1/2$), it must make two whole rotations (720 degrees) before it returns to its initial condition. In physics, the particle with spin half ($1/2$) has the following properties:

1. It exists in **two worlds**, one ordinary world which we can see with our common sense and a hyper-space which houses the quantum uncertainty.
2. Spin half particle must obey the Pauli's Excluding principle, that is, no spin-half particle can occupy the same quantum state with another spin-half particle. In political term, the

Pauli's Excluding principle is called **Individualism**. In physics, the spin half (1/2) particle is called **Fermion**. The particle with integer spin is called Boson. Boson does not obey the Excluding principle.

With an analogy, the LRP process is very similar to the above description. Man also exists in two worlds, the State of Nature and the Body Politic. The civil laws which guarantees the individualism is similar to the Pauli's excluding principle. While every individual is similar to a fermion, there is a bosonic state. The Conjugal Compact between man and woman consists of a communion and right in one another's bodies and property. That is, two particles are occupying the same quantum state. In this case, man and woman become bosons. However, for the LRP-g process, it is no longer similar to the spin-half dynamics but is identical to it. With this conclusion, we get two insights right the way.

1. The LRP process is a universal process.
2. We can get a lot more insights about the LRP process by studying the spin-half dynamics.

Now, what is the electric charge? This question is no longer as a physics question only. By knowing the answer, we can get a lot of insights about the LRP process. In physics, there are only three fundamental cornerstones, time, space and the spin. All other variables, (such as, electric charge, mass charge, forces, fields, etc.,) are derived from these three. The unit for spin is called the Planck's constant, the h-bar, which is a **limit** for the following equation.

$$(\text{delta Momentum}) \times (\text{delta space}) = \hbar$$

or

$$(\text{delta energy}) \times (\text{delta time}) = \hbar$$

So, what is h-bar, the unit of spin? According to the above equations, it is just a rectangle, such as, one side (delta momentum) times the other side (delta space). And there are two kinds of rectangle. These rectangles have a finite and fixed size. The nature use this fixed size rectangle to map the universe. The faster it (or we) can map it, the more it can know about (or control) this universe. Yet, there is a speed limit in nature, the light speed, c. That is, the best, anyone (we or nature) can do, is h-bar times the light speed, $c * \hbar$.

Again, what is the electric charge? Would you be surprised that electric charge is simply the **square root of $c * \hbar$** ? The square root of a rectangle is a **yardstick**. The electric charge is one of the yardsticks that nature uses to control this universe. As I have shown above, the LRP is also a spin-half process, then it consists of the followings:

- A unit of spin, politicizing process, the p-bar
- A maximum speed for politicizing, v
- The measuring or controlling yardstick (VP), the square root of $v * \hbar$

For the LRP process, we do have Civil Law as its product. And, the civil law is the yardstick for controlling the Body Politic. With electric charge, we do enjoy many good things for life, such as, TV, computer, etc.. With Civil Law, we enjoy many things, such as civil rights, which are more important than any material things.

III. The Political Theory of China

As the LRP process is identical to the spin-half dynamics, we are greatly encouraged to use physics theory as a guide in studying the political theory. In physics, there are four kinds of charge, the measuring yardsticks.

- The electric charge. For the convenience, I set its strength as 1 (one).
- The strong force charge. In comparison, its strength will be 100.
- The weak force charge. Its strength is about 0.0000000000000001/1
- The gravity force (mass) charge. Its strength is to square the number (0.000000000001/1) twice.

I would like to make some wild analogies first. The weak charge is very weak and is a destructive charge. It is the cause for many atoms to break up. I would like to say that the criminals in our society is the weak charge of the Body Politic. The mass charge in nature is very weak, yet constructive, and it is universal. I would like to compare it with the NGO which is the mass charge of the Body Politic. Of course, these are just my wild analogies, as they are beyond the scope of this paper. One of the key purposes of this paper is to discuss the Governability of China. Of course, it took quite a bit effort to reach this point finally.

A. Two novels

By making the two wild analogies above, the Chinese political system must be as either an electric charge-like system (the LRP) or a strong charge-like system. Of course, I cannot make any kind of guess here. We must discover it from the bottom up. I must begin with by talking about two Chinese novels.

- 西遊記 (The Westward Journey) , 100 Chapters, about 880,000 words, written around 1640 a.d.
- 封神榜 (The list of ordained gods). 100 Chapters, about 725,000 words, written around 1650 a.d.

A long movie (over 50 hours) was made about this novel. The name of the movie is "The Legend and the Heroes." Of course, it is in Chinese.

A: The story of **The Westward Journey** happened around 640 a.d. The Tang emperor wanted to import Buddhism to China. He selected a monk 陳玄奘 (as Tang monk in the story) and sent him to India to learn Buddhism and to bring the canons of Buddhism back to China. It took about 16 years for the Tang monk to complete this assignment. The Emperor gave Tang monk a white horse for his journey. Besides this white horse, Tang monk traveled alone according to the history. Yet, Tang monk traveled with four disciples in the novel. Although the novel is based on this historical event, its objective is to describe the political-social theory of China. Although there are hundreds characters in the novel, only five of them form the backbone of the book.

1. 唐僧 (Tang Monk) -- he was the one who got the assignment to bring Buddhism canons back to China. He was a **common human** without any heavenly magic power. All that he had was the moral energy which was unable to overcome any kind of physical difficulty. Yet, good luck for him, he recruited four disciples on the way. These four disciples were all having some heavenly magic powers, and they together overcame all difficulties

during the journey. However, the good lucks of Tang monk did not come from chance, they were all pre-arranged by Buddha himself. After the completion of the assignment, Tang monk was ordained as a new Buddha.

2. 孫悟空 (the Monkey) -- This monkey was born by a **stone**. After absorbing the essence of the universe over millions of years, a stone received a spirit of life. Slowly, it turned into a stone monkey. Finally, this stone monkey came alive. He, then, went to a school and learned some heavenly magic, the 72 transformations. He also found a **yardstick** (如意金箍棒) in the bottom of the ocean. He could make this yardstick long, and it reached Heaven. He could make it fat, and it covered the Earth. He could make it thin, and it became thinner than a hair. He could make it short, and it became shorter than a sand. He used this yardstick as his weapon during any kind of battle.

Carrying this magic yardstick as a weapon and with his learned magic (the 72 transformations), Monkey went up to Heaven. He demanded the highest Title in Heaven from the Emperor of Heaven. As his request was not met, he put up a big fight in Heaven, and there was no one who was able to control him. Finally, the Emperor of Heaven gave him a title as "horse keeper." Without knowing any better, the Monkey was very happy and very proud of his new title.

One day, Monkey went into a peach orchard. He could not resist the attraction of those beautiful **reddish peaches**, and he stole two and ate them. This was very, very serious offense, and the Monkey must be punished. This time, there was no compromise. As still no one was able to control him in Heaven, the Monkey was finally arrested by Buddha himself. Buddha placed the Monkey under his five fingers, and these five fingers transformed into five big mountains. The Monkey was placed under these five mountains for five hundred years.

When the Tang monk started his westward journey, the 觀音 (Bodhisattva, a disciple of Buddha) went to see the Tang monk in disguise and gave him three headbands and showed him the ways of using them. He also told the Tang monk about the four disciples who were waiting for him to help him to accomplish his assignment at different locations on his westward path.

Monkey was the first one that Tang monk met on his way. After placing the **headband** (緊箍圈) on Monkey, Tang monk let the Monkey get out of the Five Finger mountain. Yet, if Monkey tried to act as he did before, Tang monk could sing the headband song (緊箍咒), and the headband would sink into the skin of Monkey's head. The Monkey would fall onto the ground right the way and lose all his magic powers. Although the magic power of Monkey was great, he must obey the order of Tang monk.

During the entire journey, Monkey alone defeated all evil forces and overcame all

physical difficulties. After the completion of the assignment, Monkey was ordained as a new Buddha, and his headband came off at that moment.

3. 豬八戒 (The Pig) -- Pig was a General in the Court of Heaven. One day, he **sexually flirted** the Moon goddess. He was banished from Heaven. On his way of rebirth on earth, he went into the womb of a pig, and he became a pig-man. During the journey, he carried the luggage. Yet, the Pig got the entire group in trouble many times as he always fell into the traps which were set by the evil forces of disguising themselves as beautiful girls. For every this kind of occasion, the Pig must be rescued by Monkey. And, the journey was always delayed. Yet, the Pig was not a sex predator. He was simply unable to resist the slightest sexual flirtation.
4. 白馬 (the White horse) -- The White horse was the son of Dragon king in the ocean. One day, he **disobeyed** his father and burnt the dragon palace. He was banished from Heaven. On his way of coming to Earth, he swallowed the white horse of Tang monk, and he himself was transformed into that white horse. During the entire journey, he carried the Tang monk or the luggage.
5. 沙悟淨 (the Sha monk) -- The Sha monk was a General of the Court of Heaven. One day, he has carelessly broken a very valuable vase. He was banished from Heaven. He became a watery creature before he was taken in by the Tang monk as one of the disciples. He lived in a kind of water which nothing can float. While the Monkey and the Pig can cross over that water as they both having the magic power, yet, their magic powers are unable to lift the human body (the earthly mass). Thus, only Sha monk could help the Tang monk to get across that water. During the entire remaining journey, his job was taking care of the White horse, cleaning the horse dung.

On the surface, this novel (The Westward Journey) is about a Buddhism story. But, it did not try to convey a single Buddhism teaching. It tries to convey the followings:

- On Religion, Chinese culture is inclusive.
- The Emperor of Heaven is the final Judge in Chinese society.
 - The disobeying of the father, the carelessness, the sexual flirtation, etc. are crimes in Heaven.
 - The Heaven will help the moral man to overcome the earthly evils and physical difficulties with Generals of Heaven, although in disguise. That is, the Heaven is actively governing the earthly affairs.
- The difference between human and beast is very minute. Mencius said, "人之所以異於禽獸者幾希，庶民去之，君子存之。" (How minute the difference there is between a man and an animal? The common man loses it, the righteous man keeps it.)" The Pig, the Watery creature (Sha monk) were all men who were in the body of animals. The Monkey became not only a man but a Buddha eventually.
- This story is about Chinese theology, about the Chinese theory of Government. Yet, the most important part is talking about what a Chinese man is. The five characters are just five sides of a single Chinese. Every Chinese is embodied with these five characters.

1. The Tang monk represents the morality; thus, he has a human body. Yet, he has no ability to overcome any physical difficulty. But he is the master of four disciples who are all taking the form of animals.
 2. The Monkey represents intelligence by having the Heavenly magic power of 72 transformations. He also represents the human sexuality. His weapon, the yardstick, symbolizes man's sex organ. Yet, this is a positive sex energy. It even becomes a yardstick. Together with the yardstick and the Heavenly magic power, the Monkey is able to overcome all earthly difficulties. Yet, Monkey's power must be checked by Tang monk (the morality) with the headband.
 3. The Pig represents the human body which is hard working, as carrying the luggage all the way. Yet, he also represents a negative sexual energy which not only gets him in trouble all the time but hinders the life journey time and again. He must be rescued by Monkey all the time.
 4. The Sha monk represents the unsinkable will of Chinese people. As carelessness is, often, the cause of turning the luck, yet, however lowly and dirty it becomes, Sha monk is able to handle it.
 5. The White horse represents endurance.
- Humans are rooted on Earth, as the Monkey was born by a stone.
 - It describes the Chinese social order.
 0. When the Monkey was a baby, even the Emperor of Heaven could not control him.
 1. When he stole and ate the beautiful peaches (symbolizing woman's breast), that is, he reached puberty, and he must be placed under the Five Finger mountain, and there was no escape.
 2. When he was old enough to take a manly journey, a headband was placed on him. The power of the headband guarantees that he can never get out of the bound.
 3. Finally, when he himself became the embodiment of the morality (becomes a Buddha), his headband came off.

B: The story of **The List of Ordained gods** happened around 1130 b.c. It is the story about the falling of 商(Shang) dynasty and the rising of the 周 (Chou) dynasty. That is, this story must center around the following issues:

- The source of the legitimate governing power.
- The criteria for examining the legitimacy of a governing power.
- The way to remove a governing power which is no longer legitimate.

Although this book has 100 chapters, I will talk about only four scenes which will briefly answer the above issues. However, I must explain some terminologies first.

- 妖 (iao), it is normally an animal (or sub-human life form, such as plants) who has acquired the human form after thousands of years of self-cultivation. Yet, a jade can become an iao too. Iao always has some magic powers. Normally, iao lives outside of human society.

- 仙 (xin), in general, he is a man or a woman who has reached the immortality. Yet, in this book, an iao can become a xin if it is accepted by a group of xin.
- 神 (shin), he is a spirit (after death) of man, xin or of iao if he is appointed as an officer in the Court of Heaven by the government (Emperor) on earth.
- 道人 (Taoist), he is a man studying the Tao. He has learned some magic powers. Yet, he cannot go in or out of Heaven with a free will.

Note: The founder of Taoism, the historical Laotze, was born about 600 years after this story. The true Taoism in China is Confucianism (while Confucius was also born 600 years after this story). The Laotze Taoism is, in fact, a truncated Taoism. (Please review the article, [Confucianism -- as a religion](http://www.chinese-word-roots.org/Confuciu.htm) at <http://www.chinese-word-roots.org/Confuciu.htm>)

- 真人 (True man), he is a Taoist who is able to go in and out of Heaven with his free will. Of course, True man always has great (or the greatest) magic powers.
1. Scene one: Chapter one
 - Three characters
 1. 紂王 (Emperor Zho, the 30th Emperor of Shang dynasty) --Shang dynasty was founded around 1765 b.c. by 成湯 (Emperor Chen Tung).
 2. 女媧 (Lyi-uya), right after the creation of the universe, one man broke the seal of Heaven, and the sky rained non-stop. No man on earth was able to survive if the situation continued. Lyi-uya, a beautiful goddess, made some special stones by using a heavenly furnace and used them to repair the leaking area of Heaven.
 3. 九尾狐狸妖 (a nine tailed fox iao) who possessed the body of a beautiful girl 妲己 (Dia Ji) who later became the Queen of Emperor Zho.
 - The story
 1. Lyi-uya as a goddess who blesses the nation, every new Emperor must go and pay her a respect after he became the Emperor. With this tradition, Emperor Zho and his ministers went up to the Shrine of Lyi-uya to pay her a respect. At that moment, Lyi-uya went up to Heaven for some official business, only her jade body remained in the shrine. When the young Emperor Zho saw this beautiful goddess the first time, he fell in love with her beauty right the way and wrote a love poem on the wall to express his desire of taking her back to the palace as his queen. When Lyi-uya came back from Heaven and saw the poem, she was greatly insulted. She ascended on a cloud and came to the palace of Zho, intending to kill the Emperor Zho on a revenge for his insulting harassment. Yet, when her cloud reached the palace, she saw the 氣 (Chi) of Emperor was still very strong. By calculating that chi, she knew that the Emperor has 28 more years to go. As that 氣數 (the amount of Chi) was given by God, however powerful a goddess she was, she was unable to change it.
 2. Lyi-uya went back to her shrine and took out a 招妖幡 (a flag which can summon all evil spirits in the universe). Suddenly, all evil spirits in the

universe came to her and asked what service they can offer. She asked three of them to stay and let all others go. Two of the three were the nine-tailed fox and the nine-head chicken. Lyi-uya taught them the way to possess the bodies of the queen and two Emperor's concubines. With three 妖 (iao, evil spirits) on Emperor's side, the Emperor Zho became a tyrant. Slowly, Zho's 氣 數 (chi-shu, the amount of chi given by God) was exhausted. And the Shang dynasty was overthrown.

2. Scene two: Chapter 12 to 14

○ Five characters:

1. 李 靖 (Li-jing), A general of Shang dynasty.
2. 哪 吒 (La-zha), son of General Li-jing.
3. 太 乙 真 人 (Ti-i true man) who is able to go in and out of Heaven at will. He is the teacher of La-zha.
4. 東 海 龍 王 (the dragon king of the east sea), an official in the Court of Heaven to manager the weather, especially, the rain.
5. 燃 燈 道 人 (Ran-Ding Taoist) who knows the heavenly plan.

○ The story

1. In order to overthrow a dynasty, it is not enough only to exhaust its Chi-Shu. There must be someone who is ready to receive the new Chi-Shu. So, a new Emperor was chosen and many Generals who were going to help this new Emperor were sent to earth waiting for the occasion. 哪 吒 (La-Zha), the disciple of 太 乙 真 人 (Tai - i true man) was sent to earth for this occasion and was born as the son of General 李 靖 (Li-jing).
2. At age seven, 哪 吒 (La-Zha) took a bath in the East Sea. His commotion caused the earthquake around the dragon palace. The third son of the East Sea dragon king came up to stop the commotion. Yet, La-Zha killed the young dragon. Then, the Dragon King went up to Heaven and demanded justice. The Emperor of Heaven issued a sentence to arrest either La-Zha or his parents (General Li and his wife). In order to clear his parents from this trouble, La-Zha alone shouldered the blame. He killed himself in front of the Dragon King by cutting his belly open and pulling out his own lung and heart. He told his parents that he (La-Zha) received his life from his parents and now he had given it back to them. That is, they did not owe each other anymore; they were even.
3. The next night, La-Zha came to the dream of his mother and asked her to build a shrine of him for him because that he could come alive in five years if that shrine could do enough good deeds for the people. Secretively, his mother built a La-Zha shrine about 30 miles from General Li's (La-Zha's father) city. Every night La-Zha went to the countryside and helped people to solve their problems. After three years passed, La-Zha's life force was getting strong and stronger. Two more years, his wooden

body in the shrine would come alive. One day, General Li went out of the city to review the troop. He saw a shrine in the distance and asked what it is. The reporter said that is the shrine of your son, La-Zha. How could a non-filial piety son have a shrine? General Li was very angry and ordered to destroy that shrine.

4. Without the shrine and the wooden body, the spirit of La-Zha had no home to go. He went back to his master, 太乙真人 (Tai - i true man). Tai - i said, "I have been waiting for you to come and I do know what has happened." Tai - i picked up a piece of Lotus leaf and broke it into 365 pieces as the bones and picked up a few Lotus flowers as the body. By chanting some magic words, Tai - i led La-Zha's spirit entered into the lotus body. After La-Zha came alive with the lotus body, Tai-i taught him more magic powers; then sent him off to help king Chou who should be the new Emperor to replace the tyrant Emperor Zho.
5. Yet, La-Zha went after his father and told him that I had given my life back to you, that is, we were even. Why did you destroy my shrine and my wooden body? Now, you owed me a life, and you must pay it back with yours. With all these newly learned magic power for La-Zha, General Li was no way to defend himself. He could only run and run. Finally, he saw a Taoist (燃燈道人) under a tree. He yelled at him, help, help me. The Taoist came out and sucked La-Zha into a pagoda. General Li yelled to the Taoist, "He was the non-filial piety son of mine and now is an evil spirit. Please burn him into ashes inside the pagoda." The Taoist said that all acts of your free will were written in a book since time immemorial by three patriarchs of two schools.
 - 闡教 (the enlightenment school)
 - Patriarch one: 元始天尊 (The first Patriarch)
 - Patriarch two: 老子 (Laotze)
Note: the historical Laotze who write the **Book of Tao** was born about 600 years after this story. This enlightenment school is the forerunner of Confucianism as Confucius was also born about 600 years after this story.
 - 截教 (The truncated Tao school). This is the forerunner of the Laotzu Taoism.
 - The patriarch three: 通天教主 (Patriarch who knows Heaven).

Both you (General Li) and your son (La-Zha), were destined to help king Chou to overthrow the Tyrant Shang Emperor. That is, with all my magic powers, I am unable to alter it. General Li asked, what if La-Zha is still wanting to kill me? The Taoist let La-Zha out of the pagoda and give the pagoda to General Li. The Taoist told La-Zha that father will always be a father regardless of how many times you have paid your life back to him.

If you don't understand this, your father now can arrest you with the pagoda any time.

As a magic weapon, the pagoda can win no battle against anyone except La-Zha because that pagoda is the mausoleum for the progenitor.

3. Scene three: Chapter 82 -- 三教大會萬仙陣 (The battle of ten thousand immortals among three schools).

- Four characters

- 1. 闡教 (The Enlightenment school), 600 years later, it becomes Confucianism.

- 元始天尊 (The first Patriarch)
 - 老子 (The second Patriarch)

- 2. 截教 (The truncated Tao School)

- 通天教主 (the third Patriarch), 600 years later, it becomes Laotzu (老子) Taoism.

- 3. 西方教主 (The Western School), 600 years later it becomes Buddhism.

- The Western Patriarch.

- The story

As the screenplay was written by the three Patriarchs since time immemorial, all current actors who acted with **free will** were just playing the screenplay unconscientiously. If anyone was about to act not according to the pre-written play, a heavenly force would intervene to pull him back on track. Yet, slowly, very slowly, these three Patriarchs themselves were also pulled into the conflict. That is, the pre-written play could no longer **direct** the story. It is now an open-end play.

The third Patriarch (the truncated Tao school) suddenly decided to defend the tyrant Shang Emperor. He summoned 萬仙 (ten thousand immortals) to enter into battle. As a truncated school, half of the immortals were 妖 (animals who have acquired human form), and they were, of course, having no chance of any kind to fight against the first two Patriarchs.

The first two Patriarchs of the Enlightened School together with the Patriarch of the Western school went into battle. After a day and a night, all those ten thousand immortals of the truncated school were either killed or arrested. Many of them were arrested by the Patriarch of the Western school and took them back to India. One thousand years later, those arrested immortals came back to China as highly revered Buddhists.

4. Scene four: Chapter 99 - 100.

- Two characters

- 姜子牙 (Jing-tze-ya), the Prime Minister of King Chou. He is also the disciple of the first Patriarch 元始天尊.
 - 武王 (Emperor Wu), the founder of Chou dynasty.
- The story:
- After the battle of ten thousand immortals among three schools, the Shang dynasty was overthrown. The business now was to establish a new dynasty. Yet, at the beginning of this revolution, Jing-tze-ya already received a list (which lists the names who will be ordained as officials of the Court of Heaven) from the first Patriarch. The first business of this new dynasty was to appoint the officials of Court of Heaven according to this pre-written list. All of them were those who were killed during the conflict. Yet, over half of the names were deceased officials or generals of Shang dynasty. Most of them were ordained as a deity to manage the Mother Nature, such as raining, snowing, ..., mountains, rivers, etc. Governing Mother Nature according to God's command is the first business of a government.

The second business was to establish a Court of Chou dynasty, and this was done by the new Emperor Wu.

The new 周朝 (Chou dynasty) was established around 1120 b.c., and it lasted over 800 years.

This novel gives a precise description of the Chinese theology. Please read the article **Confucianism -- as a religion** for details. It also answered the three vital questions on government.

- The source of the legitimate governing power.
- The criteria for examining the legitimacy of a governing power.
- The way to remove a governing power which is no longer legitimate.

I, however, will summarize it briefly below.

1. The right to govern is solely depending upon 天命 (God's command, the Mandate of Heaven) in terms of 氣數 (Chi-Shu). As powerful as the goddess 女媧 was, she was unable to alter it with her infinite magic power directly.
2. The Court of Heaven is actively governing the Earthly dynasty. The first business of an Earthly dynasty is to accept the officials of Court of Heaven.
3. The only way to exhaust Emperor Zhu's Chi-Shu was turning him into a tyrant. Yet, the word tyrant here is different from Locke's definition, "... exercising power beyond right." It is also different from Rousseau's definition, "..., who governs violently and without regard for justice and law." (page 88, The Social Contract). The word tyrant in Chinese means that governing without regard for the livelihood of the people and without regard for God's command.

B. The Canons of Chinese Political Theory

The two stories above are just novels. What do Chinese canons describe the Chinese political theory?

1. The source of the legitimate governing power.
 - Confucius said, "堯曰，咨，爾舜。「天」之「曆數」在爾躬。允執其中。" (Emperor Yao said, listen, you 舜 (Shunn), God's command is upon you. Govern in the middle way." (The Analects, Book XX, verse one).
 - 尚書 (Book of History), edited by Confucius.
 1. 大禹謨 (History about Emperor 禹 (Yu), the founder of Sha dynasty (around 2205 b.c.). He received the God's command from Emperor 舜 (Shunn). The book wrote, "[in Shunn's saying] 「天」之「曆數」在汝躬，...，人心唯危，道心唯微，唯精唯一，允執厥中。" (God's command is upon you. ..., the people's desire is insatiable, the morality is very minute. Holding on the minute oneness and stay on the middle way.)
 2. 周書 (Book of History on Chou dynasty), it wrote, "天祐下民，作之君，作之師。" (God bless the people and gives them a king and a teacher.)

These passages give two clear meanings:

- The right to govern is solely based on God's command (**Mandate of Heaven**).
 - The way to govern is by holding the minute morality and by walking in a middle way.
2. The criteria for examining the legitimacy of a governing power.
 - 周書 (Book of History on Chou dynasty), it wrote, "天視自我民視，天聽自我民聽。百姓有過，在予一人。" (The people's eyes are God's eyes; the people's ears are God's ears. If people make mistake, it is my (Emperor's) responsible.)
 - 商書 (Book of History on Shang dynasty), it wrote, "其爾萬方有罪，在予一人。" (Even if the whole country is doing crimes, it is my (Emperor's) crime alone.)

Thus, there are two very clear criteria to examine the legitimacy of a governing power.

- As the right to govern is given by God's command, only God has the right to examine the performance of his choosing man. Yet, people's eyes are God's eyes, and people's ears are God's ears.
 - If people themselves turn bad, it is also the crime of the Emperor.
3. The way to remove a governing power which is no longer legitimate.

商書 (Book of History on Shang dynasty), it wrote, "非台小子，敢行稱亂。有夏多罪，「天」命殛之。"(Not the meek man as I having the courage to rebel, the Sha dynasty made many crimes against people, and God commands me to overthrow it.)

That is, the right of revolution is the divine right of Chinese people. It has been exercised 26 times during the past five thousand years.

Now, Chinese political theory is very clear as below:

Chinese Political Theory		
Source of the right to govern	The structure of government	The conveyance of governing power
God's command, entrusting in one person or a group of persons	Court of Heaven and Court of Earthly government	People, the eyes and the ears of God

Obviously, the political structure above does not have:

- Locke's State of Nature,
- Locke's transformation to a General Will.

C. The differences between China and the West

The goal of science is to describe nature. Science has made great progress in describing nature only because it has put aside all attempts to answer the greater problem of God who cannot be clearly defined in terms of science. Thus, the LRP process can be clearly defined in terms of science. Yet, the Chinese theory which contains God as a variable cannot be truly defined in science. That is, we might not be able to calculate the stability of the Chinese system. Then, we don't truly know what that system is really about, although we have been mumbo jumbo about it for a long time now. Fortunately, I am able to show its dynamics in terms of science. However, before doing that, let us look at the differences between the Western system and the Chinese theory first.

1. God's will and God's command

In China, 天命 (God's command), God commands, and it is done, and it is absolute and perfect. The word will (志) has two radicals, 士 (a scholar) and 心 (heart). When a man wills, he is hoping or wishing to achieve something; yet, there is a big chance that he could fail. That is, God can never Will. God commands, and it is done; it is absolute and perfect. Only man wills. No amount of General Will of man can be of anything in comparing to God's command.

2. The Court of Heaven and the Civil Religion

In the book **Rights of man**, Paine wrote, "... , if everyone is left to judge of its own religion, there is no such thing as a religion that is wrong; but if they are to judge each other's religion, there is no such thing as a religion that is right;... (page 75)

"Persecution is not an original feature in any religion; but it is always the strongly-

marked feature of all law-religions, or religions established by law. Take away the law-establishment, and every religion reassumes its original benignity." (page 77, *ibid*) Rousseau wrote, "Wherever theological intolerance is admitted, it must inevitably have some civil effect, and as soon as it has such an effect, the Sovereign is no longer Sovereign even in the temporal sphere: ..." (Page 136, *The Social Contract*).

As the Western God is a jealous and intolerant God, the Western God was excluded from the LRP process. On the contrary, as the Chinese God is an absolute - absolute monotheism, He has no need for jealousy nor for intolerance. No one, absolutely no one, has any chance to challenge His authority. Although man is a God-like creature, man can never challenge God's authority. Yet, man has three ways to partake God's blessing.

- Confucianism -- to partake God's communion by living in God's virtues, the morality. God's virtues are embodied in many good persons. If George Washington were a Chinese, he would have been deified as a god of democracy. People do not worship Washington himself *per se*, they worship Washington as God's virtue of democracy. God has hundreds of virtues, and there are hundreds of gods. Those hundreds gods are not idols, not pantheism; they are virtues of one monotheistic God. Almost 99.9999...% of those gods were also appointed by the Earthly Emperor as the official in the Court of Heaven. That is, 70% of Chinese society is governed by the Court of Heaven. This is called Chinese-folk religion which is nothing but a disguised Confucianism.

In the West, we can distinguish different religions by simply reading the name of their religious building. A mosque must be a place for Moslem. A synagogue must be a place for Jew. In China, the following words are used for religious building, 宮、廟、寺、祠、觀。 Yet, all these buildings are buildings of Court of Earthly Emperor.

- 宮 (Emperor's palace) -- a deity who is ordained by Emperor can stay in 宮.
- 廟 (a shrine for the spirit of Emperor's progenitor)
- 寺 (a department of Emperor's Court, such as Defense Department). All Buddhism temples can only use the name 寺. As mighty as Buddha is, the best he can be is just a Department head. Buddhism in China is just a sidekick religion.
- 祠 (a shrine for the spirit of the progenitor of common people)
- 觀 (a living place for Taoists, not a governmental building).

By looking at which building where a deity sits in, we will know the rank of this deity in the Court of Heaven right the way. In fact, Buddha is not an official in the Court of Heaven; he is sort of a head of the NGO (non-governmental organization).

- Laotzu Taoism -- to partake God's immortality by cultivating the Tao of Sex.
- Buddhism -- to know God's essence in Nirvana.

Note: Please read the article **Chinese culture and the World Security** for details, at <http://www.chinese-word-roots.org/cwr011.htm>

3. Majority rule and the right of a single commoner

As the Body Politic is the embodiment of the General Will, the majority must rule. Locke wrote, "... , and make one Body Politick, wherein the Majority have a Right to act and conclude the rest. ... , with a Power to Act as one Body, which is only by the will and determination of the majority." (page 238, Book two, Locke)

"For where the majority cannot conclude the rest, there they cannot act as one Body, and consequently will be immediately dissolved again." (page 240, *ibid*)

For the LRP process, as soon as the entering into the Social Contract, one has given the consent for all acts which are done by the Sovereign. Rousseau gave a very good explanation on this. Rousseau wrote, "Apart from this primitive contract, the vote of the majority always binds all the rest. This follows from the contract itself. But it is asked how a man can be both free and forced to conform to wills that are not his own. How are the opponents at once free and subject to laws they have not agreed to?

I retort that the question is wrongly put. The citizen gives his consent to all the laws, including those which are passed in spite of his opposition, and even those which punish him when he dares to break any of them. The constant will of all the members of the State is the general will; by virtue of it they are citizens and free. When in the popular assembly a law is proposed, what the people is asked is not exactly whether it approves or rejects the proposal, but whether it is in **conformity with the general will**, which is their will. Each man, in giving his vote, states his **opinion** on that point; and the general will is found by counting votes. When therefore the **opinion** that is contrary to my own prevails, this proves neither more nor less than I was mistaken, and that what I **thought** to be the general will was not so. If my particular opinion had carried the day I should have achieved the opposite of what was my will; and it is in that case that I should not have been free." (page 106 - 107, *The Social Contract*)

On the contrary, the Politic of China is not a business of a General Will, but a business of God. How can the God allow a single commoner to suffer under any law? In the LRP system, this kind of problem is dealt with the prerogative power. In China, no one will suffer under 理 (Lee), the law of God. Yet, 法 (Fa), the law of man, as the necessary evil, can often mistake the innocent as the guilty. Locke wrote, "... , War is made upon the Sufferers, who having no appeal on Earth to right them, they are left to the only remedy in such Cases, an appeal to Heaven. ... Of that I my self can only be Judge in my own Conscience, as I will answer it at the great Day, to the Supreme Judge of all Men." (page 180 - 181, Book two of Locke)

As God is the true Governor of Chinese Politic, every Chinese, however meek and lowly, can indeed appeal to God (through His appointee) on any injustice which is done upon him. In fact, there are two justice systems in China. One, the justice of 法 (law of man)

which is handled by the court. Two, the justice of 理 (law of God) which can be handled only by 天子 (Son of God, the Emperor). Although everyone is equal in front of 法, as 王子犯法, 與庶民同罪 (Violating the Fa (law of man) by a prince, he will be punished the same as the commoner who did the same crime), the Emperor can rule the case not a crime if that case is in accordance with the 理 (the law of God). Yet, this is not a pardon. This is called a 喊冤 (Yelling for innocence) system. A beggar on the street from a remote part of China can appeal (no one can stop him) in front of Emperor to state his case. Often, such a beggar can bring down the governor of a province or even the Prime Minister. This system still exists in China today. It is called 上訪 (visiting the Supreme). This system is outside the law of Court system. The right of every individual is thus guaranteed.

With such a 喊冤 system in place, there is no need for an expressed Bill of Right on Free Speech. In fact, one should not speak about anything beyond his knowledge.

Furthermore, Confucius said, " 不在其位, 不謀其政 " (Not in that department, do not meddle the business of that department). Man should not speak about anything which is not of his own business, especially the governing of China is not a business of man but a business of God. The so-called political dissenters in China have done the crimes of ignorance, of against people and of against God. If they are not a shame for the people, the Government cannot truly punish them.

4. The Civil Law and 理 (Lee), 禮 (Li) and 法 (Fa)

The Civil Law is clearly defined as the product of the General Will to promote the good for the public in the framework of LRP process. For the etymological meanings of 禮 and 法, please read the article Chinese Culture and the World Security. The word 理 has two radicals, 玉 (jade) and 里 (unit of mile or a village) which again has two radicals 田 (grain field) and 土 (earth or dust). That is, the original meaning of 里 is the pattern of field on earth, and the word 理 means the natural pattern in the jade, which also means the law of nature or the law of God. Today, it also means reason.

For the LRP process, the civil law is the only yardstick. Yet, there are two Courts in China, the Court of Heaven and the Court of Earth. Chinese society is governed by two laws, law of God 理 (Lee) and the law of Earthly Emperor 法 (Fa). However, these two laws do not work independently or separately. They are linked or unified with a unique entity, the 禮 (Li) which is not ethics nor morality. It is a **social protocol**.

In the book 資治通鑑 (The Encyclopedia of Governing in terms of History), written around 1060 a.d. with over 9.2 million words, it wrote, " 夫以四海之廣, 兆民之眾, 受制於一人, 雖有絕倫之力, 高世之智, ..., 豈非以「禮」為之紀綱哉。 (Without the framework of 禮 (Li), how can one man [Emperor], even with the superman physical strength and even with a supreme wisdom, rule over billions of people and millions of square miles of territory?)

Locke wrote, "... a Usurper can never have Right on his side, it being, no Usurpation but where one is got into the Possession of what another has Right to." (page 319, Book two of Locke)

Paine wrote, "..., the usurpation cannot alter the right of things." (page 157, Rights of Man)

Confucius said, " ... 為政， ...， 必也「正名」乎。 (... for governing, ..., the first is to Right the Title.) (Book 13, verse 3, the Analects)

Rousseau wrote, "The strongest is never strong enough to be always the master, unless he transforms strength into **right**, and obedience into **duty**. ... that force does not create right, and that we are obliged to obey only legitimate powers." (page 16 - 17, The Social Contract)

On this point, the East and the West share the same view. Without the Right Title, Emperor as a single man can never govern the nation.

- Emperor's Right Title must be positively acknowledged by the people who is the eyes and ears of God.
- With the Right Title, Emperor is able to rule over a bureaucracy.
- As the government directly over the people, the bureaucrat is often the source to oppress the people.
- The only place for people to appeal to against the oppression of the bureaucrat is the Emperor. And, every individual Chinese has this Right.

With the political dynamics as above, three alliances are formed.

5. Emperor - people alliance -- people give the positive acknowledgment of Emperor's Right Title. Emperor provides the protection to every single individual.
6. Emperor - bureaucrat alliance -- Emperor delegates the governing power to bureaucrat.
7. People - bureaucrat alliance -- if Emperor's Right Title is no longer legitimate, people together with bureaucrat to overthrow the emperor. In China's five-thousand-year history, this happened 26 times.

These three alliances are forming a looped ring. The Right Title is the basis of 禮. This looped alliance ring is the cornerstone of 禮.

Furthermore, the Western Civil Law is based on the concept of free will which is a product of Western morality. That is, every free man can choose to obey or to disobey a law. The concept of Western morality is about "ought to be." That is, "what ought to be" is different from "what it is." In terms of Quantum Physics, "ought to be" is a quantum possibility and "it is" is a quantum reality. In short, Western morality is a very weak confining force.

The Chinese morality is completely different. In the book **The Divine Constitution** (Library of Congress Catalog Card Number 91-90780), it wrote,

"Furthermore, the notion of the soul can solve another major issue -- the moral truth. It is very obvious that justice cannot always prevail on earth. Then, is there moral truth and justice? With a notion of immortal soul, any earthly unjust can be corrected in the afterlife, and the moral truths will be upheld." (page 156). That is, the Chinese morality is not "ought to be" but is "**must be**," 善有善報，惡有惡報，不是不報，時候未到。" (Good deed will definitely receive blessing; evil deed will definitely receive punishment. If it is not so, it is just its time not here yet. It will eventually come.) With this Chinese morality, the Civil Law of China consists of three parts:

- 法 (Fa), law of man -- this law can often be avoided by some very cunning crimes.
- 理 (Lee), law of God -- no one can escape from this law eternally.
- 禮 (Li), the social protocol -- this protocol gives no room for evil deed to wander.

D. The event horizon and the looping string system

There are many more differences between the Chinese Politic and the LRP process. The four above are the major ones. Yet, by knowing all these differences, it does not help us to know how to calculate the stability of the Chinese system, while the stability of the LRP system can be easily calculated as it is a well-defined spin-half system.

Chinese Political Theory		
Source of the right to govern	The structure of government	The conveyance of governing power
God's command , entrusting in one person or a group of persons	Court of Heaven and Court of Earthly government	People , the eyes and the ears of God

In order to transform the above theory into a calculable dynamics, we must first to resolve the issue of God. How to define God in terms of science?

We might never be able to define God in terms of science precisely. Yet, we might be able to define a **region** of God in terms of science. If there is a region in the universe which is beyond the human ability to investigate scientifically, then it is a region of God. In terms of science, we can only investigate a causal universe. If there is an **event horizon** for this causal universe, then the region beyond the event horizon can never be investigate scientifically, and it could be the region of God. Is there an event horizon?

1. What was before Big Bang? Some said that this question does not make sense. They said that Big Bang did not come in in time, but time came in with the Big Bang. As the term of before is defined by time, there is no before before Big Bang. Well, they have said (I, of course, disagree with it), I will take it. That is, no event horizon before Big Bang.
2. Can Big Bang itself produce an event horizon? This is not a too difficult question. A zillionth second after the Big Bang, the size of the universe was about the same size as a baseball, and it contained some information, a, b, ..., m, ..., n. If we (today on Earth) can

detect all that original information, a, b, ..., m, ..., n, then it might not have an event horizon. If Big Bang has created something new during its life, it will be a different story for us. Forty years ago, we discovered the microwave background which is the remnant of the Big Bang. Today, we are searching for the seeds of Galaxies in that microwave background. If we are successful on this, then 99.9999...% of the information on Big Bang will be known by us today on earth. Then, the chance of having an event horizon after Big Bang is not good from this standpoint.

3. While the process of Big Bang is of no use to our quest, we might find a rescue from some other processes. The followings are three fish tanks. Each tank is divided into three parts by two dividers, and they are filled with three watery colored inks.
 - (Red, Yellow, Blue)
 - (Yellow, Blue, Red)
 - (Blue, Red, Yellow)

Obviously, these three tanks are easily distinguished. When a process of **removing the dividers** took place, those three tanks could no longer be distinguished after a while, days or months. We can no longer find out the **original state** after this process. That is, this process of removing the dividers has created an event horizon.

In fact, there is another process which can also create an event horizon. When we elongate these tanks into long tubes and after a process of **joining the ends**, these three tubes again become indistinguishable. There is another event horizon. In fact, this looping process (transforming a line-string into a loop-string) is the fundamental process of Prequark dynamics which is the basis for forming quarks, the rock bottom building blocks of this physical universe. This looping string creates a permanent confinement. Because of this permanent confinement, no external or internal force can destroy the building blocks of this universe. Without this permanent confinement, this universe would have fallen apart long ago. In fact, this permanent confinement is the basis for Strong Force in physics.

Now, we have resolved two issues.

- One, there is an event horizon in this universe. That is, there is a region of God.
- Two, there are workable processes working with this region of God. The looping process above is the basis for Strong Force which is 100 times stronger and stabler than the spin-half process in physics.

Is Chinese Political system,

(天道 God's command, Government, People 人心)

a looping system? If it is, then this system is 100 times stable than the spin-half process according to the force ratios listed above.

- God's command ----->
- Government ----->
- People's eyes and ears ----->
- God's (new, if needed) command ----->

With this Chinese political system, we now have introduced a political science which is isomorphic to the science of physics. This could be a good beginning for a Theory of Everything (TOE). Their comparisons can be as follow:

1. Spin one (or integer) system -- no excluding principle, no confinement.
 - In physics, bosons or bosonic states
 - Analogy, as the mixing of water and alcohol
 - In society, marital society
2. Spin-half ($1/2$) system -- with excluding principle, with strong confinement
 - In physics, fermions or fermionic states. Fermions are often associated with a binary charge (electric charge) which forms one of the yardstick in the universe.
 - Analogy, as the mixing of water and oil, mutual exclusion. Water is confined under the oil, and oil is confined above the water.
 - In society, the civil liberty is confined with the civil law. Civil law is the yardstick of the civil society.
3. Looping-string (with event horizon) system -- permanent confinement
 - In physics, prequark dynamics. With permanent confinement, no free prequark can be detected. Prequark system carries a ternary charge.
 - Analogy, body and soul
 - In society, the looping system of the Chinese political system. For ternary charge, please review the article [Political Science and the Equation of War](http://www.chinese-word-roots.org/cwr016.htm) at <http://www.chinese-word-roots.org/cwr016.htm>

IV. The real Politic

While the voting and the election of Western-style were not necessary parts of the looping-string of the Chinese political system, they are not in any contradiction with it. Slowly, the Chinese will adopt some voting and election systems in their political structure. Yet, by so adaptation, it will not alter the foundation of the looping string system.

America's political system follows almost step by step with the LRP process with only a very few exceptions. Although the LRP system is a very stable spin-half system, the strength of America does not come from it completely. America's strength is coming more from the spirit of American's patriotism which forms a permanent confinement, that is, no external force can break it. This permanent confinement is always a result of a looping-string-like system.

Today, many people view that election is the only Hall Mark of the Western system. Yet, neither Locke nor Paine discussed voting and election in their treatises. Rousseau had many reservations on them. Rousseau wrote, "How can a blind multitude, which often does not know what it wills, because it rarely knows what is good for it, carry out for itself so great and difficult an enterprise as a system of legislation? Of itself, the people will always the good, but of itself it by no means always sees it. The general will is always in the right, but the judgment which guides it is not always enlightened. ... The individuals see the good they reject; the public wills the good it does not see. All stand equally in need of guidance. The former must be compelled

to bring their wills into conformity with their reason; the latter must be **taught** to know what it wills." (page 33 - 34, The Social Contract).

"Men always love what is good or what they find good; it is in judging what is good that they go wrong." (page 125, *ibid*)

In the book **The Clash of Civilizations ...**, Dr. Huntington wrote, "The first fairly contested elections in almost every former Soviet and former Yugoslav republic were won by political leaders appealing to nationalist sentiments and promising vigorous action to defend their nationality against other ethnic groups. Electoral competition encourages nationalist appeals and thus promotes the intensification of fault line conflicts into fault line wars. When, in Bogdan Denitch's phrase, 'ethnos becomes demos,' the initial result is **polemos of war**." (page 262)

Rousseau wrote, "It is therefore essential, if the general will is to be able to express itself, that there should be no partial society within the State, and that each citizen should think only his own thoughts: which was indeed the sublime and unique system established by the great Lycurgus. But if there are partial societies, it is best to have as many as possible and to prevent them from being unequal, as was done by Solon, Numa, and Servius. These precautions are the only ones that can guarantee that the general will shall be always enlightened, and that the people shall in no way deceive itself." (page 35, The Social Contract)

The successes of America and of the Europe political systems do not prove that the insights of Rousseau were wrong. Yet, the election is a good political mechanism for a system if that political system already has a very stable framework.

Epilogue

I have found two passages from Paine most enlightening. Paine wrote, "Ignorance of a peculiar nature: once dispelled, and it is impossible to re-establish it. It is not originally a thing of itself, but is only the absence of knowledge; and though man may be kept ignorant, he cannot be made ignorant." (page 121, Rights of Man)

Again, in his Introduction to **The Common Sense**, Paine wrote, "Perhaps the sentiments contained in the following pages, are not yet sufficiently fashionable to procure them general favor; a long habit of not thinking a thing wrong, gives it a superficial appearance of being right, and raises at first a formidable outcry in defense of custom. But the tumult soon subsides. Time makes more converts than reason." (page 3)

Chapter two: Confucianism --- A great religion of mankind

Abstract: Not only most Westerners but most Chinese (both ancient and modern) see Confucianism as a philosophy, not a religion. Yet, in the past 2000 years, no foreign religion could truly conquer Chinese culture. Now, there is no Buddhism in India, where it was born. Instead of conquering Chinese culture, Buddhism has been Sinicized. For the past 300 years, most Westerners thought that the Chinese were not religious people. Today, many theologians recognize that Chinese are, in fact, most religious people in the world. But what God does the Chinese worship? This paper will provide a complete answer.

- [I: A brief history.](#)
- [II: What is a religion?](#)
- [III: Confucian Cosmology.](#)
- [IV: Confucian Metaphysics.](#)
- [V: The Rise of Goodness and Evil.](#)
- [VI: Mandate of Heaven.](#)
- [The Invisible Institution.](#)
- [The Reasons for Christianity's dismal failure in China.](#)
- [IX: A great Religion of Mankind.](#)
- [X: The Ming \(fate\) of Mankind.](#)

I: A brief history

Buddhism is no longer a major religion in India. It is Chinese who keeps Mahayana Buddhism a living tradition. Many Mahayana scriptures were translated into Chinese by Kumarajiva (344 - 431 A.D.) who was trained in Afghanistan. When his fame as a scriptural scholar reached the Chinese court, the ruler literally plotted wars to kidnap him. He was brought to Chang-an (402 A.D.), honored with the title of the national preceptor.

In 600s A.D.-- While England and German tribes were still far from being Christianized -- the Nestorian Christian monk A-lo-pen arrived in Chang-an. He was honorably received by Emperor Tai-tsung (Tang dynasty). A monastery was built for him, followed by further monasteries here and elsewhere. An edict of toleration for Christianity was also issued.

These two historical events demonstrate two facts. Not only do Chinese people tolerate all religions but she yearns for all religious truths.

In 1692, the new Qing emperor Kang-hsi again issued an edict of toleration for Christianity. But, in Rome, Pope Clement XII (1700s) forbade the Chinese Christians to venerate their ancestors and Confucius. In 1701, Emperor Kang-hsi sent a special envoy to Rome to make clear that, in China, Confucius was venerated not as a god but as a teacher and that the veneration of ancestors was a commemoration, not a worship service. In 1710, over the objections of the Chinese apostolic vicars and the Jesuits, a new decree from the Roman Inquisition was issued to

prohibit the Chinese rites, that is, **to forbade Chinese Christians to be Chinese**. Thus, the ruling of the nine highest courts in China was handed down in 1717: expulsion of the missionaries, proscription of Christianity, destruction of the churches, forced abjuration of Christian faith. In 1939, Pius XII finally published decrees of toleration regarding the veneration of ancestors, but it was too late.

After 1300 years since the first encounter with Nestorian Christians, in mainland China today only 1/2% Chinese are Christians. This misfortune of Christianity in China was, however, not caused entirely by the Communist government action which expelled all foreign missionaries in 1950 -51. This argument can be supported by the case in Taiwan. Despite an enormous injection of personnel, money, and time, in spite of forty years of unhindered missionary work, only 3% of Taiwanese could be won over to Christianity, and a large proportion of these are from the non-Chinese aboriginal population. In fact, Christianity has failed dismally in the entire Sinicized world (Japan, Korea, Singapore and the overseas Chinese). Thus, the political situations are not the major cause for this dismal failure of Christianity in the Sinicized world. Something much deeper is at work.

For four hundred years, most of the scholars who specialize in one or another aspect of China's traditional culture provide a simple answer to Christianity's dismal failure. That is, Chinese are not religious people. In 1958, four Chinese scholars published "A Manifesto for the reappraisal of Sinology and Reconstruction of Chinese Culture." They tried to point out that Confucianism indeed has a religious dimension, although it, perhaps, cannot be called as a genuine religion. Many Western scholars even laugh at this line of argument. Only until the recent years, do some Western theologians recognize that Chinese culture (whatever that it is) is the third great world religious "river system" besides the Semitic-prophetic and the Indian-mystic. But, they are still unable to pinpoint where that river is, let alone to know how deep or how wide it is.

II: What is a religion?

The mistakes of those Western Sinologists are because that they tried to use those western terminologies to describe Chinese concepts. It is the same as trying to describe the entire mathematics system with music notes. It is the same as if they discovered that mathematics system cannot be described with music notes, and then, they would have claimed a great discovery that the entire mathematics system has no substance.

For the West, every religion must have at least three of the four components:

1. An identifiable Creator God,
2. A visible institution (temples, churches, clergies, etc.),
3. A recognizable believer group,
4. Some esoteric knowledge on prophecies or mysteries which defy the reach by science.

With this definition, they confidently labeled Buddhism as atheism. Without a deep understanding of Taoism, they very bravely labeled Taoism as pantheism. Again, without any

true understanding of Confucianism, they all too courageously labeled Confucianism as a humanism, not even a religion.

What is the correct definition for religion, then? Every religion must have the following three components:

1. A Creator gives rise to (or a cosmology explains the rise of):
 - a) the universe,
 - b) the biological lives,
 - c) the intelligence.

Although the 7-day cosmology in Genesis is completely unacceptable by science, it is a cosmology, nonetheless.

2. A metaphysics explains:
 - a) the relationship between the creation (Creator) and human life,
 - b) the meaning of human life,
 - c) the rise of moral laws.
3. There are a group of people who live their lives (in terms of personal life, society, and government) according to that doctrine.

III: Confucian Cosmology

With this new definition, I can now show you that Confucianism is a great religion of mankind, although it neither has a concretized God, nor a visible institution.

Confucianism indeed has a cosmology which can explain the rise of the universe and of the biological lives. It says, "There is Wu-Ch'i which begets Tai-Ch'i which produces Yin and Yang. Then Yin and Yang form Eight Kwa (Trigrams). The Sixty-four Kwa (Hexagram) can then be generated. These Sixty-four Kwa encompasses the entire universe."

The above saying was understood by the ancient Chinese. But it is meaningless for the Chinese who have learned modern knowledge, especially, the science. Those terms of Wu-ch'i, Tai-ch'i are poorly defined and without any scientific meaning. Thus, in the early of the 20th century (the 1920s), Confucianism was accused as the culprit for China's misfortune and was accused as the reason that China did not develop science. If Confucian Cosmology was just a meaningless mumbling, the Confucianism cannot even be a good philosophy, let alone to be a religion.

I have written two articles to show that:

1. the theory of Wo-Hsing (Five Walk) + Yijing is identical to the modern elementary particle physics,
Note: Someone might not accept that Wo-Hsing is a part of Confucianism. This will be a different issue.
2. by combining the Eight Kwa and John Conway's game of Life, the rise of biological life can be understood.

Please read the two articles below for a complete Confucian Cosmology.

- “Yijing, Wo-Hsing, and Modern physics (presented at Association for the Unity and Integration of Knowledge, in June 1995 in Canada, and again at 11th International Conference on Chinese Philosophy, in July 1999, Taipei, Taiwan).
- Laws of Life in the Tao (Yin-Yang of Yijing) of Confucianism

With the explanation of these two articles, the Wu-ch'i, Tai-ch'i Yijing cosmology is no longer a meaningless mumbling but is isomorphic to the modern physics and modern cosmology. It, of course, is a great cosmology for a great religion.

IV: Confucian Metaphysics

Confucianism has a perfect metaphysics which can give meaning to human life. The word "perfect" does not connote correctness but means that that system is a closed system, and no open question remains. This metaphysics consists of only five words (concepts) -- Ming (Tien-Ming, 天命), Tao (道), Chee (氣), Shu (數, quantity or number), and ming (人命, Jen-ming, fate or destiny of a person).

Tien (天) has two meanings. Physically, it denotes the sky. Theologically, it denotes the utmost, formless, providential, personal God. When Yen-hui (the number one disciple of Confucius) died, Confucius said, "Tien has forsaken me; Tien has forsaken me." See the Analects.

Ming (命) has many meanings. Physically, it denotes life. Theologically, it has two meanings: 1) Will (or giving the order), 2) Fate or destiny.

Tien-Ming is God's Will which give rise to everything, including hsing (性, human nature) and Tao.

Tao is the principle which governs both Macrocosm and Microcosm. Tao is omnipresent, both transcendent and immanent. In Confucianism, Tao arises from Tien-Ming. In Laotzu Taoism, there is no conception of Tien or Tien-Ming. Laotzu Tao is an impersonal, indifferent, apathetic Nature. Because of its indifference, there is no use to beg It for mercy. If you work against this indifferent Tao, you will fail dismally. Thus, Wu-Wei (not doing or no action) becomes the center point of Laotzu Taoism. Many scholars view Wu-Wei as doing nothing literally. It does not mean that you should not do anything. After all, everyone must somehow make a living, at least to chew his own food. It means that you should not do anything to help (which is no use) or to work against (which will be a disaster) Tao (Laotzu's tao, different from Confucian Tao). In Confucianism, although a dynamic universe does obey the principle of Tao (the Confucian Tao), Tao itself does not give rise to a dynamic universe. The dynamic universe is the result and the phenomena of chee (氣). The word chee has many meanings. Physically, it denotes air or breath. Metaphysically, it denotes a dynamic force and a dynamic process. It has three forms. Its original form is chee, an invisible flowing force. Chee can condense and become substance (質, tsz) which is visible and tangible. The pure tsz is called jing (精). Chee can arise and become shen (神, spirit). Thus, the entire universe (material and spiritual) is composed of Jing - Chee - Shen (精, 氣, 神).

When Chinese says, "She has a good Chee-Tsz (氣質)," it means that not only does she have a beautiful body (the tsz) but also has an amicable atmosphere (chee) around her. "My Jing-Shen (精神) is good," means that not only is my body healthy but my spirit is high.

Because chee is a dynamic force, a substance and a spirit, it must be measured by a quantity or by some number. This measurement of chee is called shu (數, quantity or number). Shu has two meanings. Mathematically, it denotes numbers or quantity. Metaphysically, it denotes the amount of chee, of life force, of spirit. When the shu of chee (chee-shu) of a life becomes zero, it is dead. If a person has good chee-shu (氣數), he will have a good future, perhaps, a good fortune too.

If you know your own chee-shu, you know your own future, that is knowing your fate and destiny. Your chee-shu comes from two sources. The original Chee (Yen-chee, 元氣, 元 = original) comes with you at birth. The conception of Yen-chee between Confucianism and Laotzu Taoism is completely different. In Confucianism, the yen-chee cannot be cultivated -- how much you brought with you at birth, and that it is, no more. On the other hand, Laotzu insisted that Yen-chee can be cultivated. Thus, in Laotzu Taoism, not only is a person able to stay young and even to return old age to youth but is able to become an immortal by cultivating the Yen-chee.

Although the Yen-chee cannot be cultivated in Confucianism, the chee which governs our daily life can be cultivated. We can try to align our chee with God's virtues (仁, Jen; 義, yi; 禮, Li, etc.) and thus reach the sage hood.

In Laotzu Taoism, it lacks a providential God (Tien) and His Will (Tien-Ming), thus Laotzu Taoists believe that they can reach immortality by cultivating Yen-chee. That is, they cannot be hindered or stopped by their fate. Or, Laotzu Taoists simply deny that there is a fate or destiny for the individual. On the contrary, because that there is a personal and providential God (Tien), God's Will (Tien-Ming) will determine the fate and destiny of every individual. This fate and destiny of every individual are called ming (the 人命, same character as Tien-Ming's ming).

The metaphysics of Laotzu Taoism has no head (Tien-Ming), nor tail (personal ming, fate or destiny). The metaphysics of Confucianism is a perfect system, from Tien-Ming to Tao, to Chee, to Shu, then to ming. It links the ming (fate) of every individual back to God's Will (Tien-Ming). Although the personal fate cannot be changed by the effort of the individual, everyone can still perfect his life to reach sage hood, and thus make his life meaningful not only to himself but to mankind as well.

So far, no Western Sinologist has ever heard about this Ming-ming theology because no Chinese scholar (from ancient to present) described it. The conception of chee is meanly valued by martial art and Chinese medicine practitioners. The conceptions of Shu and ming is believed by un-educated Chinese. Thus, the learned Chinese scholars of ancient time despised the conceptions of chee, shu, and ming. The learned Chinese scholars of modern time see the

conceptions of chee, shu and ming are superstitions.

However, I did not invent this Ming-ming theology. It is understood by every un-educated Chinese. Although you cannot find this Ming-ming theology in any written book (in Chinese or in other languages) in terms of an organized doctrine, it is embedded in many folk novels, such as: "The Brotherhood in the Marsh," "The Dream of a Red Mansion," and "The List of Ordained gods."

This Ming-ming concept is in every page of the folk novel "The List of Ordained gods." I will demonstrate this with three short stories from that book.

1. When the last emperor of Shang dynasty went to a temple to pay respect to a goddess according to the tradition, her spirit went up to Heaven for some official business. Seeing her image, the emperor was greatly moved by her beauty and wrote a lyric poem on temple's wall to express his admiration on her. Upon her return, she saw the poem and was outraged. She wanted to revenge this insult immediately. When her cloud carried her to emperor's palace, she saw that his chee-shu was still very strong. Although she has an infinite magical power, she was unable to change his chee-shu which was given by the Almighty God (Tien). After returning to her temple, she plotted a plan to help him himself to use up his own chee-shu. Her plot started the story.
2. At the midpoint of the book, readers very, very slowly realized that all plots of this goddess were, in fact, written by three Patriarchs (from three different religious schools) since time immemorial. The spontaneous acts of free will by both the emperor and the goddess are an inevitable consequence of their fate. The entire story was acted out at present with free will by hundreds of characters on the one hand, but on the other hand, all their acts are, in fact, following that **script** word by word, comma by comma, period by period.
3. But, at the end of the book, something went wrong. The three Patriarchs were also drawn into the conflict. They are no longer scriptwriters or story directors but are actors themselves. They were no longer able to direct what the next event is going to be.

This very popular folk novel clearly points out three very important theological concepts of Confucianism.

1. One, the Ming-ming theology -- the fate of every individual is determined by God's Will.
2. Two, any deity (goddess or Patriarchs) who can be imagined by the human mind and thus has an image, regardless of how infinitely powerful his or her magic is, still cannot determine his or her own fate. Therefore, there must be an Almighty God who is above all imaginations.
3. Three, because the fate of mankind is only in the hand of a loving, providential God (Tien) and cannot be controlled or directed by any person (mortal or immortal), the future of mankind remains to have an infinite possibility (an open-end Cosmos).

V: The rise of goodness and evil

We must first know what goodness and evil are before we can discuss how they arise. Aristotle and his followers said that happiness is good. But what is happiness? "Happiness is a pleasure,"

they said. Then, they distinguished between lower and higher pleasures. The pleasures of the intellect are more desirable than the pleasures of the senses. But what is more desirable and how to determine it? Those who pursue sensual indulgences to the injury of their health may regard the sensual pleasures as the greater good and are willing to sacrifice their own health to pursue sensual pleasures. How can we provide a rational argument to persuade them that they are wrong? How can we prove to them that health is indeed a greater good than sensual pleasure?

Consequentialist distinguishes 'good as an end' from 'good as a means,' or 'intrinsically good' from 'extrinsically good.' Thus, the sensual pleasures are only extrinsically good but intrinsically bad. But, how can we distinguish and define what is intrinsic and extrinsic? Goodness corresponds to a cluster of properties, none of which are necessary or sufficient for goodness.

Augustine came up a different idea. Since he with his dogmatic faith believed that God is infinitely perfect, he concluded that there cannot be any evil. He made two arguments. One, everything that is evil in our view is indeed good, especially in God's view. For example, scorpions often kill not only animals but also humans; so, they are evil. But they are good for themselves. The male scorpion is good for a female one, and vice versa. Two, he thought that every evil is the corruption of something good. But what is corruption? How does corruption work?

Most of the Chinese scholars discuss goodness and evil in terms of hsing (性, human nature). Mencius (372 - 289 B.C.) insisted that human nature is good. Hsuntse (335 - 238 B.C.) insisted that human nature is bad. Their doctrines are two extremes of the teaching of the emperor Yao (about 4000 years ago). Yao said to emperor Shun, "Jen-sin (人心, human desire) is unstable, Tao-sin (道心, the moral craving) is very minute." That is, the human nature possesses both seeds of goodness and evil. But, the seeds themselves cannot become good nor evil. What is the process which allows the manifestation of goodness or evil from their potentiality? This process is the center point of the book of Yijing (Book of Change).

The word 'yi' in Yijing has three meanings:

1. simple;
2. change;
3. not change (invariant).

Perhaps, you are shocked and confused that "How can a word have contradictory meanings at the same time?" Well, they do in Chinese. Yijing sees this world having two parts: an eternally unchanging structure which encompasses a forever changing dynamic phenomena. Most of Yijing scholars describe Eight Kwa (trigrams) as the arrangement of Yin (broken line) and Yang (unbroken line). It is only half correct. Every Trigram has three seats which Yin or Yang sits in. The "position" and "relationship" of those seats is fixed, forever unchangeable, but whether a Yin or a Yang sits in it is forever changing.

By the same token, there are seats and a proper way of sitting in society. For example, when a

general won an election to sit in president's seat, he did a good thing. If he launched a coup to become president, he has done a bad thing, even an evil thing. The president's seat is neither goodness nor evil. How a person gets in that seat determines whether that act is good or evil. Thus, although there is no goodness nor evil in terms of this eternal unchanging seats (structure), goodness and evil arise from the proper or improper ways of sitting. In Confucianism, although the hsing (性, human nature) possesses the seeds of both goodness and evil, it is the proper or improper relationship (the way of sitting) which gives rise to goodness and evil. Thus, Confucianism strongly emphasizes to maintain a proper social order.

VI: Mandate of Heaven

Combining the Ming-ming theology with the seat-sitting moral doctrine, the result is the concept of Mandate of Heaven. In order to have a perfectly good society, the proper sitting in the entire society must be maintained or controlled by somebody. Who can be the one to take up this awesome responsibility? He must be no one but the one who is chosen and appointed by the Almighty God (Tien). The length of the term of his rule depends on how much chee-shu he received from Tien. When he does good to people, his chee-shu increases. When he does evil to people, his chee-shu decreases. When his political chee-shu is depleted, his political life is over.

Since the ruler of Chinese people is chosen by Tien (the Almighty God), only Tien can judge his performance or remove him from office. But how does Tien perform these tasks? Of course, it is through the hearts and lives (not hands or mouths) of people.

Chinese people deeply believe that only righteous BLOOD can defeat the evil deeds; only righteous blood can deplete bad ruler's chee-shu. In Chinese history, there were many very famous persons who sacrificed their own lives to right the ruler's wrongs. For Chinese, talking is cheap, life is precious. If anyone really got something to say in politics, say it with his life. Thus, no one in China sympathizes an opportunist who talks but afraid of offering his life for what he is saying. That is, Chinese people has 100% faith in God that God will right all wrongs, and she will not make any judgment by herself. When foreign countries step in to make those judgments for Chinese people, she will immediately wonder how those foreigners can know it more than she herself. Of course, she can never accept that she knows her own affair less than those foreigners. It is then very obvious to her that those foreigners must have some untold intentions. Thus, when foreign countries condemn the Chinese government of human right issues, it always gets an adverse effect. The majority of Chinese will support her government to fend off those foreign evil intentions. Thus, the actions of this kind by foreign countries always increase the Chinese government's chee-shu. On the long run, no one can right the wrong or wrong the right for anyone else; the doer must face the consequence himself.

VII: The invisible institution

There is no visible church in Confucianism. The Confucian church is its moral structure which emphasizes five relations: ruler - subject; parents - children; husband - wife; brothers - sisters; and friends. Three of such relations are inside of the family. Thus, Confucianism has only one

church (the government) and billions of temples (one in each family). The entire Chinese people believe in this Ming-ming theology and live by the seat-sitting moral doctrine.

VIII: The reasons for Christianity's dismal failure in China.

Theologically, many points in Christian dogma run against Chinese mentality (the collective subconsciousness) and her way of life. I will just list two of the most obvious ones here.

- One, Chinese invented many deities: three Patriarchs, the emperor of Heaven, etc. All those deities can be concretized, that is, they can have an image. But all those deities are at least one rank below the Almighty God (Tien). Tien is formless and imageless. For Chinese, it is very hard to imagine that the Almighty God can have an image, such as: Jesus. Even if Jesus were indeed the concretized Almighty God, why should the Chinese bother to worship God's body, while he is already embracing God's spirit.
- Two, both Confucianism and Laotzu Taoism are religions of transcendence, elevating human to sage hood or to immortals. The rise of good and evil is clearly explained by the seat-sitting moral doctrine. That is, Chinese cannot understand the concepts of a fallen state, let alone a helpless one. If you fell, for heaven's sake, try, try, and try again to better yourself. God only help those who help themselves. Thus, although Buddhism is some sort of salvation religion originally, Sinicized Buddhism (Tien-Tai sect, Zen, etc.) all become transcendent religions. Furthermore, there is a big difference on how salvation is obtained between Buddhism and Christianity. In Buddhism, salvation can be obtained only after living a good moral life for at least one lifetime; sometimes many lifetimes are required. On the other hand, the Christian salvation can be obtained instantly by accepting a savior. Most of Chinese will not accept this kind of free lunch. Not only does Chinese know all too well that it cannot be true, but she will not take it even if it were indeed free. She wants to earn it.

IX: A great religion of mankind

In Confucianism, the Five Walk theory is identical to the modern elementary particle physics. When Yin-Yang and Eight Kwa theory combines with John Conway's game of Life, it can explain the rise of biological life, and it is much more advanced than the modern physics and modern biology. Please review my book [The Divine Constitution](#) for more details. The Ming-ming theology describes the nature of a true almighty God, the relationship between God and human, and gives meaning to human life. It is a closed system; no open question remains. The seat-sitting moral doctrine, on the one hand, explains the rise of goodness and evil and gives hope for human perfectibility. The Confucian institution includes government and every family in China. Every Chinese were born in this institution, lives and dies in it. Thus, not only is Confucianism a religion but is a great religion of mankind.

X: The ming (命, fate) of mankind

If you have not heard about this Ming-ming theology and the seat-sitting moral doctrine, you ought to sit back and do some thinking. China has been here for many thousand years, and the first East-West encounter was 1300 years ago, but the West is still ignorant about the Chinese

culture and Chinese ways of thinking. At nuclear age, this kind of complete lacking understanding between nations, between people is not only very dangerous but is a nightmare for mankind.

Confucianism is not a missionary religion. Chinese has no intention to convert anyone to be a Chinese, let alone to annex any land into Chinese territory. The entire Sinicized world Sinicized themselves.

Note: This article was presented at two conferences:

1. Ninth biennial meeting of URAM, August 1997, at University of Toronto, Canada
2. The 10th International Conference for Chinese Philosophy, July 1997, at Dongguk University, Seoul, Korea

Chapter three: Yijing, Wo-Hsing, and Modern physics

Yijing in Confucianism is a book about Heavenly morality (see Volume II), but this article shows that it is also the foundation of Confucian Cosmology in terms of **Nature laws**.

Superficially, there is a world's difference between Yijing and modern physics. However, this paper will demonstrate that not only is this ancient theory of Yijing and Wo-Hsing isomorphic to the modern quark theory but is much more advanced than it. Of course, we must first explain what the modern physics is.

I: The modern Quark Theory

Many people are terrified by physics, and the quark theory is one of the most advanced modern physics theories. However, if anyone can understand what atom is, he can understand the quark theory.

All matters are made of atoms, such as, water is composed of two hydrogen atoms and one oxygen atom. Then all atoms are made of three elementary particles -- proton, neutron, and electron. Of course, there are other elementary particles, but we will not discuss them here.

a: What are quarks?

Quark theory says that both proton and neutron (not electron) are made of two quarks -- up quark (u) and down quark (d). Why up and down? There is no particular reason. They are just fancy names for two different elementary particles which are the building blocks for both neutron and proton. The up quark carries (+2/3) of electric charges; the down quark carries (-1/3) of electric charges.

b: Quark colors.

There are two kinds of electric charges. So, we can easily distinguish them with two symbols (+, -), positive or negative. However, quark is different from the electric charge in two ways.

First, there are three varieties (not two, as electric charge) for each quark. Thus, a two-symbol system (+, -) will not be enough to distinguish them. A three-symbol system is needed.

Second, the difference among the varieties cannot be seen outside of proton or neutron, that is, they must cancel out one another in some ways.

Physicists quickly discovered that there is a ready-made system which can meet the two requirements above. The color system of light consists of three prime colors: red, yellow, and blue. Then, the combination of all three colors becomes colorless (gray/white).

So, physicists borrowed the word "color" to describe the two characteristics of quark listed above. That is, the up quark has three varieties and are distinguished with three color labels -- red up quark, yellow up quark, and blue up quark. It is the same for the down quark.

c: Quark representation for proton and neutron:

Now, proton can be written as composite of quarks, such as: $P = [u(\text{red}), u(\text{yellow}), d(\text{blue})]$. Of course, proton has one positive electric charge because $+2/3 + 2/3 - 1/3 = 1$. And, proton is colorless as required because of $\{\text{red} + \text{yellow} + \text{blue} = \text{colorless}\}$.

The neutron can be written as $n = [u(\text{red}), d(\text{yellow}), d(\text{blue})]$, and it has zero electric charge because of $\{+2/3 - 1/3 - 1/3 = 0\}$.

d: Quark generations:

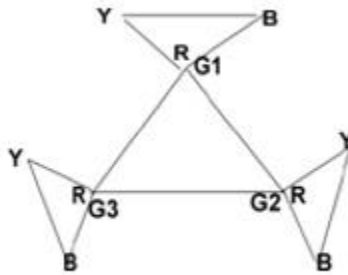
All ordinary matters (excluding the products of some very high energy processes) of our current universe are made of protons, neutrons, electrons and electron neutrinos. That is, only up quark, down quark, electron, and anti-electron neutrino are needed for building up the entire universe.

However, physicists found two other sets of quarks in the laboratories, and they said that those quarks did exist in the early stage of the universe and are still produced by some very high energy processes today. In short, there are three generations of elementary particles.

Three generations of elementary particles			
	1st generation	2nd generation	3rd generation
1st quark	up quark	Charm quark	Top quark
2nd quark	down quark	Strange quark	Bottom quark
lepton	electron	muon	Tau
neutrino	electron neutrino	muon neutrino	tau neutrino

e: The topological representation of the quark theory:

The figure below is a topological representation for the quark theory. There are three generations of quark, represented by G1, G2, and G3, and each generation of quarks have three varieties (red, yellow, and blue).



II: The Wo-Hsing theory of ancient China:

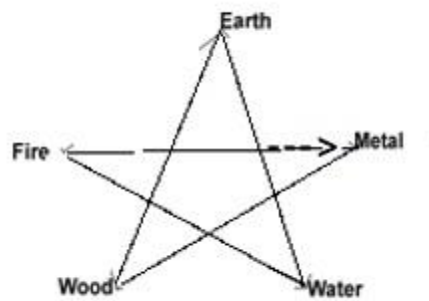
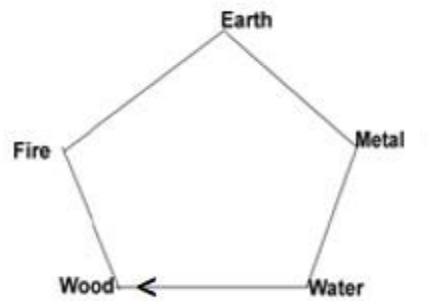
Most of the western books translate Five Walk (Wo-Hsing) as five elements while in Chinese the term literally means Five Walk. Buddha talked about Four Great Elements -- earth, water, fire, and air. The ancient Greek also talked about a similar idea the same as Buddha's. Those elements were supposed to be the building blocks of the universe in the eyes of Buddha and the Greeks. This conception of elements is quite primitive and has no valid meaning any more after the advancement of modern knowledge. On the contrary, the Five Walk are five bases of two processes. They are not building blocks laying upon each other to build up the universe.

As for the Chinese (ancient or modern), the Cosmos is a process. There is a Wu Ch'i (無極). Wu means nothingness, image-lessness. Wu Ch'i begets Tai Ch'i (泰極). Tai literally means the greatest. Ch'i means pole, the monopole, the only One. Then Tai Ch'i gives birth to Yin and Yang. Yin and Yang are two forces. Yang is aggressive and is always moving forward. Yin is passive and yielding. In a time of conflict, they are opposite forces. In constancy, they not only complement each other but are imbedded in each other. After reaching their full strength, they transform into the opposite, that is, Yang becomes Yin and Yin to Yang. Thus, Yin can conquer Yang by yielding and allowing Yang to reach its full strength. On the other hand, Yang can only conquer Yin temporarily.

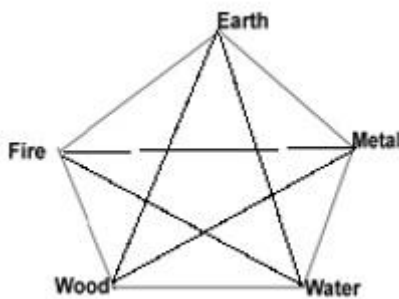
Being conquered, Yin transforms into Yang and leads the ultimate conversion of Yang to Yin at the end. With Yin and Yang, they form eight kwas, then 64 hexagrams.

Chinese claims that Yin-Yang theory plus the Five Walk theory forms a perfect cosmology.

For the Five Walk, there are only two sets of rules to control the interactions. Rule one is the Generation rule which is also called the Mother and Child rule: Earth generates (gives birth to) metal; Metal generates water; Water generates woods; Wood generates fire; Fire generates earth. Thus, completes a cycle of generation and birth, see graph below.



Rule two is the rule of Conquest or Destruction which is also called the Man and Woman rule. Metal conquers wood. Wood conquers earth. Earth conquers water. Water conquers fire. Fire conquers metal. See Figure above.



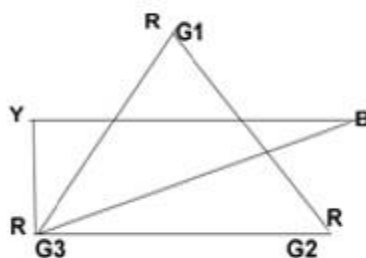
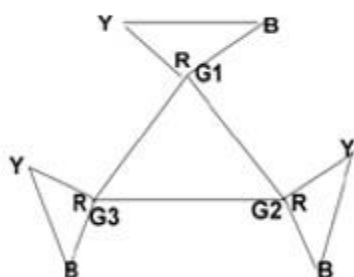
The rule of Generation forms a pentagon. The rule of conquest forms a pentagram. These rules seem to be very primitive and non-scientific. I was outraged by its apparent arbitrariness. Figure above shows the combination of these two rules, and they rule the

entire universe according to this Five Walk theory. In fact, they are the cornerstones of Chinese medicine, Chinese geomancy, etc., that is, everything.

III: The Five Walk theory is isomorphic to the modern Quark theory

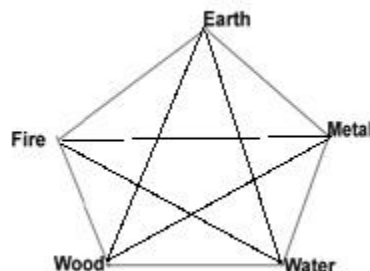
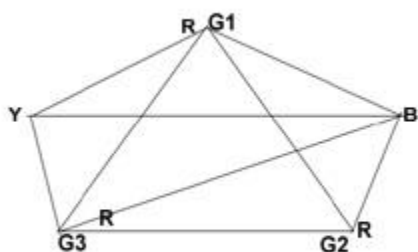
Superficially, there is a world's difference between the ancient Five Walk theory which arose somewhat arbitrarily and the modern quark theory which is supported with very advanced scientific proofs. However, we are able to find at least two evidences to prove that these two systems are isomorphic or identical to each other.

a: They are topological isomorphic to each other.



I have shown that Figure (on the left above) is a topological representation for quark theory which consists of three generations of quarks (G1, G2, G3) and three quark colors (RYB; varieties of quarks) for each generation of quark.

However, you can see, the G3 triangle (G3-RYB) in Figure (on the right above) has identical physics and topological meanings to the Figure on the left.



Now, it is very easy to see that the two figures above are having the identical topological representations. That is, the Chinese Five Walk (Wo-Hsing) theory invented more than 2,000

years ago is identical to the modern elementary particle physics in terms of their topological representations. Note: the point Y and B of the left figure above are not truly geometrical points but are rings (housing G2Y and G3Y in Y; G2B and G3B in B). This point/ring issue is the key in G-string theory (see the book Nature's Manifesto, US copyright # TXu 2-078-176; the pdf file of this book is available at <https://tienzengong.files.wordpress.com/2016/12/natures-manifesto-1.pdf>). This book is collected by many Ivory League University Libraries, see the graph below.

The screenshot shows the Princeton University Library Catalog interface. At the top, there's a header with the Princeton University Library logo and the word 'Catalog'. Below this is a search bar with a 'Keyword' dropdown and a 'Search...' input field. To the right of the search bar are links for 'Advanced Search' and 'Bookmarks'. Below the search bar, there's a 'Start over' button and a row of buttons: 'Cite', 'Send to', and 'Bookmark'. The main title of the book is 'Nature's manifesto nature vs bullcraps'. To the left of the title is a book icon. To the right of the title are the following details: Author: Gong, Tienzen [Browse], Format: Book, Language: English, Published/Created: CA : Prebabel Institute & society of TOE, c2017., and Other views: Staff view. To the right of these details is a 'Copies in Library' section showing 'ReCAP In process' and a 'Request' button. At the bottom of the page, there's a footer with four columns: 'Research Tools' (Data and Statistics, Databases, E-journals, Research Guides, Catalog, Search, Special Collections), 'Library Services' (Article Express, Borrow Direct, Circulation, Course Reserves, Interlibrary Loan (ILL), Library Access, Study Spaces and Lockers, Trace a Book, Your Accounts), 'About the Library' (Collections and Collecting, Exhibitions, Library Locations, For Alumni, For Library Staff, Staff Directory, Friends of the Library, Using the Library Off-Campus), and 'Princeton University Library' (social media icons, address: One Washington Road, Princeton, NJ 08544-2098 USA, phone: (609) 258-1470, and copyright notice: © 2018 The Trustees of Princeton University. All rights reserved.).

b: They are identical vector spaces.

In linear algebra, a vector space is defined by its base. For example, the ordinary space can be defined by a base which consists of three base vectors (x, y, z) or by a different base which uses three different base vectors (radius, angle 1, angle 2).

Although these two bases are quite different superficially, they are defining the same vector space. Of course, the above space could be defined by a set of vectors which have more than

three vectors, such as (a, b, x, y, z). However, this new set of vectors can always be reduced to three vectors because two equations can be found among these five vectors (such as, $a = c_1x + c_2y + c_3z$). Only un-reducible set of vectors is called a base of a vector space. Our ordinary space needs at least three vectors to define it. The number of vectors in a base is the number of dimensions for that vector space. So, the dimension for the ordinary space is three because only three vectors (x, y, z) are needed for its base. If two different bases [such as, (x, y, z) and (radius, angle 1, angle 2)] have the same dimensions, their corresponding vector spaces are identical to each other.

By knowing the above definitions, it is very easy to see and to prove that the vector space defined by Five Walk theory is identical to the vector space defined by modern quark theory.

The quark theory is defined with the following three concepts.

One, there are three generations of quarks (G1, G2, G3).

Two, every quark has three varieties which are labeled with three colors (R, Y, B).

Three, the combination of these three colors must cancel out one another and becomes Colorless (C).

That is, the vector space of quark theory must be defined with seven (7) vectors (G1, G2, G3, R, Y, B, C), and it has seven (7) dimensions.

The Five Walk theory is defined with two concepts.

One, there are five (5) vectors (metal, water, wood, fire, earth).

Two, there are two rules for those five vectors: rule 1 – the rule of generation; rule 2 -- the rule of conquest.

Thus, the vector space of Five Walk must be defined with seven (7) vectors (metal, water, wood, fire, earth, rule 1, rule 2).

It is very obvious that the two bases above cannot be reduced any further for their corresponding vector spaces. Because these two different bases have the same dimensions (both are 7), their corresponding vector spaces must be identical to each other.

c: Transformation between bases.

Although the above two bases define the same vector space, the vectors in one base are significantly different from the vectors of the other base. The transformation between the two sets of vectors are not simple. We cannot say that wood equals G1, nor metal equals Red. The transformation equations are generally having the following formula.

wood = $a_1 G_1 + a_2 G_2 + a_3 G_3 + a_4 R + a_5 Y + a_6 B + a_7 C$, or

$G1 = b1 \text{ metal} + b2 \text{ water} + b3 \text{ wood} + b4 \text{ fire} + b5 \text{ earth} + b6 \text{ rule 1} + b7 \text{ rule 2}$

$a1...a7$; $b1...b7$ are transformation coefficients for the transformation equations. To find the solutions for $a1...b7...$ are not easy, and I will not discuss this issue any further in this paper.

IV: Five Walk theory, Quark theory, and Biological life.

In the physics community, one issue has been argued for more than 20 years. Are laws of physics designed to create life (strong Anthropic principle)? Or, life is merely permitted by laws of physics (Weak Anthropic principle)?

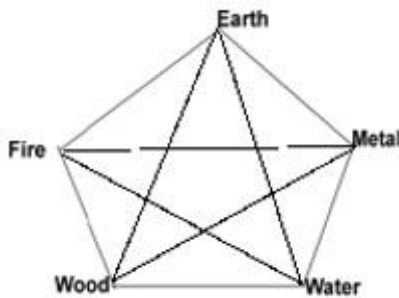
Obviously, just by looking at the quark theory as it is, there is no sign of any kind that it can give rise to biological life. We cannot even find any direct connection between it and life although all lives must obey physics law after their births. That is, the law of creation of life could be different from the laws of physics. However, by looking at the topological representation of quark theory, there is a hint that laws of life are, in fact, the same as the laws of physics.

a: Fibonacci Series.

Leonardo Fibonacci invented a Fibonacci Series: 1, 1, 2, 3, 5, 8, ..., 34, 55, 89, This series is constructed by adding up the last two numbers in a sequence to give the next number; such as the next number after 55 is 89 ($=34 + 55$). Surprisingly, the Fibonacci Series is found in many lives and natural formations: the leaves on trees, the skins of onions, the shells of microscopic protozoa, the shape of rams' horns and of nautilus shells.

Each section of the spiral, such as the rams' horns, relates to the next section in the sequence is the same progression as the Fibonacci Series. That is, there is some kind of connection and association between the Fibonacci Series and the laws of life.

b: The Golden section.



At the first glance, there is seemingly no connection between the Five Walk theory, modern Quark theory and the Fibonacci Series, but there is one. As the numbers rise, the ratios between the two neighboring numbers in the series creep closer and closer to the Golden Section, which is 1.618014, for examples, $5/3 = 1.66$, $8/5 = 1.6$, $55/34 = 1.617$, $89/55 = 1.6181$, etc. But, the Golden Section (the Divine Proportion) is the ratio between the side of the pentagon and the side of the pentagram. As I have shown in the figure above that the Five Walk theory constructs a pentagon with the birth rule and a pentagram with the destruction rule.

In China, the Five Walk theory is viewed as one of the cornerstones for Chinese medicine. It is the law of life. The above discussion does provide a hint that that claim is correct, and it is the Five Walk theory providing quark theory with new meanings. Will anyone be surprised that quark theory is, indeed, having some connection to the laws of biological life?

V: The Prequark Theory

The original quark theory predicted only two quarks (up and down quarks). The physics community was very excited and thought that it was the final theory for elementary particle physics because two quarks formed a perfect theory. When the third quark was discovered, that beautiful dream of a final theory was broken because the quark theory became too complicated to be the most fundamental law of nature.

In theoretical physics, there is a theoretical reason that the most fundamental particles should not be more than two. The entire universe consists of two parts, computable and un-computable. The computable part of the universe should be expressed with a two-code system, such as (0,1), according to mathematics. Because of this theoretical demand, I proposed a [Prequark theory](#) in 1979, and it was published in my book [Super Unified Theory](#) in 1984 with ISBN 0-916713-01-6 and Library of Congress Catalog Card Number 84-90325.

a: Prequark Representations

In quark theory, quark is the most fundamental and undivisible elementary particle, that is, it is not composed of subparticles. On the contrary, quarks are composed of prequarks [Angultron (carries $1/3$ electric charge) and Vacutron (vacuum, carries 0 electric charges)] in Prequark theory.

In Prequark theory, quark is composed of three prequarks, that is, three seats are needed for each prequark to sit in. For each seat, it can be either empty (Vacutron) or occupied (Angultron). Thus, only four different kinds of particles can be formed:

A particle with all seats occupied by Angultrons carries one unit of electric charge, and it is named positron (the anti-particle of an electron).

A particle with two seats occupied by Angultrons carries $2/3$ units of electric charge, and it is named Up quark.

A particle with one seat occupied by an anti-Angultron carries $-1/3$ units of electric charge, and it is named Down quark.

A particle with no seat occupied by Angultron carries zero units of electric charge, and it is named neutrino.

In quark theory, each quark has three varieties, and they are labeled with three quark colors. In Prequark theory, the quark colors can be expressed with the arrangement of the seating. I have assigned that the first seat is red, yellow for the second seat, blue for the third. The quark color is identified by the seat's color which is occupied by a minority prequark. For example, V is the minority prequark in (V, A, A1), and it sits on the red seat; so (V, A, A1) has a red quark color. (V, A, V1) is yellow because the minority prequark A sits on the yellow seat. The prequarks (A or V) themselves are colorless. The three generations of quarks are identified with three numbers, 1, 2, or 3 in the prequark theory. The prequark representations for quarks and leptons are listed in table I and table II.

Table I: Prequark Representation for Leptons

Generation	Particle name	Prequark Representation	Quark color	Electric Charge
1st	Electron	-(A, A, A1)	colorless	one (1)
1st	Neutrino	(V, V, V1)	colorless	0
2nd	Muon	-(A, A, A2)	colorless	one (1)
2nd	Muon neutrino	(V, V, V2)	colorless	0

3rd	Tau	$-(A, A, A3)$	colorless	one (1)
3rd	Tau neutrino	$(V, V, V3)$	colorless	0

Table II: Prequark Representation for Quarks

Generation	Particle name	Red	Yellow	Blue	Electric Charge
1st	Up quark	$(V, A, A1)$	$(A, V, A1)$	$(A, A, V1)$	$2/3$
1st	Down quark	$-(A, V, V1)$	$-(V, A, V1)$	$-(V, V, A1)$	$-1/3$
2nd	Charm quark	$(V, A, A2)$	$(A, V, A2)$	$(A, A, V2)$	$2/3$
2nd	Strange quark	$-(A, V, V2)$	$-(V, A, V2)$	$-(V, V, A2)$	$-1/3$
3rd	Top quark	$(V, A, A3)$	$(A, V, A3)$	$(A, A, V3)$	$2/3$
3rd	Bottom quark	$-(A, V, V3)$	$-(V, A, V3)$	$-(V, V, A3)$	$-1/3$

In Prequark theory, the quark generations are also colors (Genecolors). They obey the color complementary rules, such as 2 is the complement of (1,3) and 3 the complement of (1,2). In the 1st order, genecolor 2 can be represented as (1,3); in the 2nd order, it can be represented as (1, (1,2)). Table III shows the genecolors representation in terms of complementary rules.

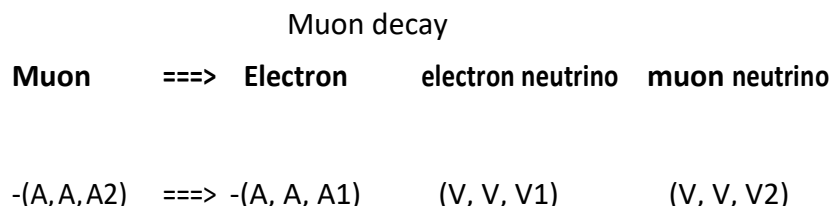
Table III: Complementary representation for genecolors

	Genecolor	1st order	2nd order	2nd order (simplified)	
	1	(2, 3)	(2, (1, 2))	(2, 1, 2)	
VI: The Prequark	2	(1, 3)	(1, (1, 2))	(1, 1, 2)	validity of the Theory
In physics, the theory must be	3	(1, 2)	(1, (1, 3))	(1, 1, 3)	validity of any verified at
least by three laboratories. The prequarks reside in the quarks, and it is too small to be tested directly with today's technology. However, the validity of the prequark theory can be supported by other means. One of them is that the prequark theory can explain many known physical					

processes and without any contradiction with any known knowledge. The followings are two such examples.

a: Muon decay

Muon decay is a well-known process. A Muon will decay into one electron, one electron neutrino, and one muon neutrino. The Prequark Theory not only verifies the above process but gives much more detailed information on how exactly this process works. In Prequark Theory, a Muon $-(A, A, A2)$ will decay into one electron $-(A, A, A1)$, one electron neutrino $(V, V, V1)$ and one muon neutrino $(V, V, V2)$.



This Muon decay process shows three very important physics laws.

Energy conservation law -- the total Angultrons are conserved.

The Second law of Thermodynamics -- the seeming nonconservation of Vacutrons are also conserved because Vacutron is just a vacuum (nothingness). Although Vacutrons are conserved in term of energy, the rise of them do change the structure of space-time, and the entropy must be increased.

The most important event in this reaction is the transformation of genecolor 2 to (1, 1, 2) according to the genecolor complementary rules listed in table III.

b: Neutron decay

We all know that neutron is very stable while it is inside of a nucleus. When neutron comes out of a nucleus and becomes a free neutron, it decays into one electron, one proton, and one anti-electron neutrino.

$$n = e + p + \bar{\nu}(e)$$

For most physics students, they do not know exactly what is the detailed steps of this reaction. But, Prequark Theory can provide such a detailed steps explanation. In Prequark Theory, there are three important principles:

All elementary particles (quarks, leptons, and prequarks) cannot be viewed as an isolated entity. It is a part of space-time. That is, particles will interact with space-time.

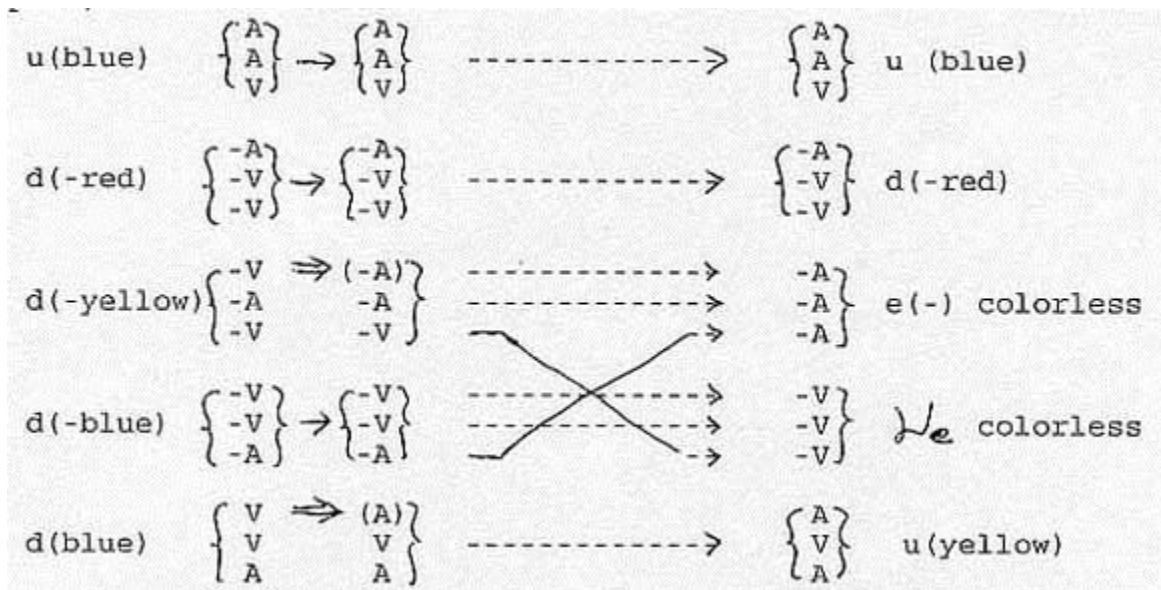
Vacuum can, indeed, turns into particles, but they must come in pairs, the particle and antiparticle pair to be exact.

Although a u-quark can never turn into a d-quark, a (u - u bar) quark pair can turn into a (d - d bar) pair, and vice versa.

The diagram below consists four detailed steps for neutron [u(blue), d(-red), d (- yellow)] decay.

First, a virtue (d - d bar) pair is squeezed out from space-time vacuum when neutron comes out of a nucleus.

Second, this neutron captures this virtue (d - d bar) pair to form a five-quark mixture.



Third, a [d(blue), -d(yellow)] quark pair is transformed into a [u(yellow), -u(blue)] quark pair, a vacuum transformation.

Finally, this five quark mixture decays into a proton [u(blue), u(yellow), d (- red)], an electron - (A, A, A) and an anti-electron neutrino (V, V, V).

The above diagram not only verifies the old theory that neutron decays into a proton, an electron, and an anti-electron neutrino but gives much more detailed information of how exactly this process works.









In short, the two examples above do support the validity of Prequark Theory although the traditional laboratory proof of it is not yet here.

VII: Yijing, Prequark theory, and Biological Life

As I have mentioned before, the development of Prequark theory had **nothing to do** with Yijing in anyway but was a direct consequence of a mathematical demand that the computable universe must be expressed in a two-code system, such as (0, 1) or (Angultron, Vacutron). However, it is not hard to see that the Yijing eight kwa system is a very good approximation to the Prequark Theory.

a: Yijing and Prequark Theory

Table IV: The eight kwa system and Prequark representation

Kwaname	Chien	K'un	Chen	Kan	Ken	Sun	Li	Tui
Kwa form								
Prequarks	(A, A, A)	(V, V, V)	(V,V,A)	(V, A, V)	(A, V, V)	(A, A, V)	(A, V, A)	(V, A, A)
Prequark name	Positron	Neutrino	Blue d-quark	Yellow d-quark	Red d-quark	Blue u-quark	Yellow u-quark	Red u-quark

Of course, there are two major differences between the Yijing and the Prequark Theory.

Yijing lacks the concept of positive or negative charge. That is, it does not include an anti-matter universe.

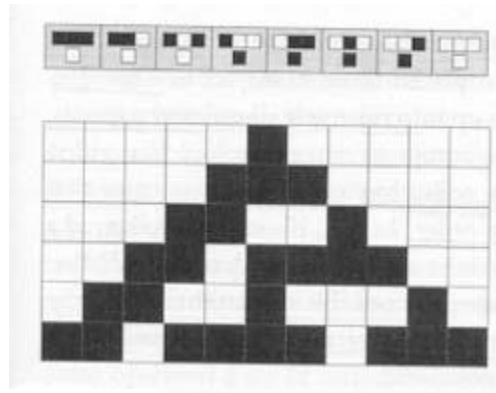
Yijing lacks the concept of generations of quarks. That is, it cannot describe the evolution of the universe.

However, Yijing (a five thousand years old theory) not only is an excellent approximation to the Prequark Theory but is much more advanced than the modern Quark Theory.

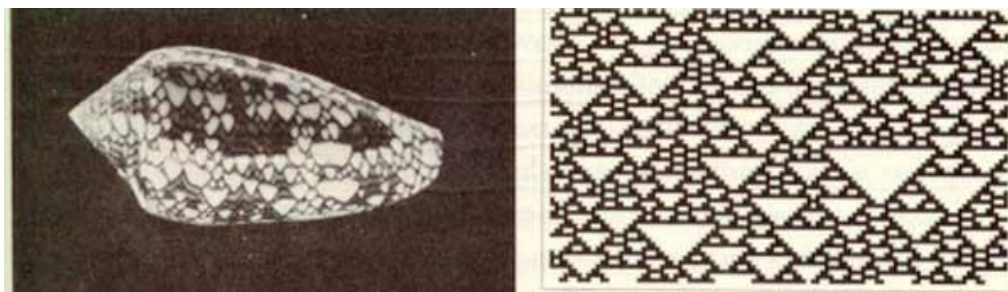
b: Yijing and Biological Life

Ancient Chinese always claimed that the laws of Yijing are the laws of life. This claim is now supported by a modern research. In the late 1940s, John Von Neumann came up an idea of the automaton which is an imagined machine that processes information, proceeding logically, inexorably performing its next action after applying data received from outside itself in light of instructions programmed within itself. His idea became a new discipline -- the artificial life. In 1980, many Self-replicating Systems (SRS) were described with the concept of cellular automaton. In 1982, Dr. Stephen Wolfram used a one-dimensional cellular automaton with cells in only two possible states -- on or off, Yin or Yang. It started with an initial configuration, a row

of cells turned on or off at random. This was the 1st line. A new row beneath, 2nd line, would represent the next generation.



The state of each cell in the 2nd line was determined by three neighbors of the first-generation cell on the 1st line. These triplets in the 1st line have only eight possible combinations (111, 110, 101, 100, 011, 010, 001, 000) which are identical to the Yijing eight kwa system (see Table IV). The row of eight boxes on top of Figure above shows the rule set: for each combination of three cells in generation 0, there is a determined result for the next-generation cell below the triplet.



Beginning from a single seed, these rules are applied consistently, each generation represented by a horizontal row of cells. Figure above shows five generations of growth. With this, Wolfram showed that there are only two possible classes of the outcome -- dead patterns (lifeless stable structures or random noise) or very complicated patterns with very complicated behavior and often long lived. Figure (above) shows a comparison between the natural pattern on a mollusk shell and the pattern of a simple one-dimensional cellular automaton.

Dr. Wolfram's work does support the ancient Chinese claim that the Yijing theory is a theory of life.

VIII: Prequark Theory and the rise of biological life

a: The minimum requirement for life

Biological life has many attributes: reproduction, metabolism, intelligence, etc. Although it is very difficult to define exactly what life is, we can easily tell what is not alive. Anything cannot process information cannot be alive. All life activities (physical, physiological or psychological) can be performed only if information can be processed. So, the ability to process information is the minimum requirement for life. It is a necessary condition, not a sufficient condition. Thus, a super computer is not yet alive.

In 1936, Alan Turing invented the Turing machine which is an ideal computer. No super computer of today can reach its capability.

In 1970, John Horton Conway wanted to find a set the simplest rules that could explode into the infinite power of a universal Turing computer. He invented a mathematical game, LIFE.

In the game of LIFE, there are many patterns appear. Most of them are stable patterns unless perturbed externally. Since every computer must have a counter, a clock, and a memory, all stable patterns will have no use in building a computer. In order to prove that the rules of LIFE (game) do support a universe in which a universal Turing computer could be embedded, it is necessary to show that LIFE (game) can generate some patterns which have a means of locomotion.

Such a walking pattern was, indeed, found in LIFE (game), and it was called glider (see [https://en.wikipedia.org/wiki/Glider_\(Conway%27s_Life\)](https://en.wikipedia.org/wiki/Glider_(Conway%27s_Life))). Glider not only walks but can reproduce itself. However, Conway must find a glider generator which can shoot out a stream of gliders in order to prove that LIFE is, indeed, a universal computer. The glider shooter was discovered by R. William Gosper at MIT in December 1970. Using glider streams to represents bits, all logic gates (And- Or-, Not-gates) can be produced. For a glider gun, see http://www.conwaylife.com/w/index.php?title=Gosper_glider_gun, you can experience yourself how to seed a small universe to see the rise of activities of artificial life.

b: Conway's Life game

Life (game) occurs on a virtual Go (checker) board. The squares are called cells. They are in one of two states: alive or dead. Each cell has eight possible neighbors, the cells which touch its sides or its corners. There are only three rules.

Birth rule: A dead cell will come alive in the next generation (step) if and only if exactly three of its eight neighbors are currently alive.

Survive rule: A living cell will survive in the next generation (step) if there are either two or three neighbors also alive.

Dearth rule: A living cell will die of overcrowding if there are more than three live neighbors, and it will die of exposure if there are fewer than two.

With these three simple rules and a few randomly seeded live cells on the board, many patterns appeared. Most of them quickly settled into stable patterns. Figure (below) shows such a pattern. The generation 0 consists of 4 live cells. Obviously, the two cells at each end must die of exposure in the next generation, and 4 dead cells will be born. So, generation 1 consists of 6 living cells which form a rectangular shape. Then, two middle cells in generation 1 must die of over crowding, and two dead cells will come alive to form a shape roughly resembling a beehive in the next generation. Since each live cell in beehive has exactly two live neighbors, the beehive is stable unless perturbed externally.

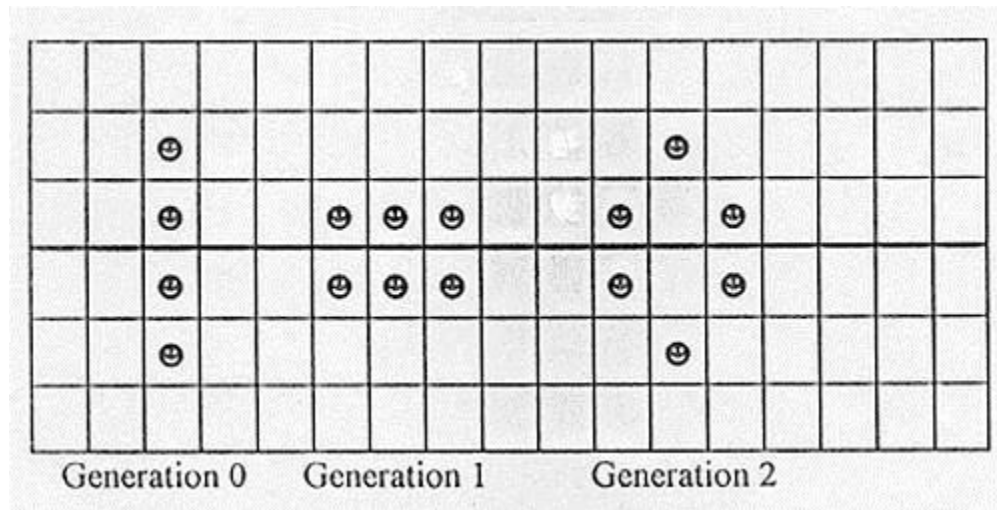
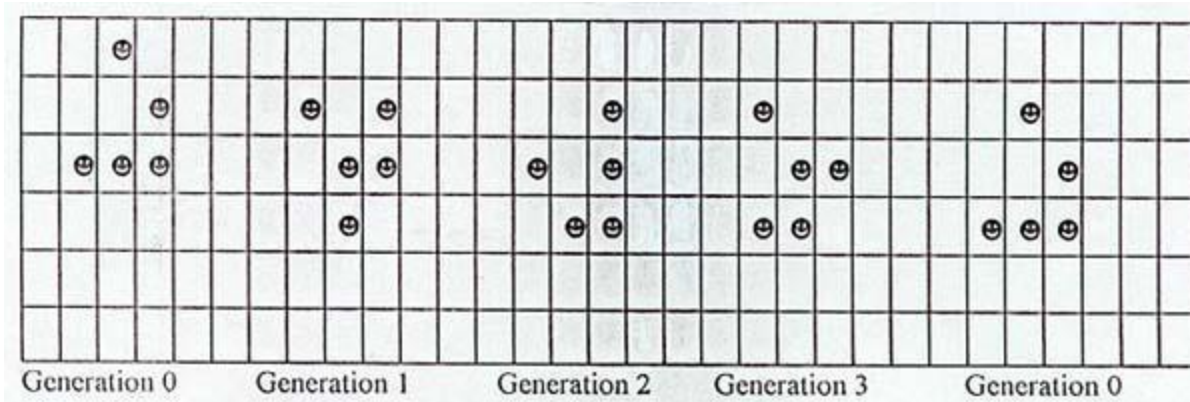


Figure (below) shows the life cycle of a glider. A glider consists of 5 live cells. From generation 0 to generation 1, it moves down one row. From generation 2 to 3, it moves to right one column. Then the most important of all, it recaptures its original form in the next generation. It is fun to work out the transformation of the glider from one generation to the next by applying the rules of the game of Life. Try it yourself. You can also get on the Internet to visit the web sites listed above.



c: Proton is a glider -- a bio-computer

So, Conway, indeed, succeeded in accomplishing his original goal of trying to prove that the simple rules of Life (game) can, indeed, support a universe in which a universal Turing computer is embedded. Furthermore, the glider meets the minimum requirements to be a life according to the outline listed in the previous section.

However, Life (game) is still only a game, a very complicated game perhaps, but a game nonetheless. It lacks the essence of any biological life, the mass. In fact, Life (game) does not even give the slightest hint of how the biological life arose.

But! But! But! If the glider is a graphic representation of some basic building blocks of matter (such as: proton or neutron), then Life (game) will give rise to biological life immediately. When glider captures mass, it turns into a wet stuff, the biological life.

Is this possible? In quark theory, proton can be written as Proton = [u(red), u(yellow), d(blue)]. Obviously, there is absolutely no resemblance of any kind between glider and quarks, or between glider and proton according to the quark theory which views quarks as the rock bottom building blocks of our universe.

I did not know anything about Life (game) until 1992. As soon as I saw glider, I recognized immediately that glider is, indeed, a graphic representation of proton according to Prequark theory.

In Prequark Theory, the proton can be represented as follow: (see Table I and Table II)

Proton

up (red) (V, A, A)

up (yellow) (A, V, A)

down (blue) -(V, V, A)

This is, indeed, a proton. First, it is colorless as it is required – [red + yellow + blue] becomes colorless. Second, it has one electric charge ($4A - A = 3A = e$).

But, the most important of all is that this proton is, in fact, a glider. It is identical to the glider of generation 0 when you view V as a blank spot in the Game of Life.

Although Prequark theory still lacks laboratory proof, its validity is greatly strengthened because it can provide a perfect theory for how biological life arises.

IX: Summary

For many years, I strongly dislike those claims which proclaim that many ancient Chinese philosophies are as good as Western science, if not better. One example claims that the relativism of Laotzu is the same as the Relativity theory of Einstein while the difference between the two is about the same difference between Moon and Sun.

Against my old belief and my old emotion, I am writing this paper to proclaim that Five Walk theory is identical to the quark theory and that Yijing is much more advanced than the modern quark theory because Yijing is a very good approximation to the Prequark theory. I tried to support my claim not with slogans or declarations but with detailed facts and reasoning. If I have failed to convince you on this, it will be because my ability to write those concepts in terms of philosophy has failed myself.

Although Yijing is much more advanced than the modern quark theory in some ways, it, nonetheless, is not a science. Yijing did not give rise to modern technology. Yijing did not prevent China to become an under-developed country 200 years ago.

In fact, because that no one was able to find any error in Yijing and Five Walk theory for two thousand years and because that no error can be found in them even today, there was no chance for China to develop a western style science. That is, Yijing and Five Walk theory were not a blessing for China for the past 2000 years.

However, this paper points out that not only the East and the West share the same living planet but are sharing the same knowledge sphere. My aim is to bridge the difference between the East and the West and to enrich each other in both theories and practices. Starting by bridging the difference between the knowledge, we can then bridge the difference between cultures. Now, it is the time to do this. Now, we are able to do this. Let us do this together.

Note: This article was presented at {11th International Conference on Chinese Philosophy; July 1999, National Chengchi University, Taipei, Taiwan}

Chapter four: Chinese culture and the world security

Last year, two Chinese Generals claimed that China will use Nuclear weapons to defend her motherland. These two Generals were reprimanded by the Chinese government. Yet, the words of these two Generals were not the opinion of their own but a general feeling of all Chinese people. Today, the consensus of Chinese people is that a military conflict between America and China is inevitable, although China is now an ally of America on the war against terrorism. Every consensus has two possible faces. One, it will appear in the opinion poll. The other will become a collective subconsciousness which is un-detectable with any poll.

Most of Chinese remember many events happened 5000 years ago, and they all definitely remember some recent events.

1. In 1995, a true effort to contain China was launched by America. Why? Many Chinese asked but without getting an answer.
2. In 1996, two America carrier fleets massed around Taiwan Strait. Can two carrier fleets truly defeat China militarily? Yet, China accepted the March 7, 1996 agreement.
3. In 1998, the Chinese Embassy in Yugoslavia was bombed, not by one but by five missiles, a coordinated action.
4. In 2000, an America's PC-3 spy plane collided with a Chinese fighter jet at China's front door.

For Chinese people, the above are not coincidental events but is a well-designed trend which intends to manufacture a conflict. With this understanding, China blinked on each event. For Chinese people, every blink is a shame, and that shame is remembered. After September 11, 2001, the above trend stopped. Yet, the fundamental questions remain:

1. Why was there such a trend?
2. Can such a trend achieve America's goal, to remain as the sole superpower in the world?

A partial answer can be reached after the invasion of Iraq. The definition of "Winning" is now changed. To defeat China with a sea battle might not be a winning. To face China as an enemy, not only is the cost of maintaining the sole superpower status increased 100 folds but there is a chance to lose it completely. A defeated China will not truly support America's sole superpower status from the bottom of her heart. That is, she will be just waiting for a chance...

There are always chances, come and go. The best chance to stop China's rising was gone on September 11, 2001. If we can lose a chance, someone can gain a chance. These are God's work.

Yet, we can decide our own destiny. We can win China's heart to support America's sole superpower status. But this cannot be won militarily. A military win is always a shame to the other side, and that shame will be remembered. A shame is always a powerful seed of hatred which is easily geneticalized. A geneticalized gene can never be smashed with a big hammer. Will China still support America's sole superpower status when China is able to defeat America militarily? My answer is Yes, if... Of course, the "if" must come from America. After all, there is no free lunch. Yet, the important issue is that why China wants to do such a thing. The answer is

in the genes of Chinese culture, and I would like to discuss this Chinese culture genetics briefly here.

- **I. Chinese culture**
 - 1. **Confucianism 儒家**
 - Confucian cosmology and theology
 - Meaning of human life
 - Book of Yijing
 - The moral universe
 - A map of Confucianism
 - Confucian culture and its geneticalization
 - 2. **Motzeism 墨家**
 - 3. **Laotzu - Chuangtze Taoism 道家**
 - 4. **Sinicized Buddhism 佛教**
 - 5. **The synthesized Chinese culture**
- **II. Is Chinese culture an aggressive warmonger?**
- **III. The culture of 孔老二 (Number two is the best).**

I: Chinese culture

The Chinese culture proper (before the May 4th movement) is roughly defined with Confucianism, Laotze Taoism, and Sinicized Buddhism. Of course, there are some other important-isms. However, the central pillar is Confucianism, and all other-isms can be understood by a comparison with Confucianism.

A. Confucianism: 儒家

There are books, books, and books on Confucianism both in Chinese and in English. For those books, Confucianism talks about 仁 (Jen, philanthropy), 義 (Yi, righteousness), 禮 (Li, social protocols), 智 (Zhe, wisdom, the ability to distinguish right and wrong), 孝 (Ceou, filial piety), ... etc. Some books even talk about the metaphysics of Confucianism, such as 性 (shin, the human nature). Mencius 孟子 (370 - 290 b.c., the most important sage in Confucianism besides Confucius 孔子) said, "The human nature is good, and it arises from four 端 (de-uan, the end-point)." Every stick has two de-uan, the starting point and the end-point, while a human has four de-uan. It is from these four de-uan that Jen, Yi, Li, and Zhe arise. Yet, all those books do not answer two simple questions:

1. In Chinese, Confucianism is called 儒 (Ru). 侏儒 means midget. In the dictionary, Ru can also mean "weak." Then, why is Confucianism called Ru? What does the word Ru truly mean? Why is it written as it is, not otherwise?
2. What is the process for the ancient Ru-ists to gain the concepts of Jen, Yi, Li, and Zhe? If these concepts arose from four de-uan innately, then why were Laotze and Motze not accepting it?

Without clear answers for these two simple questions, Confucianism is not truly understood! In fact, all Chinese-isms are trying to find answers for two mysteries and one question.

1. The mystery (1) of how did this visible universe come about?
2. The mystery (2) of what is the meaning of human existence?
3. The pathway of how should we live out our lives?

i. Confucian cosmology and theology:

For Chinese, God did not give any answer in a book. That is, these questions must be answered by the Chinese themselves, of course, arbitrarily and subjectively.

The ancient Ru-ists (long before Confucius) answered mystery (1) with the concept of 天命 (Tien-ming) which consists of two parts, a Heavenly Will and a Personal Providence. Tien-ming is a personal God. The word 命 (ming) is made of radical 口 (mouth, having a mouth is a life) and radical 令 (command, order). So, ming has two meanings, command and life (or alive). The command part of the ming is manifested as 道 (Tao) and 氣 (Chee). The personal providence is manifested as 數 (Shu, amount of Chee) and 人命 (Ren-ming, personal fate). Please read my article "Confucianism --- as a religion," at <http://www.chinese-word-roots.org/Confuciu.htm>.

Some original quotes about Tien-ming, Tao, Chee, shu, and ming (personal fate) are listed below.

- Quote 1. 「天命」之謂「性」，率性之謂「道」。(Tien-ming (God) manifests as Shin -- human nature, following Shin is Tao.)
- Q2. 我善養吾浩然之「氣」，... ..，配「義」與「道」。(I diligently cultivate my righteous Chee, ..., which carries Yi and Tao.)
- Q3. 天之曆「數」在爾躬。(Tien-ming (God) is now ordaining (giving the Shu) you with the responsibility.)
- Q4. 死生有「命」。(To die or to live depends upon the ming -- personal fate.)

ii. Meaning of human life:

As the mystery (1) was answered as the description above, then what is the meaning of human life? Are human toys of God? Can human play a role in the above process (described in mystery 1)? If can, then how to do it? Where and what is the cut-in point? After we are entering into the Heavenly Land, what jams should we pick up? In the above Heavenly process, although our ming (personal fate) is in the hands of Tien (God), humans do have two cut-in points to participate in this Heavenly process.

1. 唯天下之至「誠」(Zhan, sincerity), 為能盡其「性」(Shin),, 可以「贊」(Thean, helping, working with) 天地之化育, 則可以與天地「參」(Zhien, participate) 矣。(Only with the sincere heart, human nature can be fully expressed. Then, we can work with the creation of Heaven and Earth and participate in the union of Heaven and Earth.)

In Chinese, one word can have many different pronunciations which express different meanings of that word. When the word 參 pronounces as Zhien, it means to participate. To participate needs strong ability. The top-left of the word "ability (能)" is a triangle-like word root which means "strong ability." The word Zhien has three such triangle-like word roots, and it means that three strong able entities are participating in it. The

word 彩 means colorful and rich in substances, and its meaning comes from the word root on the right 「彡」. And, this word root also sits at the bottom of the word Zhien. That is, not only is the word Zhien a union of three capable entities but has a result of colorful and rich in substances. When 參 pronounces as Sunn, it means "three." Of course, Zhien and Sunn are the same words. Thus, Zhien (to partake the union of Heaven and Earth) is the central pillar of Confucianism.

Humans can Zhien because of 性 (Sinn, human nature). The word Sinn consists of two radicals, radical (on the left , heart) and radical (生 , birth). That is, Sinn is implanted in the heart at the birth. So, Shin is given to us by Tien (God) at our birth.

Although everyone has the right to Zhien, not everyone is able to Zhien as the Sinn is manifested as 端 (de-uan). The word de-uan consists of two radicals, radical 立 (standing) and word root 耑 (a pictograph of a sprouting seed, leaves on the top and roots at the bottom). That is, the word de-uan means an up-right sprouting seed. Mencius said that humans have four de-uan: Jen, Yi, Li, and Zhe are the full-grown results of these four de-uan.

2. While the Shin and de-uan are the gateway to 參 (Zhien), given by Tien (God), humans do need to cultivate the four de-uan for their full growth. Those who follow this doctrine are called Ru 儒. The word Ru consists of two radicals, radical (人, man or person) on the left and radical (需, need or in need). The word 需 also consists of two radicals, radical (雨, rain) and radical (而, Which is an abbreviated 耑, not yet sprouted). The word 需 expresses the situation of a not yet sprouted seed which needs rain. Thus, the word Ru is a person who is "in need," in need to grow his de-uan, in need to express his Sinn fully. And Mencius provided the pathway to grow the four de-uan. 我善養吾浩然之「氣」,, 配「義」與「道」。 (I diligently cultivate my righteous Chee, ..., which carries Yi and Tao.) Thus, diligently cultivating the righteous Chee is the only pathway to grow the de-uan, to express the Shin and to Zhien (to partake the union of Heaven and Earth).

Note: 侏儒 (midget) is the one who needs to grow taller.

Now, there is a Heavenly land demarcated with a process, from Tien-ming to Tao, to Chee, to Shu and to Ren-ming. And we humans can participate in this Heavenly process with the innate de-uan and with self-cultivation. But what is the righteous Chee? and how to distinguish it from the evil chee? Mencius said that the de-uan could wither under the external influences. Again, we humans need to ask signs from Heaven.

Indeed, we are not truly alone. God (Tien) will show us the Heavenly virtues with signs (垂 象). The word 垂 means hanging. The word 象 (shunn) means elephant, while 兔 (rabbit), 豕 (hog), 狗 (dog), 貓 (cat), 狐 (fox), 馬 (horse), 鹿 (deer), 虎 (tiger), 獅 (lion), 鳥 (bird), 牛 (cow), 羊 (sheep), 龍 (dragon), 蛇 (snake), etc. Seemingly, every animal has its own character while elephant is made of two-word roots, the top part of the rabbit and the bottom part of the hog. Thus, the word shunn also means "looks like," a part looks like this, a part looks like that. "It 象

(shunn) that" means "it looks like that." A sign is the visible part of a substance. So, shunn also means "signs."

Yet, how can we know that a sign truly comes from Heaven? A standardized procedure for receiving signs was recognized.

1. Cleansing my body and mind for three days, as 誠 (Zhan, sincerity).
2. Praying with Zhan for all passing-by righteous spirits to stay and to protect me from the evil spirits.
3. Throwing dices to produce a Kwa, hexagram, which consists of two trigrams.
4. Reading the meaning of Kwa from Yijing.

iii. Book of Yijing (see Volume II):

The book of Yijing consists of three parts.

1. Sixty-four hexagrams are formed with eight trigrams which are formed with two yaos (yin and Yang). These hexagrams form a cellular automation which is a Self-Replicating System (SRS). SRS is the central pillar of a modern discipline, the Artificial Life.

Note: there are two modern mathematics theorems.

- The entire computable universe can be fully expressed with a two and only two-code system, such as (0, 1) or (Yin, Yang).
- SRS is a fractal which can generate an un-computable universe by a similarity transformation.

Please visit the web page <http://www.chinese-word-roots.org/Tao.htm> for more details.

2. Every hexagram carries 象, a kwa sign, and six yao signs. Although the assignment of those signs to each hexagram was done with sincere prayers, it is arbitrary and subjective in essence.
3. There are 辭 (explanation for each sign) which gives every 象 a fortune - misfortune value. 吉 (good fortune, better, best), 無咎 (neutral, not good, not bad), and 凶 (bad misfortune, worse, worst). Although the assignment of 辭 is also subjective in terms of scientific methodology, there is a set of rules to assign the fortune value. Every hexagram has six seats, and each seat has its innate value, being a yin or a yang. When a yin yao sits on the yin seat, it is good, right and proper, otherwise is bad and wrong. When a yang yao neighbors with another yang yao, it is good, etc.

iv. A moral universe:

A set of rules gives rise to a mechanism to distinguish and to define goodness and evil. Please read web page <http://www.chinese-word-roots.org/Confuciu.htm> for the seat-sitting moral doctrine which gives rise to an ontological issue, 名 (name of a thing) and 實 (the substance of that thing).

- Is only the substance real?
- Is the name of the substance more real than the substance itself?

This name - substance issue is one of the key issues to separate many Chinese-isms. The word 名 consists of two radicals, radical (夕, night time, darkness) and radical (口, mouth). In a darkness (a thing cannot be visualized), it can only be recalled by mouth, and it is its 名 (name). The word 實 consists of also two radicals, radical (宀, house) and radical (貫, treasure), that is, the treasure in the house, and it means rich, solid and filled.

Confucianism does not truly concern about its ontological dimension but very cares about the moral dimension. A chicken cannot be called a phoenix. A rabbit cannot be sold as a horse. This is called 正名 (right the name), that is, 名 (name) must equal to 實 (substance). A person who becomes President by-election is Mr. President. A person who becomes President by a coup is Mr. Coup. The entire social order of Confucianism depends solely upon to right the name (正名). This moral social order is called 倫 which has three radicals, radical (人, man, on the left), the top part of radical (合, union, the top part also means union) and radical (冊, recorded book). 倫 is about men united by following some written rules. The Confucian 倫 consists of 天 (Confucian God), 地 (Mother Earth), 君 (ruler, government), 親 (parents, family) and 師 (teacher).

Note: Any Confucian scholar who does not truly understand Yijing has shamed the name of "Confucian scholar."

Now, Confucianism has answered:

1. The mystery (1) of how did this visible universe come about?
2. The mystery (2) of what is the meaning of human existence?
3. The pathway of how should we live out our lives?

Yet, there are some other issues.

1. The super nature phenomena. 子不語怪力亂神。(Confucius will not talk about the supernature.)
2. The death.
 - a. 死有重如泰山, 可輕如鴻毛。(A man can die with a high honor as heavy as a mountain or as a waste and as light as a feather.)
 - b. 祭神如神在。(Remembering the ancestors as they are alive.) The word 如 (means "as") has two radicals, radical (女, woman) and radical (口, mouth), that is, woman's words which are as good as man's. The ancestors' universe is as lively as ours.

v. Now, a map of Confucianism can be made:

This map goes from the top (row) to bottom, from left (column) to right. That is, the top-leftmost cell is the 'Origin' while the bottom-rightmost cell is the 'End'.

In Confucianism, the 'Origin' is the Tien-ming (God's will) while the 'End' is the spiritual world (one step after the 'death'.

Cosmology and theology of Confucian Universe

天命 (Tien-ming), God's will and Personal providence		道 (Tao), Universal Principle		數 (Shu), Amount (quantity) of Chee			
	性 (Shin), Human nature		氣 (Chee), Energy which moves the universe.		命 (ming), Personal fate		
		參 (Zhien), Participation, Partakes the Union of Heaven and Earth. With 誠 (sincerity) to pray for a 象 sign of Heaven and 養氣修性 cultivating Chee and Shin (growing the four de-uan).		四端 (four de-uan), Seeded by Heaven in human nature. 仁 (Jen), 義 (Yi), 禮 (Li), 智 (Zhe).			
	聖 Holy sage		儒 (Ru), Man who needs to grow his 端		人 (Ren), Humans	實 substances and objects of the universe.	
		君 Rulers and government, Must uphold the Heaven's virtues: 仁 (Jen), 義 (Yi), 禮 (Li), 智 (Zhe), and manage an economy .		倫 The order of society, 天、地、君 (忠)、親 (孝)、師	名 Names of 實 (objects). It is the base for a moral universe.	死 Death, 祭如在 As alive.	
							鬼神 Ghost, spirit and super nature. 子不語 Not talk about

With this map, it is now very clear that the central point of Confucianism is spiritual. The manifestation of this spiritual universe is a **moral world**. With 參, one partakes the union of Heaven and Earth, that is, living our daily lives in accordance with the virtues of Heaven and Earth, the Jen (仁), Yi (義), Li (禮), and Zhe (智).

vi. Confucian culture and its geneticalization:

Almost every native Chinese knows about this Confucian map in a fuzzy manner. That is, Confucianism was geneticalized, and it became the collective subconsciousness of Chinese people. This result is, in fact, a design of Confucius.

- Confucius said, " 民可使由之，不可使知之。 (We can let the people just do it but not let them to know the how and the why.)" There are many examples of such case in China.
 1. Chinese medicine is practiced, but its developmental history was hidden. Please read the article, **Mystery of Body Meridian** at <http://www.chinese-word-roots.org/ebook04.htm>

2. Chinese writing system is used daily by every Chinese people, but its developmental history was hidden. Please visit the web page <http://www.chinese-word-roots.org/>
- This culture genetization was done by sainting the holy sages. The word 聖 (sainn, holy sage) consists of three radicals, radical (耳 ear), radical (口 mouth) and radical (王 which is the sign of a grown de-uan or food and is the pictograph of an altar). Thus, 聖 is a man who stands on an altar listening to the Heaven (God) with his ear and speaking (teaching) to the people with his mouth on how to grow the de-uan and food (to make the human life meaningful).
This process of sainting the holy sages is very important for the genetization of Confucianism.
 1. As the 天命 (Tien-ming) is a personal providential God, only a few very special persons will be selected to carry out His Heavenly Will. Thus, not only must the saying of holy sages be obeyed without any doubt but the general mass must accept the Will of Heaven. Thus, the general mass will **do** and **live** their lives according to the saying of the holy sages without any question and without trying to understand how and why. Before Confucius, the recognized holy sages were King 堯, King 舜, Emperor 禹, Emperor 湯, King 文王, Emperor 武王, and Duke 周公.
 2. Confucius said, "述而不作 (I only recite the sayings of the holy sages without adding any of my own opinions." It was, indeed, the case. The sayings of old holy sages were organized as a new-ism by Confucius. The cosmology and theology of Confucianism were completed 95% by Confucius. One hundred years later, Mencius added the concept of de-uan (端) and thus completed all links of this Confucian universe. Thus, Confucius became the top-most holy sage and Mencius as the runner-up holy sage.

After Mencius, there is no structure change nor conceptual advancement on Confucianism. For over two thousand years, Confucians are only able to re-interpret it, and it was done by segmenting it. Finally, Confucianism becomes a set of precepts for Chinese people, and almost no one knows it as a cosmology and a theology. At this point, Confucianism has been geneticized.

B: Motzeism: 墨家

Right after Confucius and before Mencius, a new-ism (Motzeism) arose. Today, most of native Chinese people knows more about Mickey Mouse than about Motzeism. Some people do know that Motzeism advocated 兼愛 (universal love) and 非攻 (against offensive wars). Motzeism consists of the followings:

1. 天志 (Heaven's Will). The word 志 has two radicals, radical (士 which means large) and radical (心 which is heart). The large-heart is Will. This Heaven's Will of Motzeism is different from the Will of Schopenhauer which is a Will of species.

2. Yet, this Heavenly Will of Motzeism is not a personal God, and it provides only a general providence (no personal providence). That is, everything is equal in the eyes of this Will. Thus, 兼愛 (the universal love) is the direct consequence of this Will. While Schopenhauer believed that we can flourish only at each other's expense, Motze believed that we all can have a better life by practicing universal love.
3. Without a personal providence, a person can never carry a special mission from this Will, and thus everyone cannot have a fate or a destiny, and this is called 非命 (no personal fate).
4. With the universal love, offensive war must stop, and this is called 非攻 (against offensive wars).
5. Without a personal providence, the moral universe is not defined by this Will. The right and wrong can only be determined with the analysis of 實 (objects and substances) and its 名 (the names of those objects). This process is called 辯 (Bien), and this word has three radicals, two Sinn 辛 and radical (言 speaking). The word Sinn has a word root (violating above, such as Master, King, or God). By violating above, Sinn means harsh and suffering. With two Sinn closing in from both sides, Bien is in Hell with only one mouth (speak). Yet, however suffering it is, Bien is seeking the meaning with speaking (reasoning) and will not yield to either Heaven nor anything else. The dialectic of Hegel has three steps only while the Mo-Bien is much more complicated.
6. While 名、實 (names and objects) forms a moral universe in Confucianism, it forms a logic universe in Motzeism. While Bien is the methodology of this logic universe, the laws which govern this logic universe is 法 (farr), and this word is now translated as Law. This word consists of two radicals, radical (on the left, water), and radical (去, going or removing). In China, molten metal is also called water. After filling with the molten metal, the sand mold was removed. Thus, the word farr means molding which treats everyone as equal. In Motzeism, there is no 性 Shin, 道 Tao, 氣 Chee, 數 Shu and 命 ming (fate). The governing force of Mo-universe is 法 (farr). Again, with farr treating everyone as equal, the universal love must be upheld. Note: This Motzeism (with 法 (farr)) is very similar to the modern democracy.
7. As this logic universe is without a moral dimension, a standing alone concept 明鬼 (knowing the ghosts and spirits) must be added into this Mo-universe in order to rule over the areas where are not seen by the farr.
8. In order to achieve the goal of 非攻 (against offensive wars), 匠 (technology and science) was advocated. This word consists of two radicals, radical (斤, ax) and radical (匚, a box which contains something, such as a machine.) Motze was a very famous engineer and scientist in ancient China.
9. When the deceased is viewed as alive in Confucianism, the rites for the dead are very complicated and lengthy. For a logic universe, death is the end, and thus the funeral must be simple. This is 節葬 (simple funeral and simple rite for the dead).

Now, a map of Motzeism can also be made.

Cosmology and theology of Motze Universe

天 志 Heaven's Will, No personal providence.				
	兼 愛 universal love		非 命 no personal destiny and fate	
		人 humans	非 攻 against offensive wars	匠 science and technology
名 names of objects, in a logic universe	辯 Epistemology in a logic universe		死 death, 節 葬 simple funeral, as death is the end.	
法 the governing force in a logic universe.	實 substances of a logic universe.			明 鬼 knowing ghosts and spirits, as a moral force in a logic universe.

The Mo- 名 was further evolved to become 名家 (School of Logic), such as, 白馬非馬 (the white horse is not horse).

The Mo- 法 was evolved to become 法家 (School of Law).

The Motzeism proper, it was eradicated from Chinese culture by Confucianism, as Mencius said, "兼愛， ... ， 是禽獸也。(universal love,..., is animal). And, 殺盜非殺人也。(Killing a robber is not killing a man)".

While "the white horse is not horse" is an argument of logic in Motzeism, "killing robber is not killing a man" is a result of a moral judgment in Confucianism. As an immoral-ism in the eyes of Confucianism, Motzeism must be eradicated. The universe of Confucianism is all spiritual and all moral.

C: Laotze - Chuangtze Taoism: 道家

There was a face to face meeting between Laotze and Confucius. Laotze told Confucius, "That everything you said is the sayings of persons who have long died." That is, Laotze Taoism was a new invention at that time.

1. Laotze denied the concept of Tien-ming. Thus, Shin 性 and 命 (personal fate) cannot be parts of Laotze Taoism.
2. While the 名、實 (names and the named objects) forms a moral universe in Confucianism, it forms an ontological universe in Laotze Taoism. 無 名 (no name, nothingness) is the true essence of the universe. 有 實 (having...something) is the manifestation of that nothingness.
3. The process of transforming 無 (nothingness) to 有 (having... something) is 道 (Tao) while the Confucian Tao is the manifestation of 天命 (Tien-ming, God's Will). The forces to move the universe are 氣(Chee) and its 數 (Shu, the quantity of Chee).

Note: In addition to as a life force, the Chee of Confucianism has a moral dimension. The Chee of Laotze is a pure life force without a moral dimension. The book of Laotze is called 道德經 (Tao De Jing). Today, the phrase Tao-de means moral virtue. Yet, its original meaning is the virtue of Tao. As the tao of Laotze has no moral dimension, Tao-

de-jing is not a book about morality but a book about Laotze's Tao (a nothing to something transformation).

4. As a manifestation of Tien-ming, the Confucian Tao is a one-way vector, and to participate in Tao is to follow the Tao. As a transformation process of nothingness to something, the Laotze Tao is a two-way vector, as death is a process of transforming something into nothingness.
5. As the Laotze tao is a two-way vector, there are two ways to live with it. Living with the nature flowing tao is called 無為 (taking no action) as the tao is doing its work automatically anyway.
6. As a two-way vector, walking against the path of the nature tao is also a tao, and this is an acting and moving tao. Laotze said, "「反」者道之動。(the reverse of tao is a force of tao)." The word 反 (opposite, reverse) has one radical (又 right elbow) and a word root (flow, transpose). That is, using an elbow to stop or to reverse the flow.

With the nature tao, everyone must die, and the immortality is gained via sex which produces children. Then, by walking against the path of this nature tao, the immortality can be gained by producing a **spiritual child** of the self. Laotze said, "專氣至柔，能嬰兒乎！(by cultivating Chee, an old man can become as young as a baby)." With this theory, the practice of Tao-of-Sex to become an immortal 仙 was believed by many Chinese.

Note: In Laotze's book, it does not use the word immortality 仙. The book 素女經 (Tao-of-Sex) was attributed as being written by the Yellow Emperor who lived two thousand years before Laotze. Many Chinese scholars believe that the book of Tao-of-Sex was written after Laotze. I agree with their view as it is the direct consequences of Laotze Taoism.

The above is the Laotze Taoism proper. The pathway of a meaningful life for Chuangtze 莊子 (400 - 290 b.c.) is different from the way of Laotze. Yet, traditionally, he is classified as a part of Laotze Taoism.

At the time of Chuangtze, there were already three well-established schools.

1. Confucianism: with 參 to partake the union of Heaven and Earth. The goal is to become 聖, holy sage.
2. Motzeism: with 辯 to find the logic truths.
3. Laotze Taoism:
 - With 無為 (no action, following the flow of Tao) to live an easy life.
 - With 反 (reverse, walking against the Tao) to gain a personal immortality 仙.

Then, Chuangtze came up a new pathway, 遊 (Yiu, traveling or passing by) and 化 (Hua, change or transformation). The title of the first chapter of his book is 逍遙遊. These three words share the same word root 辵 which means walking, going and traveling. The word 遊 has two additional word roots, radical 子 which means a person. Then it shares a word root with the

following words, 旌 (a flag with a bird feather) and 旄 (a flag with an oxtail). Thus, the true meaning of word 遊 is that a person travels with a flag. It is not a simple tour but is traveling with a flag, waving a flag.

Thus, Yiu is not 無為 (no action) as it does wave a flag. And, it is not 反 (against the Tao) as it is touring the Tao. It is also not 參 (partaking the union) as it is just passing by. In fact, Yiu is a new pathway for a meaningful human life.

The purpose of 參 is to reach the sage hood 聖. The purpose of 反 is to become an immortal 仙. Then, what is the purpose of 遊? It is 化 (Hua, transformation). Chuangtze told a very famous story, " One day, he dreamed that he became a butterfly. When he waked, he did not know that whether a butterfly became him, or he transformed into a butterfly." This is Hua, and it challenges all previous-isms in two ways.

1. The 名 (names of things) and 實 (substances or things) issue:

- Confucianism: as the base of a moral universe, such as, sex in marriage is proper, otherwise it is a crime.
- Motzeism: as the base of a logic universe, such as, white horse is not horse.
- Laotze: as the base of an ontological universe, such as, butterfly is a butterfly.

With Hua, the laws of moral, of logic and of ontology are all useless.

2. With Hua, our lives are no longer confined inside our skins. The 參 of Confucianism only partakes the union with Heaven's virtues. The Hua breaks the boundary between a self and the universe.

The word 化 consists of two-word roots, the one on the left is 人 (a man). The one on the right is the word 人 (human) turned up-side-down, that is, a transformation.

Now, a map of Neo-Laotze Taoism (including Chuangtze) can be made.

Cosmology and theology of Laotze - Chuangtze Universe

無 (名) Nothingness, no name. an ontological universe		道 tao, a two- way vector		數 Shu, the amount of Chee			
	有 (實) having,..., substances which have names		氣 life force, without a moral dimension		人 humans		
				反 reverse the nature tao, such as, Tao-of-Sex	遊 touring, passing by while waving a flag	無為 no action, following the nature tao	
			仙 immortal, by cultivating Chee, such as, practicing Tao-of- Sex		化 transformation and breaking the boundary of a self and the universe.		死 death

D: Sinicized Buddhism: 佛教

There are laws of physics which are created by God. The physics theories are invented by men. Of course, this man-invented modern physics does a great job for describing the laws of physics of God. Yet, in essence, they are two completely different things. The laws of physics of God were also described in Yijing two thousand years ago. (Please read my article at <http://www.chinese-word-roots.org/Tao.htm>)

Thus, the God who governs this universe has nothing to do with how He is described or believed. The different religions are different descriptions of the same God. They also use different pathways (methodologies) to approach **this same God**.

1. Christianity:

- Starting point: God is named and recognized.
- Laws and truths of God:
 - 1. Man has sin.
 - 2. Christ is a historical person, and Jesus is the Son of God.
 - 3. The salvation from sin can be gained only via Jesus.
- Pathway and methodology to approach God: faith (beyond reasoning) in Jesus.

2. Confucianism:

- Starting point: God is named as Tien-ming and recognized.
- Laws and truths of God: 性 (Shin), 道 (Tao), 氣 (Chee), 數 (Shu), 命 (ming, fate).
- Pathway and methodology to approach God: 參 (Zhien) partaking the union with God.

3. Laotze - Chuangtze Taoism:

- Starting point: God is not named 無名 (No name), yet He is recognized as 無 (Wu, nothingness).
- Laws and truths of God: Tao, Chee, and Shu.
- Pathways and methodologies to live with this God:
 - 1. 無為 (Wu-wei, no action), follows the flow of Tao.
 - 2. 反 walking against the path of nature Tao.
 - 3. 遊 traveling with the Tao.

However different the three religions above are, they have one thing in common. Their starting point is identical, recognizing a God although with different names or with no name. The starting point of Buddhism is completely different. It does not recognize a God. At the starting point, it tries to search for God. Then, of course, there is no law nor truth about God. So, Buddhism has three points.

1. At the starting point, the only thing that Buddhism recognizes is this visible universe, our living lives. As we are alive, Buddhism is a pathway to search for God whose existence or essence is not yet known.

2. While foods can relieve hunger, the meals consumed by others will not sustain our lives. The knowledge of others on the essence of God will not bring us into the land of God (Buddha land or Pureland). The Buddha land can be entered only with a person's own feet.
3. The person already enlightened (Buddha) can give us a hand for this searching journey.

Then, negation is the methodology of Buddhism. Is my money the God? If not, get rid of it. Is my family the God? If not, leave it. Is the society the God? If not, stay away from it. This negation process is called 空 (Kunn, emptying or emptiness) in Chinese.

In English, the following words are defined as:

1. nothing -- no thing, not anything.
2. emptiness -- containing nothing.
3. nothingness -- the quality of being nothing.
4. emptying -- making empty.

Thus, nothingness and emptiness in English could mean the same thing. For over one thousand years, Chinese scholars view the word 無 (Wu, nothingness) of Laotze Taoism and the word 空 (Kunn, emptiness) of Buddhism as identical in terms of metaphysics. This is because that they do not know why these two words are written as they are. In fact, these two words are completely different concepts metaphysically.

The word 空 has two radicals, radical 穴 (cave) and radical 工 (working, such as, digging). When one digs a cave, the earth is removed to a new location, and an empty space is created. The removed earth still exists. Thus, the state of Kunn (emptiness) and the process of Kunn (emptying) do not create nothing nor nothingness. Obviously, the process of Buddhism is a Kunn, not a nothingness.

The word 舞 means dancing, and it has four parts, an abbreviated radical 气 (Chee, energy) on top, radical 舛 which means that two men running against each other, radical 冊 which means books (such as, music books) and radical 一 which means a stage here. Thus, dancing is the expression of chee (energy) by two men running against each other on a stage while music is playing. For the word 無 (nothing, nothingness), the radical 舛 is replaced with four dots which is a different way to write radical 火 (fire). That is, two men have gone, and the music, the stage, and the energy are burned. Ashes to Ashes, it becomes nothing, the nothingness. Thus, the emptiness and the nothingness are completely different concepts, and this difference cannot be understood if the structures of these words are not known.

Thus, Buddhism is not something for anyone to believe in but a way of living to up-left our worldly lives to a Buddha land. As the Buddha land is completely different from this world, the only way to reach there is by emptying out all worldly things. If everyone has emptied his family, his society, his sex, the world itself becomes a Buddha land. Obviously, such a Buddha-land on Earth is not possible as so many people are unwilling to give up their worldly belongings. Thus, two new concepts were developed.

1. There is a hell, a place for those having done enough bad deeds.
2. A person can reach the Buddha land while stays in family (not emptying out family and sex) with 修 (practice diligently). This word has three radicals, radical 亻 (the same as the

right side of 收 which means beating with hand), radical (the same as the right side of 彩 which means filled with colorful substances), and an abbreviated radical (介 which means waiting at the edge of a forest). Thus, 修 has three levels of meanings, waiting to reach colorful state by practice diligently. A person who already reaches a colorful state does not need to wait nor to practice. Furthermore, Buddhism provides many pathways for 修. The most famous two are Zen sect and Pureland sect.

- The Buddha land of Zen is not a physical place but a mental universe, and it can be reached only with 悟 which has a word root "heart" on the left and a radical (吾, self) on the right. That is, the Zen enlightenment can only be reached from the heart of yourself, and the external teaching or else has no use at all.
- The Pureland sect is very similar to Christianity. It consists of only four simple points.
 1. There is an Amitabha Buddha who created a Pureland.
 2. By 念 (thinking, calling, chanting) his name Amitabha, he will carry one to the Pureland because the essence of this Buddha is 悲 (compassion). The word 悲 has two radicals, radical (心 heart which means ego and self here) and radical (非 (not, is not, wrong) which is composed of stacking two radical 北 (north)). Now, 100% native Chinese knows that 北 means "north." Yet, it is composed of two-word roots, word root (匕 which is the right side of the word 化 and has the same meaning as 化, transformation). The left word root of 北 is the mirror image of the right one. That is, 北 is two transformations back to back against each other. So, its true meaning is "opposite to each other," as the north is the opposite of south. When two 北 are stacking together to become 非, it means "the opposite to the utmost," that is, polling apart or eradication. So, 悲 means the annihilation of the heart (ego and self). When ego and self are annihilated, one is unable to distinguish the self and the other. Thus, seeing others as ourselves and pulling others to ourselves are the direct consequences of this 悲.
 3. Yet, Buddha's 悲 (compassion) alone is not enough to up-left a person to the Pureland. For every 念 (chanting), one (he) gains a bit of 悲 for oneself. Only when he has reached a state of 一心不亂 (a state of one-mindedness) at his death, he will be carried into Pureland by Amitabha. The word 念 has two radicals, radical (今, right this exact moment) and radical (心, heart). Thus, 念 Amitabha is to keep his name in one's heart at every exact moment by chanting it.
 4. The pathway of 念 (chanting) is different from the pathway of faith of Christianity. 念 is work, a karma work. When a non-believer calls Amitabha in a desperation, the karma wheel begins to turn. That is, it will be much easier to 念 the next time around. Slowly, he has a chance to reach the Pureland. No Christian-like faith is needed.

Now, a map of Sinicized Buddhism can be made.

Theology of Sinicized Buddhism			
?????		空 emptying, a pathway to Buddha land	
空 a state of emptiness. Such as, Pureland			
	佛 Buddha	修 a pathway to Buddha land without emptying, such as, 悟 and 念 .	人 humans
	悲 compassion	Hell, a place for those have done evil deeds.	死 death

While Confucianism cannot tolerate Motzeism because that Motzeism was identified as animal (an immoral-ism) by Mencius, Confucianism tolerates all other-isms. As Confucius did not want to talk about ghosts, spirits and the issue of after death, Confucians over past one thousand years welcome the concept of hell of Buddhism as a complementary knowledge of Confucianism. After all, a hell does strengthen the moral world of Confucianism.

E: The synthesized Chinese culture

Chinese culture is the synthesis of all-isms above. The following is the map of this Chinese culture.

Now, the most important Chinese-isms are all listed here. They all answered the three questions:

1. The mystery (1) of how did this visible universe come about?
2. The mystery (2) of what is the meaning of human existence?
3. The pathway of how should we live out our lives?

Yet, it is very obvious that there are significant differences among them. Their starting points are different. Their pathways for a meaningful human life are also different. There are many more differences among them. Yet, their importance and their position in Chinese culture are almost solely determined by one measuring rule, the morality.

In Laotze Taoism, his pathways (無 為 no action but following the flow of Tao, and 反 against the path of Tao) are not the consequences of any moral force and do not necessarily produce any moral requirements. If Laotze Tao is moral, then Laotze Taoism has an implicit moral dimension. But, the essence of Laotze Tao was never explained in terms of morality although his tactics for life does make a person to live a kind of moral life, such as his emphasis of not using brutal force as a way to accomplish one's goal while the morality of this goal is not truly an issue. Furthermore, he sees that anything artificial is an insult to Tao. When a measuring cup

is invented, the cheating begins. When the concept of honor is invented, people begin to fight for it. He says, "大道廢，有仁義。慧智出，有大偽。(When Tao is abandoned, Jen (philanthropy) and Yi (righteousness) arise, when wisdom arises, big lie follows.)" Anyway, the morality is not the central issue of Laotze Taoism.

Cosmology and Theology of Chinese culture

天 命 Tien-ming (God), 無 nothingness		道 Tao, universal principles		數 amount of Chee				
	性 human nature, 有 having...		氣 Chee, moving force of the universe		命 ming, personal fate			
		參 partaking the union of Heaven and Earth		four 端 , seeds planted in human nature, Jen, Yi, Li and Zhe	名 names of objects, base for a moral universe, base for a ontological universe , science	空 emptying, a pathway to Buddha land		???? 空 a state of emptiness Pureland
	聖 holy sage		儒 Ru, one who needs to grow his 端	倫 the social order in a moral universe	人 humans	修 pathways to Buddha land	佛 Buddha	
		君 ruler and government, uphold a moral society, Manage a modern economy, and 法 (law).		反 pathway to immortality	實 substance of objects, technology.	無為 Wu- wei, no action, pathway of Tao.	悲 compassion	鬼 神 ghost and spirit
			仙 immortal of Laotze Taoism	遊 a pathway of Chuangtze		化 a goal of Chuangtze Taoism	死 death	Hell, a place for those have done evil deeds

In Chuangtze Taoism, his pathway (遊 touring the Tao and passing-by) sees the world as an exciting and interesting movie. Thus, the love, the passion, the killing and anything else are all interesting stories. He wants to be an audience, and his teaching is of how to become an audience in the **theater of Tao**. The morality is not an issue for him at all.

Buddhism is not a religion of God, but a religion in search for God. Its methodology for this search is negation (空 emptying). Sakyamuni Buddha claimed that his search was a complete success, that is, he did meet God face to face. There are two proofs on his claim.

1. There is someone else who has done this long before him, such as Amitabha Buddha. Don't take my words for, call his name Amitabha to find out yourself.
2. 悲 (the universal compassion) is the direct consequence of this journey, and it is visible by everyone.

But this process did not start out with morality as a goal. The moral precepts of Buddhism are the road signs of this journey which are taught by Sakyamuni Buddha. That is, the morality is not the goal but a mean for the goal.

On the contrary, the goal of Confucians is to cultivate the moral virtues of Heaven. The moral virtues of Heaven are planted in our 性 (human nature) as four 端 (sprouting seeds). That is, everyone has them. Yet, these 端 will wither if they are not cultivated. Mencius said, " 旦 旦 而 伐之，， 則其違禽獸不遠矣。 (Chopping the de-uan every day, ..., one soon be not far from as an animal). These four innate 端 (moral virtues of Heaven) were described by Mencius as followings:

1. 仁 端：側隱之心。 (Jen de-uan: the feeling of sympathy from our heart to others.)
2. 義 端：羞惡之心。 (Yi de-uan: the feeling of shame from our heart.)
3. 禮 端：辭讓之心。 (Li de-uan: the feeling of respecting others from our heart.)
4. 智 端：是非之心。 (Zhe de-uan: the sense of right and wrong from our heart.)

Mencius tried to emphasize that these four are innate things in and from our heart. In fact, their meanings are much more clearly expressed on the structure of each word than the sayings of Mencius or of Confucius.

1. The word 仁 has two radicals, radical (人, man) and radical (二 two). That is, there are at least two men in this world, and 仁 is the way to live with others or the way to govern others.
2. The word 義 has two radicals, radical (羊 sheep) and radical (我 I, myself). When I carry a sheep over my head, it must rightfully belong to me. 義 means doing things rightfully, as righteousness.
3. The word 禮 has three radicals. The word 神 means god or spirit, and its meaning comes from the word root on the left. The radical 曲 is a curved basket for placing offerings. The radical 豆 is a cooking pot for meats. The word 禮 shows a rite or a ceremony by offering a pot of meats and a basket of offerings to the spirit. It is a protocol between men and spirit (such as ancestors). 禮 becomes moral protocols of Confucian society.
4. The word 智 has two radicals, radical (知 knowledge) and radical (曰 speaking intelligently). As Socrates said, "A student learns the rules of geometry by recalling them from his mind, not by learning from a teacher." 智 is the knowledge which has been speaking out intelligently. And of course, it is not a science. It is the innate wisdom.

It is not too farfetched to claim that these four 端 (de-uan) are the moral virtues of Heaven. In fact, they are the minimum requirement for a human society (East or West). Thus, in Confucianism, a human is no longer just a body which carries 23 pairs of chromosomes. He must have these four moral virtues. Mencius said:

1. 無 端， ...， 非 人 也。 (Who has no this four de-uan, ..., is not a man.)
2. 人之所以異於禽獸者幾希。 (The difference between a man and animals is very, very minute.)
3. 墨子兼愛，， 禽 獸 也。 (The universal love of Motze,..., is animal.)

Although the morality is not the central issue of Laotze - Chuangtze Taoism, it is not immoral. Although morality is not the goal of Buddhism, it is not immoral. So, Confucianism tolerates

them and brings them to form a bigger Confucianism. Although Buddhism is a worldwide religion, it is just a sidekick of Confucianism in China. On the other hand, Motzeism was viewed as immoral, and it was eradicated from Chinese culture. That is, it is not in the blood of Chinese people although a few scholars are still studying it.

So, many human right violations in the current Chinese government might not be viewed as any problem by Chinese people because of the saying of Mencius, "Killing a robber is not killing a man." **In Chinese culture, the definition of human is by morality, not by chromosomes.** And, this concept is too deeply rooted in the hearts of the Chinese people. This issue goes way beyond the human right issue but is the central point for the governability in China.

There are thousands of books discussing those four words (仁 Jen, 義 Yi, 禮 Li, and 智 Zhe) in Confucianism. Even if we read them all, we would be more confused than are not. Yet, their true meanings are carried in the structure of these words directly. I have demonstrated this point throughout this paper.

In the West, there are philosophies and religions, and they do enrich the content of the English language. But the English language did not arise with the sole purpose to serve those philosophies and religions. Those philosophies and religions use the English language to describe their doctrines. On the contrary, **the Chinese written language was designed with a sole purpose to document a philosophy and a religion.** That is, the philosophy and the religion was there before this written language which matured over two thousand years ago.

For oral communication, it depends on the sounds of the language. Thus, a set of Chinese writing words was developed for this sound language. The rule is very simple, the phonetic loans. This group word consists of two parts, the classifier, and the sound carrier. The major meaning of this type of words comes from the sound. After all, it is a writing system for a sound-language. For examples:

1. 鳩 pronounces as 九 and 鵬 pronounces as 朋. The radical 鳥 identifies them as birds.
2. 昧 pronounces as 未 and 昇 pronounces as 升. The radical 日 identifies them as phenomena of Sun.

The base of the Chinese writing system is not designed for an oral communication but is for describing a philosophy and a religion. Without knowing this root word system, the true meaning of Chinese culture cannot be understood by foreigners while Chinese themselves are simply living in it without a true need to understand its meaning.

II: Is Chinese culture an aggressive warmonger?

I have shown the Chinese culture as it is. I did not grade it with a score, good or bad, advanced or not. I did not make any comparison between it and Western culture. My concerns here are two questions:

1. Does Chinese culture have enough internal energy to grow to become stronger than America? I will discuss this issue in the future.
2. If China becomes bigger and stronger than America one day (10 years, 20 years,..., from now), will it challenge America's superpower status? will it be a threat to world peace? This is the issue that I want to discuss now.

In a sense, the second question is not an issue if the answer to the first question is negative. In reality, China could pull America's leg even today. Please read my paper, "[Issues of Asia Security](http://www.chinese-word-roots.org/cwr010.htm)" at <http://www.chinese-word-roots.org/cwr010.htm> Furthermore, when the verdict is out for the first question, it will be too late to talk about the second question.

The best way to answer the second question is to find out the views on war in Chinese culture.

1. Confucius:

- 不教民戰，是謂棄之。(Not training people to fight a war, it is abandoning the people.)
- 軍旅之事，未之學也。(The art of war, I have not learned it.) Note: That Confucius said this is to show his despising on war.

2. Mencius:

- 故善戰者服上刑 (The skillful war general should be sentenced to the highest punishment.)
- 興甲兵，危士臣，構怨於諸侯。(Starting a war will danger the people and anger other states.)
- 燕民悅，則取之。燕民不悅，則勿取。(Whether to annex the country 燕? If the people of 燕 happy to be annexed, then do it. If not, don't do it.)
- 視不勝猶勝也。(Seeing not winning is as a victory.) Note: To defeat others and to humiliate others are viewed as the true loser in many Chinese-isms.

3. Laotze:

- 戰勝以喪禮處之。(Victory of war should be celebrated with like a funeral.)
- 兵強則不勝。(A strong army will never win.)

4. Yijing: the hexagram 7 is the kwa for war.

- It emphasizes that "to be right" is the first thing to check before the war.
- The best fortune for war is "no blame." Any other cases are misfortunes. Please visit [A new translation of Yijing](http://www.chinese-word-roots.org/yijing.htm) at <http://www.chinese-word-roots.org/yijing.htm> for more details.

For wars, these sages are saying about the same thing.

1. They all despise wars.
2. War can never gain a true victory.

Culture is not some books.

1. It runs in the blood of a group of people.
2. It is made of the blood of millions of people before now.

So, culture is not just a way of life. It is a spirit. For those sages, they do see Chinese culture is an immortal. That is, no force nor war of any kind can touch it. Thus, they all see that 不勝 (not to defeat others) 為勝也。(is the true victory).

When "victory" is defined by 不勝 (not to defeat others), then the central points in 孫子兵法 "book of the art of war (by SunTze)" cannot be anything else but to be the following three:

1. 不盡知用兵之害者，則不能盡知用兵之利也。(Who knows not the damning effects of war will not know the benefit of a war.)
2. 用兵之法，全國為上，破國次之。(For the art of war, the best strategy is to preserve the enemy country. To conquer and to destroy it is the second choice.)
3. 先為不可勝（不敗），以待敵之可勝。(In war, the first priority is to ensure that I will not be defeated, then waiting for the chance that the enemy could be defeated.)

This 不勝 (not to defeat ...the enemy) and 不敗 (not be defeated by ... enemy) become the spirit of Chinese culture. They are not just some sayings of those sages but wrote the Chinese history.

One hundred years ago, one Japanese scholar called China as a "Conquered Empire." For the past two thousand years, Han people (who developed those-isms which I described in this paper) did not occupy a single square inch of foreign land. Every time the Han China was conquered, her territory got bigger. When Han China was conquered by Mongolia, Mongolia became a part of China. (Note: In 1927, part of Mongolia became an independent country.) When Han China was conquered by Manchuria, Manchuria became a part of China. It was Qing dynasty (ruled by Manchurian) conquered Tibet and the New Territory (in Central Asia).

With these two facts:

1. The 不勝 (not to defeat others) and 不敗 (not be defeated by others) doctrine,
2. The history that Han People did not occupy a single square inch of foreign land. (Note: Han people constitutes 90% of the Chinese population now,)

China will not provoke a fight with others unless the Chinese culture has changed dramatically. Yet, culture is an immortal spirit which cannot easily be changed by one or a few political leaders. As mighty as Chairman Mao was, his Culture Revolution was defeated by Confucianism.

III: The culture of 孔老二 (Number two is the best.)

Although China will not provoke a fight with others according to the Chinese culture and Chinese history, Chinese will defend the motherland with their lives. The consensus of Chinese people today is that a war between China and America is inevitable although China is the ally of America on the war against terrorism today. By simply having China as an enemy, America's superpower status would be threatened.

The central issue is whether China will ever try to challenge America's superpower status, 10 years, 20 years, ..., from now? According to the 不勝 and the 不敗 doctrine of war, China does not have the desire to make such a challenge even if she were bigger and stronger than America. Furthermore, there is another spirit in Chinese culture, 老二 (Number two is the best).

Confucius has a nickname, 孔老二. The second son is called 老二, number two. I do not know when this nickname started, but I do know its meaning. Officially, Confucius has two official titles, 至聖 (the holy of the holy sage) and 素王 (the king without a crown). For every dynasty,

there is a king who is the number one while Confucius as number two. While king comes and goes, the number two 孔老二 governs the dynasty after dynasty.

The concept of "the number two is the best" is not a special case for Confucius but is a deeply rooted mentality of Chinese culture. Laotze said, "不敢為天下先。(I am afraid to go ahead of the world)," and 善用人者為之下。(Who is skillful on employing others stays under them.)"

In Laotze Taoism, 反 (against the path of Tao) is an important pathway for a meaningful human life. But the force of Tao is the strongest force in the universe. How can a person walk against it? If Laotze did not teach us a way to do it, then his-ism is no more than a mumbling. Yet, he did teach us two ways.

1. 「不爭」 not to pick a fight (that is, to stay out of the killing force). 以其不爭，故天下莫能與之爭。(only with 不爭, then the whole world cannot fight against you.)
2. 「柔弱」 soft and weak. (that is, only with soft and weak can overcome the strong and the powerful). 天下莫「柔弱」於水，而攻堅強者，莫之能勝。(Nothing in the world is softer and weaker than water while the tools which can break the hardest cannot damage water).

So, the book of Laotze is not just an -ism for a meaningful human life. It is one of the most important books on the art of war. To win a war with a superior force is nothing to be bragged about. For over two thousand years, Chinese military doctrine is not to win a war with a superior force but is of how to defeat an enemy which is 10 times or 100 times bigger and stronger. America might get a taste of this both in Korea and in Vietnam. The concept of asymmetry war was invented 2500 years ago by Laotze.

Anyway, the implementation of the concept of 不爭 and 柔弱 is not to be the number one. Even if one is truly the number one, he would pretend of not to be. Again, this is not a saying but is practiced throughout the Chinese history. Some important examples are listed below:

1. Mr. 關公 who is the 武聖 (holy sage of war). Yet, in his lifetime, he was number two all his life. He becomes the holy because that he was loyal to his number two position. His master, the number one, faded into the history.
2. Mr. 宋江 who was the most capable man among his group of 108 heroes in the story of 水滸傳 (The brothers in the water marsh) was number two all his life until his master died.
3. Mr. Deng 鄧小平, the de facto leader of China in 1980, did not take the number one title all his life.

Thus, the culture of 孔老二 (number two is the best) is in the blood of Chinese culture. That is, there is no reason for China to challenge America's superpower status according to this Chinese culture. Yet, the general consensus of Chinese people today is that a war between China and America is inevitable. **But I am certain that we can change this if we want to.**

Chapter five: Solution on North Korea Nuke

{Note: this article was written in 2006 (12 years ago) but still is relevant to the current situation. I thus have not added anything new to it.}

North Korea proclaimed that she tested a nuclear device on October 9, 2006. The UN Resolution 1718 was passed unanimously in the Security Council on October 14, 2006. This resolution is, in fact, a prize for every actor of this event.

1. North Korea:
 - She is now an acknowledged Nuke power.
 - She faces no military risk as the Resolution 1718 expressly rules out military action against her.
 - Her basic needs are not hindered.
2. America:
 - The US-sponsored resolution was passed.
 - An image of a united front is on the side of America, as President Bush said, "This action by the United Nations, which was swift and tough, says that we are united in our determination to see to it that the Korean peninsula is nuclear-weapons free."
 - Japan is now pampered and is not seeking to develop her own nuclear bombs as a response.
3. Russia:

Russia's UN Ambassador Vitaly Churkin said that Moscow got what it wanted -- a strong resolution but one that is also aimed at "prevention of a further escalation of tension."
4. China:
 - With almost all openings are closed by this resolution, the survival of North Korea is now in the hands of China.
 - There is a report that the diplomatic closeness between America and China is now unprecedented.

I. Dreaming different dreams

II. Types of world order

1. **Compartmentalization**
2. **Two types of world order**
3. **How to stay as #1 indefinitely?**

III. Knowing about our opponent

1. **One example: about China**
2. **Culture geneticalization and its meaning**

IV. The solution for North Korea Nuke.

I. Dreaming different dreams

There is a Chinese proverb describing this situation as 同床異夢 (Sleeping in the same bed yet dreaming different dreams.) The nutshell of this North Korea nuke problem is that many countries do not trust America. Both Russia and China are willing to have a few nuke neighbors (right at their doorsteps) because not only are those nukes not a threat to them but are their guarding doormen for their security. Guarding against who? Of course, against America. This is a cruel and harsh reality.

China, in fact, has the necessary instrument to stop North Korea going nuclear. However, it is not a bad thing for China at all for North Korea having a few nuke bombs when America's China policy is as it is. The consensus of Chinese people is that a military conflict between America and China is inevitable, although China is now an ally of America both on the war against terrorism and on the issue of North Korea Nuke.

In fact, the North Korea nuke can be rolled back, and the Iran nuke can be stopped if both Russia and China are dreaming the same dream the same as America's. This is called 交心 (exchange hearts) in Chinese. 交心 is a total trust, no backstabbing, no leg pulling.

II. Types of world order

A: Compartmentalization

As a hegemony, to compartmentalize diplomatic issues is the proudest invention of America's foreign policy. In fact, the compartmentalization is invented by God. The growth of all embryos is compartmentalized. The growth of a nose has nothing to do with the growth of eyes. Of course, the nose will not rob the nutrient from the eyes in this compartmentalizing growth process. If it did, we call it cancer. That is, for a non-cancerous compartmentalizing process, there must be a total trust among one another, no backstabbing, no leg pulling. Without a total 交心 (exchange hearts), any compartmentalizing process is just an act of a bully, and it will be dealing with 同床異夢 (sleeping in the same bed while dreaming different dreams).

Worst yet, in order to keep them in the same bed, we must pretend that we do not know that they are dreaming different dreams.

B: Two types of world order

Of course, this world is not an embryo which has a single-minded DNA-blueprint. Thus, without a unified dream, what is the best way to stay the most powerful (#1) in the world? I will discuss two possibilities below.

1. Method one:

- Team A: # 1 + # 4 + remainder (A)
- Team B: #2 + # 3 + remainder (B)
- Remainder = remainder (A) + remainder (B) + remainder (neutral)

There are two possible outcomes for this world.

4. Team A (total energy) < Team B (total energy)

Then, this is a very bad strategy for the #1.

5. Team A (total energy) > Team B (total energy)

In this case, Team B still has a chance to hold an upper-hand by directing Team A's energy away from its main body, such as toward to the remainder (B). This could be the real case of the present world situation. The #1 America is now bogging- and bogged-down by:

- North Korea,
- Iran,
- Iraq and Afghanistan,
- Israel and Arab conflict.

Are these issues a true concern for Team B? Of course, not! The true concern of Team B is how to exhaust the energy of Team A. Anything else is secondary. Why should China worry about the North Korea nuke while that nuke is single-minded aiming at America? Any word from China about a punitive measure on North Korea is just a "We are in the same bed game."

This type of world order can be called as **World (I) Order**

2. Method two:

- Team A: #1 + #2 + remainder (A)
- Team B: #3 + # 4 + remainder (B)

In this case, there is very little chance that Team B could be larger than Team A even mathematically, and there is almost no chance of any kind for that politically. When there is no chance to balance the power of Team A, the #3 and #4 might not have any will to stay in Team B. That is, if there still has a remainder (B), such as North Korea and Iran, etc., it is no longer anything but some nuisances.

This type of world order can be called as **World (II) Order**.

C: How to stay as #1 indefinitely?

Furthermore, by definition, #3 is not a simple ranking number; it is the challenger on #2. That is, #3 is not a challenger for #1. The only one who can challenge the #1 is #2 by definition. And there are only two ways for #1 to stay as #1.

- There is more net energy of #1 than of #2 **forever**.
- The #2 is intentionally not challenging the #1.

Of these two cases, which one is achievable?

In Chinese Yijing, the #1 can never, never stay as #1 forever. Of course, Yijing is not a science, and it is viewed as nonsense by many scientists. However, we can calculate this Yijing premise mathematically and theoretically. First, we need to prove a law (or a theorem).

Law one: In a race, the front-runner spends much more energy than the #2 does.

That is, the #2 can often win a marathon race.

We can prove this law inductively first.

1. In a marathon race, the winning is decided by the fact that who has more energy reserve at the last half mile. Thus, the best strategy for a runner is to stay a few steps behind the front-runner who breaks the wind for him. Not only can this strategy pressure the front-runner psychologically tremendously, but it does in fact save a tiny bit of energy. This tiny difference on energy expenditure will often decide the outcome.
2. Bill Gates spent only \$50,000 for buying the first DOS. The expense of the DOS inventor was the loss of billions.
3. The inventor of Jell-O sold his patent for \$1,000, and his loss was also in billions.
4. The computer chip technology was invented by America. Yet, Taiwan became the largest IT producer.
5. The internet search engine was invented by Yahoo. Yet, Google dominates the market now.
6. The IBM pc can never compete with the compatible pc. In science and technology, the most difficult question is that whether it can be done or not. This question will exhaust 80% of research energy. The cost for a "reverse engineering" will never be amount to more than 20% of the invention cost. As soon as the question of whether the nuclear chain reaction can happen is answered, how to make a bomb becomes a given. Thus, it took only three years for Russia to make a nuclear bomb. As soon as the question of whether the Atlantic Ocean can be crossed with a plane is answered by Lindbergh, the second flight becomes just a routine.

Now, we can rewrite the law one:

Law one: The cost of any invention is many times more than the cost of its "reverse engineering."

With Law one in hand, we now are able to calculate the question of whether #1 can stay as #1 indefinitely. Let's consider the following situation.

- At this moment, the #1 (total energy) - #2 (total energy) = X (now, +) **Equation one**
X (now) is a positive number.
- For the nth year, the #1 (net gain energy) - #2 (net gain energy) = Y (nth year, +/-)
Y(nth year) can be a positive or a negative number.
- There are 100 items in competition between #1 and #2 every year.

Now, we are able to calculate,

#1 (total energy, nth year) - #2 (total energy, nth year)

= X (nth year, +/-)

= X (now, +) + Y (y1, +/-) + ... + Y (yn, +/-) **Equation two**

The X (nth year) can be a positive or negative number which depends upon the Y values. There are a few factors which determine the Y values.

1. $D(n\text{th year}) = \#1(\text{cost, 100 items}) - \#2(\text{cost, 100 items})$
According to Law one, $D(n)$ is always a positive number for #1. Now, we can redefine $D(n)$ as a negative number for the Y values calculation, as $D(n, -)$.
2. $E(n\text{th year}) = \#1(\text{profit, 100 items}) - \#2(\text{profit, 100 items})$
Superficially, $E(n)$ should be a positive number for #1. But this might not be the case because that there are an **aging and metabolism** factor.
 - In the early 20th century, America has the number one steel industry. Yet, the new technology on producing steel which was invented by America was unable to save America's steel industry. The energy to remove the aged American steel factories was too high. Thus, that new technology benefitted those lagging behind.
 - The optical fiber technology was invented by America. Again, to replace or to remove the copper wire infrastructure became too costly. This new technology benefitted those lagging behind once more.
 - The software industry was invented by America. Yet, India becomes the dominant player in this industry now.
 - Henry Ford invented the automobile. Then, General Motor became the number one automaker in America. Now, Japanese dominates the market.

There are many more such examples. With this aging and metabolism factor, we can induce a new law, the Law Two.

Law Two: New technology can be easily written on a white page than on an aged and used page.

Although the E value can be protected somewhat by the copyright law, we still cannot truly determine that $E(n)$ should be a positive or a negative number for the #1. At this point, I would like to suggest removing $E(n)$ from the calculation of Y values.

3. The hegemony cost.
 - By definition, $F(\text{hegemony})$ for #2 is zero.
 - Again, by definition, $F(\text{hegemony})$ for #1 is a positive number. That is, this $F(\text{hegemony, \#1})$ is always a negative number for the Y values calculation, as $F(\text{hegemony, -})$.
It would be in #2's great advantage to push this F value as high as possible for #1. And one way of doing this is 同床異夢.
4. The unknown cost or profit, $U(\text{unknown})$ which can be a positive or a negative number for the Y values. Yet, one thing we are certain,
 $U(n)/U(n-1)$ is equal to or smaller than the growth rate of #1. Thus, during a period when the growth rate of #2 is equal to or larger than #1's, then at $n = r$ (r , in this period),
 $U(n) - U(n-1) \leq 0$. That is, during this period, the $U(n)$ has a decreasing trend.

Now, we are able to calculate the Y values for #1.

- $Y(n) = \#1(\text{energy gain at } n\text{th year}) - \#2(\text{energy gain at } n\text{th year})$
- The above equation can be rewritten as:
 $Y(n) = Y(n-1) + D(n) + F(n) + U(n)$

$Y(n-1)$ is the Y value of last year, and it could be a huge positive number.

Let $Z(n) = D(n) + F(n) + U(n)$

During the period of #2 having a higher growth rate, the $U(n)$ is in the decrease. That is, one day (at $n = r$) $Z(n)$ will become zero and $Z(n+1)$ will be a negative number.

- Now, $Y(n) = Y(n-1) + Z(n)$ **Equation three**

If the #2 has a higher growth rate for a long period of time, the $Y(n)$ could become a negative number one day.

By knowing how to calculate the Y values, we are now able to calculate the Equation two.

- Equation two:

$X(\text{nth year}) = \#1(\text{total energy, at nth year}) - \#2(\text{total energy, at nth year})$

- Equation two can be rewritten as:

$X(\text{nth year})$

$= X(\text{original, +}) + Y(1, +) + \dots + Y(n-1, +) + Y(r, 0) + Y(r+1, -) + \dots + Y(r+k, -) + \dots + Y(n, -)$

Obviously, if $Y(n)$ stays as a negative number for a long period of time, at one-day $n = q$, $X(n)$ will become zero, and $X(n+1)$ will become a negative number. **At this point, the #2 becomes #1.**

The premises for the above calculations are all clearly defined. If they are wrong, then these calculations are meaningless. If the equations are not complete and some factors are missing, then we can always correct the errors. At any rate, it gives a hint or an indication that Yijing's premise that "the #1 can never, never stay as #1 indefinitely" is not a nonsense after all. In fact, in Yijing's theory, the #1 and the #2 must oscillate. Yet, in Laotzu theory, #1 can indeed stay as #1 if it pretends to be a #2 always.

Note: Many experts are hoping that the #2 will collapse. Yes, one #2 can collapse, two #2 can collapse, and..., many more #2 can collapse. Yet, one day, there will be one #2 who can walk through the above equations. So, those kinds of hopes are not science but wishful thinking.

Now, we are able to conclude a new law, Law Three.

Law Three: The only way to stay as #1 indefinitely is that the #2 has no intention to challenge the #1.

III. How much we know about our opponent?

In fact, another factor can be added to the above equations, the intelligence cost. This cost cannot truly be measured with any dollar value. Without the intelligence, we cannot even locate where Bin Laden is, and the cost of lacking such an intelligence is immeasurable. This cost consists of, at least, the followings:

- The Iraqi predicament.
- Weakened position on the Nuclear issues on both North Korea and Iran.
- The formation of the **World (I)** Order type of world order. That is, America's sole superpower status could be challenged.

In 孫子兵法 (The Art of War by (Suntze), written 2000 years ago), its first chapter 始計篇 is about the equations of war. It lists five equations of war. It claims that it will be a disaster to enter into a war without calculating these five equations first. Yet, the only way to calculate these equations is having the correct data, as it says 知己知彼，百戰百勝 (Knowing ourselves and knowing our opponent, we will win 100 times in 100 wars). Knowing ourselves but not knowing our opponent, then winning or not is up to the good luck.

A: One example: about China

To maintain the #1 position is, in fact, a war. Then, how much we know about our opponent? One possible challenger is China. **How much we know about China?**

Dr. F.S.C. Northrop wrote a book, The Meeting of East and West -- an Inquiry Concerning World Understanding. It was copyrighted in 1946. The third printing was in 1968, 38 years ago. That is, Dr. Northrop was one of the most prominent Chinese culture experts in America. So, his understanding of Chinese culture can represent the depth and the scope of America's understanding of Chinese culture.

Dr. Northrop wrote in his book, "The Easterner, on the other hand, uses bits of linguistic symbolism, largely **denotative**, and often purely ideographic in character, to point toward a component in the nature of things which only **immediate experience** and continued contemplation can convey. This shows itself especially in the symbols of the Chinese language, where each **solitary**, immediately experienced local particular tends to have its own symbol, this symbol also often having a directly observed form like that of the immediately seen item of direct experience which it denotes. For example, the symbol for man in Chinese is 人, and the early symbol for house is 𡩂. As a consequence, there was no alphabet. This automatically **eliminates the logical whole-part relation between one symbol and another** that occurs in the linguistic symbolism of the West in which all words are produced by merely putting together in different **permutations** the small number of symbols constituting the alphabet. (page 316, The Meeting of East and West, The Macmillan Company, 1968).

"In many cases, however, the content of the sign itself, that is, the actual shape of the written symbol, is identical with the immediately sensed character of the factor in experience for which it stands. These traits make the ideas which these symbols convey **particulars** rather than **logical universals**, and largely **denotative** rather than connotative in character.

Certain consequences follow. Not only are the advantages of an alphabet lost, but also there tend to be as **many** symbols as there are simple and complex impressions. Consequently, the type of knowledge which a philosophy constructed by means of such a language can convey tends necessarily to be one given by a succession of concrete, immediately apprehendable examples and illustrations, the succession of these illustrations having **no logical** ordering or connection the one with the other. ...

... Moreover, even the common-sense examples are conveyed with aesthetic imagery, the emphasis being upon the immediately apprehended, sensuous impression itself more than upon the external common-sense object of which the aesthetic impression is the sign. Nowhere is there even the suggestion by the aesthetic imagery of a postulated **scientific** or a doctrinally formulated, **theological** object. All the indigenously Chinese philosophies, Taoism as well as Confucianism, support this verdict." (page 322, *ibid*).

Dr. Northrop was not simply discussing Chinese culture but was giving a verdict. His verdict has the following two points.

1. About the Chinese writing language (Chinese words): Denotative and solitary -- no logical ordering or connection the one with the other.
2. The consequence of such a language: No chance of any kind to formulate scientific, philosophical and theological objects.

Well, let's examine whether his verdict is correct or not. Let's examine three words, 悲 (compassion), 飛(fly) and 龍 (dragon).

Why is the word 悲 (compassion) written as it is? As a mental expression, how can it be denoted? It is, in fact, constructed with the following steps.

1. The word 人 means man, a denotative pictograph word.
2. The word 匕 (the right part of the word 化) means to change or transformation. It is the result of turning the word 人 upside down. When a man is turned upside down, it is a transformation or a change. Is this a denotative word?
3. The word 北 now is known as north. Its left side is, in fact, the mirror image of the right one. Thus, the original meaning is two transformations back to back, which means the opposite, such as North is the opposite of South. Thus, the word 背 means the back side of the body. Is 北 a denotative word?
4. The word 非 is formed by stacking two 北, and it means "opposite to the utmost." Now, it is known as "not," "is not," or "wrong." Again, is this a denotative word?
5. The word 心 is a denotative pictograph word for heart. Yet, it has a connotative meaning as "ego" or "self."

Now, the meaning of the word 悲 can be read out from its face as 非 心, pulling the heart apart or annihilating the ego. Furthermore, in order to identify clearly of which meaning it carries, a pointer is added, and they form a phrase.

- 慈悲: the word 慈 means "kindly love." Thus, this 悲 means compassion, the annihilation of the ego.
- 悲哀: the word 哀 has two radicals, radical (衣, cloth or dress) and radical (口, mouth). When the mouth is covered by the dress, it is a situation of mourning. Thus, this 悲 means pulling the heart apart, very sad.

If this word 悲 is denotative, it has to denote with many, many, many turns. Furthermore, how can it be a solitary symbol while it borrows so much from other words?

Of course, one example can always happen as an incidence. So, let's check out one more

example.

Can you see that how the word 飛 (fly) is constructed? Why does F + L + Y mean fly? Fly means rising from the ground or pushing away from the ground. So, the word fly should be constructed with word roots of "rising" and "pushing away." It is, indeed, the case in Chinese. The word 飛 has three radicals, radical (升, rising). The top part is formed by stacking two right side of the word 非 which means pulling or pushing apart. By stacking two together, it means pushing away very, very, very hard. Yet, pushing to what direction? Rising (升)!

Again, two examples could still be a coincidence. So, let's check out one more example.

Why should D + R + A + G + O + N mean dragon? In the legend, a dragon is an **animal** which can **fly**, can **transform** and can **violate** the natural laws.

- The word 辛 means harsh and suffering, as its top part is a word root "violating the Heaven." The result of violating the Heaven is harsh and suffering. As a word root, it can be abbreviated to be written as 立. The words of 音、竟、競 are all having this word root. Note: there is a stand-alone word 立 which means stand or standing, and it is not the same as this word root.
- The left side of the words 肌 (muscle), 肘 (elbow) and 臟 (internal organs) is a word root for muscle (or biological parts). It can be as an indicator of living things, such as animals. Note: when it is not as a word root but as a stand-alone word, 月 means moon.
- We have learned the word 匕 (transformation, the right side of the word 化) and the word 飛 (fly).

Now, would you be surprised that the word 龍 must mean dragon?

1. Left-top: 立, violating above.
2. Left-bottom: 月, as an animal.
3. Right-top: 匕 (right side of the word 化, transformation).
4. Right-bottom: Top part of the word 飛.

In fact, there is another word root on the right side, and it connects the top (transformation) and the bottom (fly). It is a word root for "disappear(ing)." Dragon can fly and transform to what? To disappear!

Well, what should we think about the verdict of Dr. Northrop now? If he is right, then there is no gene of logic nor gene of science in the Chinese language. Without getting rid of the Chinese language, Chinese would have a hard time to convey the modern technology and science. That is, there would be no internal energy in Chinese culture to make China a modern country. Of course, there would be no chance of any kind for her to be a challenger to America.

If he was wrong, he had greatly misled the American people. There are over 60,000 Chinese words, and only 70 of them are meeting Dr. Northrop's definition of denotative words: "... having a directly observed form like that of the immediately seen item of direct experience which it denotes" (page 316, *ibid*).

Now, I am arbitrarily listing a few more words here for us to check out his verdict further.

- 虎 (tiger), 虛 (hollow, not solid), 虐 (abuse), 虜 (capture), 罅 (crack between stones), 處 (position, or a place), 簫 (a flute-like instrument), 虔 (sincere)...
- 鹿 (deer), 慶 (celebrate), 薦 (recommendation), 塵 (dust), 麗 (beauty, beautiful), 麓 (foothill)...
- 紅 (red), 綠 (green), 紫 (purple), 緣 (the luck of meeting someone), 線 (thread), 緩 (slow in motion), ...

The words of tiger, deer, red, green, flute and thread are denotative in meanings. Yet, it is very clear that they are composed of word roots. Can any other words listed above meet Dr. Northrop's definition of denotative words? It would be a very interesting bet if anyone is able to find 100 pure (100%) Northrop denotative Chinese words: "...related merely as the items in the concrete, individual aesthetic experience is associated, ..." (page 319, *ibid*).

Without knowing our opponent, the best chance for winning a contest is by a good luck. Without a true understanding of the mentality of Iraqi people, the war on peace in Iraq becomes very difficult now.

Again, Dr. Northrop wrote in his book, "Since the symbols tend to be related **merely** as the items in the concrete, individual aesthetic experience is associated, the **rules of grammar are less definite**. Thus, Lin Yutang points out that while this type of symbolism results in especially good poetry, it cannot compare with the language of the West in producing excellent prose. The reason is clear, as he has emphasized. In poetry the premium is upon rearing, in the immediately introspected imagination of the reader, with a minimum of symbols, the maximum amount of rich, subtly related, immediately felt aesthetic content. In prose, the premium is upon a grammatical and logical ordering of the subject matter. Here the Chinese language, because of its **fluidity**, is at a disadvantage." (page 319, *ibid*)

Dr. Northrop's above saying has the following points:

- Chinese symbols (words) tend to be related merely as the items in the concrete. That is, denotative and solitary -- no logical ordering or connection the one with the other.
- As the Chinese words are denotative and solitary, they can flow as the water particles. Thus, the rules of grammar are less definite.
- Without a clearly defined grammar, the Chinese language is not a good tool for writing prose which the premium is upon a grammatical and logical ordering of the subject matter.
- His view is supported by Lin Yutang (林語堂), one of the most prominent Chinese scholar of Chinese culture.

Indeed, before the 20th century, there was not a single book written on Chinese grammar. There were a few books about rhetoric. In the early of the 20th century, many Chinese scholars (such as, Lin Yutang, Hu Shih 胡適, etc.) invented a new Chinese grammar by copying the English grammar. That is, everything in English grammar which is usable in the Chinese language is imported. In addition to the fluidity, the adaptability of the Chinese language was so

great, and it was able to live with an English-like grammar. Today, 99% of Chinese writings (books or newspapers) are using this new grammar which is now having the grammatical and logical ordering.

Yet, I want to demonstrate some facts here for you.

- I went to my bookshelf and randomly picked up an old classic Chinese book.
- I randomly opened it to the page 312.
- I made a copy of this page, and it is attached at the end of this article for your reference.
- This page is a part of an essay which is not esoteric. That is, the author's intention was to allow every reader to understand it.
- By a glance, you will notice right the way that there is no punctuation mark in this page at all.
- While the rules of English grammar are all clearly defined, an English prose without any punctuation mark might not be readable. It might become not one prose but is interpreted in many different ways.
- For over one thousand years, this page is understood as a single prose by Chinese people.

Well, without a set of very precise, precise, ..., precise rules, this page can never, never, ..., never be read as a single prose. Before my book "Chinese Word Roots and Grammar," there was, indeed, not a single book discussed this kind of Chinese grammar for the past five thousand years. It will take a good solid 15 years, at least, of hard study for a native Chinese to grasp these rules. Then, why was no one trying to write down these rules for five thousand years? The following answers might not be making any sense to the Westerners.

- In addition to the black-white meaning, every Chinese essay carries a spirit (the Chee).
- All essays are already punctuated with the pluses of the spirit. The pluses of the spirit of each essay were so strong, and they will not and cannot be misread if one has learned the ability to read those pluses.
- Learning the written-out rules of this spirit-chee punctuation system might, indeed, reduce the required studying time from 10-15 years to 3-4 years. But Chinese had a lifetime for studying it before this modern age. Furthermore, it was a test to separate the best from the others.

B: Culture geneticalization and its meanings

Dr. Northrop was, in fact, one of the best Sinologist in America of all time. He was a good friend of two Chinese scholars, Lin Yutang (林語堂) and Hu Shih (胡適), and these two are two of the best Chinese Sinologists in the 20th century. Those sayings in Dr. Northrop's book are also the views of these two great Chinese Sinologists. That is, both Lin and Hu did not truly know that Chinese writing language is a 100% root word system, although they two were experts on the Spirit-Chee punctuation system.

At the beginning of the twentieth century, many Chinese scholars began to accuse that the Chinese language (especially the written language) was the culprit for China's misfortune and turmoil at those days. For them, each Chinese word is a stand-alone character without a clear

logic framework, exactly the same as the description of Dr. Northrop. Thus, Chinese written language was accused as the reason that China did not develop science. Furthermore, memorizing six to ten thousand ad hoc characters is not only a gigantic work but a huge waste of young person's youth. Thus, in 1958, a major effort to simplify the Chinese word system was launched. That is, at that time, **no one in China knew that Chinese writing language is a 100% root word system.** By knowing only 220-word roots, the meaning of every 60,000 Chinese characters can be read out from the structure of the word itself. By knowing only 220-word roots, Chinese written language is as simple as the high school geometry. By knowing only 220-word roots, any foreigner who knows not a single Chinese word can master Chinese written language with six months of hard study.

Then, why was there no one who knew that Chinese written language is a 100% root word system? Well, if every foreigner can master Chinese written language in six months, the soul of Chinese culture will be dismembered by foreigners in no time. Thus, there were many significant efforts to hide the secret of how the Chinese word system was constructed.

1. "說文解字" the only authoritative book on Chinese word system (written two thousand years ago) proclaimed that 80% of Chinese words are pictographs of concrete items. Many Chinese Etymology books showed that 虎 was an abstract drawing of a real tiger and 鹿 was a pictograph of a real deer. Of course, how to draw the picture of 虛 (hollow), 虐 (abuse), ..., and of 慶 (celebrate), 薦 (recommendation) was never discussed.
In Chinese culture, the sayings of the ancients could not be challenged. Indeed, no one ever challenges the above saying for two thousand years.
2. There are 15% of word roots are mixed up. Examples:
 - The 月 in the word 有 (having ...something) means moon. The 月 in the word 肌 (muscle) means meat.
 - The 几 in the word 鳧 mean short feather. The 几 in the word 股 means a curved stick.
 - The right-top part of 構 means a "crisscross structure." The same part in the word 塞 means weeds.
3. When a word root becomes a stand-alone word, it changes its meaning.
 - 土 as a word root in the words 幸、赤 means large. When it is a stand-alone word, it means earth.
 - 立 as a word root in the words 辛、音、竟 means "violating above (such as, master, Heaven, etc.)." When it is a stand-alone word, it means to stand or standing.
4. Many word roots (85%) are not standalone words. No one ever knows about their meanings. They were viewed as some meaningless fillers to make up words.

Well, the best way to keep this supreme secret from foreigners is to keep it from all Chinese first. Native Chinese has a lifetime to learn the Chinese written language leisurely anyway. When a foreigner has learned the Chinese language in the same way, he will have been Sinicized. That is, Chinese culture has been geneticalized. For foreigners, Chinese culture is a

collection of some loosely bounded traits without a system and without a logical ordering or connection the one with the others.

Dr. Northrop wrote, "... One can experience the Orient by going there. Yet after doing this while studying the language for months or even years, it is possible to come away with certain basic, key, inescapable, intuitive impressions, yet possessing not even the slightest comprehension of what these experiences mean. (page 320, *ibid*)

"When one attempts to determine precisely what this ordering principle in society is and what the single thread is which runs through all the sayings of Confucius, the task is by no means easy. In the actual arrangement of the sayings of Confucius himself in the *Analects*, as these sayings appear in the Chinese texts, there does not seem to be any ordering principle. Much of order of Confucius's remarks have been put there by translators who have taken the Chinese symbols out of the order in which they appear in the manuscripts and have thrown together with those groups referring to similar matters. Moreover, It is likely also that the portion of the Confucian teaching which seeps down into the sentiments and consciousness of the general populace is the more disconnected influence of the *Analects* rather than the more systematic doctrine." (page 325-326, *ibid*)

Indeed, this is a precise description of a geneticalized culture. A geneticalized culture can never be dismembered or uprooted. A geneticalized culture can never truly be understood by a foreigner, as the native themselves do not know anything about their own genes while they are acting out with those traits. Without a true understanding of the opponent, a superpower is not able to guarantee a final victory even with an 100 or 1000 times of military superiority. A geneticalized culture is the best defense for a culture.

However, the term of culture geneticalization is not my invention. It is the central doctrine in both Confucianism and Laotzu Taoism.

- Confucius said, " 民可使由之， 不可使知之." (People can be taught to do things but must not let them know the knowledge of how and why).
- Laotzu wrote, " 絕聖棄智， 民利百倍." (To end all sages and to abandon wisdom, people will be profited 100 times).

Above sayings were not some theories or doctrines. They were implemented in Chinese culture. In order to fool the foreigner, the native Chinese must be fooled first. The word "breve" pronounces as "brev." The word "love" pronounces as "luv." And, these are straightforward in English. But why the following Chinese words pronounce as they are?

1. 祭 pronounces as "gee."
2. 羸 pronounces as "ionn."
3. 乾 can pronounce as "chin" or as "kaon."
4. 調 can pronounce as "deuw" or as "teol."
5. etc.

The above words are not phonetic loan words. That is, they do not have a sound-carrier. Then, how to determine their sounds? Of course, there are some very precise rules. Yet, it will be a

very interesting bet to see that how many native Chinese know about those rules. I bet that 99.9999...% of native Chinese will not know about the reasons and the rules. Those pronunciations are remembered as they are. No question was asked for thousands of years, out of billions Chinese people. Is this dumb? Or, is it a great design of a genetialized culture?

The Chinese culture is not a mysticism, but it has transformed itself to be a great mystery for the native Chinese people. Of course, it becomes a collection of traits which have no logical ordering or connection the one with the other for Westerners, someone like Dr. Northrop. Thus, the Westerners cannot truly believe that Chinese culture can challenge the West. This is the premise of the Cox report. The reason that China can develop the most advanced weaponry is because that China has stolen them from America. The true conclusion of the Cox report is that China can never challenge America. And, this is the precise point that a genetialized culture wants its opponent to reach.

IV: The solution for North Korea Nuke

The North Korea Nuke issue can have two outcomes.

1. It is rolled back, and Korean peninsula becomes nuclear-weapons-free.
2. It is a game between some great powers. That is, the Iran nuke issue will be the next round of the same game.

As America was unable to stop North Korea for the nuclear test this time, why should North Korea believe that America holds a secret formula which is able to roll her back?

With America's China policy today, the World (I) Order depicts the current world order. That is,

- Team A: America + West Europe + Japan + remainder (A)
- Team B: Russia + China + remainder (B)

In this situation, team A can be easily balanced with the following tactics:

1. Direct team A's energy toward to remainder (B), such as, North Korea, Iran, Iraq, and others.
2. Pamper team A with 同床異夢 (Sleeping in the same bed yet dreaming different dreams).

That is, the nuke issues are the games, and they will be played for a while.

Only if America can bring either Russia or China into team A (forming the World (II) Order), those nuke issues will be solved. Can this be done by America? Which one is the better candidate, Russia or China?

With the Cold War history, and as long as China is not officially in team A, Russia might not have a strong desire to join team A by herself. On the other hand, there are two reasons for China to enter into the World (II) Order with America.

1. Historically, China was always a continental power and did not have any worldwide ambition. In the 13th century, China did not colonize any foreign land after some great sea voyages.

2. There is a 孔老二 (number two is the best) tradition in Chinese culture, in both Confucianism and Laotzu Taoism. Please read the article "[Chinese culture and world security](http://www.chinese-word-roots.org/cwr011.htm)" at <http://www.chinese-word-roots.org/cwr011.htm>

That is, Chinese culture has no desire to be a hegemony power.

Although China truly has no desire of any kind to gain the hegemony power, as it is not anything valuable for her, yet, the general consensus of Chinese people today is that a military conflict between America and China is inevitable. The misunderstanding and the mistrust between America and China are simply running too deep.

According to Law three, **America's sole superpower status can be maintained indefinitely only if the potential challenger has no desire to challenge it.**

This is, indeed, possible. Of course, it takes true knowledge and true understanding. When this happens, not only can America stay as #1 indefinitely but all nuke issues are no longer problems.

必因艘楫之器欲見無外而不下堂必由之乎載籍欲測淵微而不役神必得之乎明師故朱緣所以改素絲訓誨所以移蒙蔽披玄雲而揚大明則萬物無隱其狀矣舒竹帛而考古今則天地無藏其情矣況於鬼神乎而況於人事乎泥塗可令齊堅乎金玉曲木可攻之以應繩墨百獸可教之以戰陳六畜可習之以進退沈鱗可動之以聲音機石可感之以精誠又況乎含五常而稟最靈者哉低仰之馴教之功也驚擊之禽習之馴也與彼凡馬野鷹本實一類此以飾貴彼以質賤運行潦而勿輟必混流乎滄海矣崇一簣而弗休必鈞高乎峻極矣大川滔漭則虬螭羣游日就月將則德立道備乃可以止夢乎丘旦何徒解桎乎困蒙哉昔仲由冠雞帶狔囊珥鳴蟬杖劍而見拔刃而舞盛稱山之勁竹欲任掘強之自然尼父善誘染以德教遂成

Chapter six: Iraq Predicament and Iran Nuke

{Note: this article was written in 2006, but it is still relevant to today in terms of China Studies. Thus, it is not revised to encompass the recent events.}

American people has spoken out on 2006 election that she cannot stand the Iraq predicament much longer.

There are many differences between this Iraq problem and the Vietnam war. The two major differences are as followings:

1. Tactically, there is no single identifiable foe which can negotiate with. To negotiate with the true foe will be the recognition that terrorism is an acceptable way of international behavior.
2. Strategically, the capitulation in Vietnam would bring only humiliation to America while the failure in Iraq will guarantee a Nuclear Iran. Now, six Arabic countries declared their rights to own nuclear technology. This is just a warming up exercise to legitimize the Iranian Nuke program.

I. Learning lessons from history

II. Some golden laws on world security

III. The only way to stop the Iran Nuke

- a. The way of winning in Iraq
- b. Understanding the foe, the only way for victory
- c. Understanding China
 - i. A brief history of the new China (PRC)
 - ii. Facts about the Cultural Revolution
 - iii. The true enemy of China in 1966

IV. Finding a true friend

V. Solution of Iraq predicament and Iran Nuke problem

I. Learning lessons from history

The best way to resolve the Iraq predicament and the Iran Nuke problem is learning lessons from the history first.

In Dr. Henry Kissinger's book Diplomacy (1994, Simon & Schuster), he wrote, "Part of the trouble was that Le Duc Tho had only one objective, whereas, as a superpower, America had to have many. Le Duc Tho was determined to culminate his revolutionary career in victory;

America had to balance domestic against international considerations, the future of Vietnam against maintaining America's global role. Le Duc Tho handled the American psyche as a skilled surgeon might operate on his patient; the Nixon Administration was obliged to fight on so many fronts that it only rarely had the opportunity to conduct an offensive diplomacy." (page 685)

"The phenomenon of a totally implacable foe uninterested in compromise -- indeed, seeking to turn deadlock into a weapon -- was alien to the American experience. An ever-greater number of Americans yearned for compromise. But Hanoi's leaders had launched their war in order to win, not to cut a deal. Thus, the categories of the American debate -- the many proposals for bombing halts, cease-fires, deadlines for American withdrawal, and coalition government -- were never relevant to Hanoi's calculations." (page 684, *ibid*)

" At the end of 1966, North Vietnamese Prime Minister Pham Van Dong told Harrison Salisbury of The New York Times that, though the United States was far stronger militarily, it would lose in the end because more Vietnamese than Americans were prepared to die for Vietnam, and to fight as long as it might take to outlast the Americans. His assessment proved correct." (page 660, *ibid*)

"One of the principal lessons of the Korean War ought to have been that protracted, inconclusive wars shatter America's domestic consensus. Yet Washington seemed to have gleaned exactly the opposite lesson:..." (page 659, *ibid*)

"Having transmuted the war into a domestic conflict between good and evil at home, the Peace Movement preferred -- for reasons it viewed as highly moral -- America's collapse in Vietnam to an outcome which, precisely because it might be considered "honorable," might also whet its government's appetite for further foreign adventures." (page 688, *ibid*)

"they feared that, if Nixon's notion of peace with honor was permitted to stand, America might again be tempted into the same kind of international over commitment for which, to them, Vietnam had become the despised symbol." (page 694, *ibid*)

"Although in a strict sense, the only dominoes which fell were Cambodia and Laos, anti-Western revolutionaries in many other areas of the globe began to feel emboldened. It is doubtful that Castro would have intervened in Angola, or the Soviet Union in Ethiopia, had America not been perceived to have collapsed in Indochina, ..." (page 698, *ibid*)

"Washington should have asked itself two basic questions: Was it possible to establish democracy and achieve military victory more or less simultaneously? And even more crucial, will the benefits justify the cost? The presidents or presidential advisers who committed America to ground combat in Vietnam took an affirmative answer for granted." (page 659, *ibid*)

"Even a political leader less shaped by mandarin traditions than Diem would have found it daunting to build a pluralistic democracy amidst a guerrilla war and in a society fragmented by regions, sects, and clans. A credibility gap was inherent in America's entire enterprise, not so

much because America's leaders deceived the public but because they deceived themselves about their capabilities, including the ease with which familiar institutions could be transferred to other cultures." (page 653, *ibid*)

II. Some golden laws on world security

Dr. Henry Kissinger is, indeed, the greatest sage on the world security. If American people did take the few short passages above to the bosom after the Vietnam War, the Iraqi problem would not have happened at the first place. Yet, the solution for the Iraq predicament can be found in those short passages. In fact, a few golden laws can be found in them.

1. **Law one:** When people are resolving an issue with blood and killing, it cannot be resolved with democracy.

The Iraqi insurgents are now using democracy as camouflage. Dr. Kissinger wrote, "One administration after another had attempted a dual task, each part of which alone would have been difficult to achieve by itself: the defeat of a guerrilla army with secure bases all around an extended periphery, and the democratization of a society with no tradition of pluralism." (page 658, *ibid*)

2. **Law two:** No military power is able to defeat a group of people who are happy to die for her cause.

Laotzu said, "人不畏死，奈何以死懼之。" (When a man is not afraid of death, how can we scare him with killing?)

3. **Law three:** Ignorance will guarantee a failure.

In 孫子兵法 (The Art of War, by Sun Tzu), it states three rules.

- 知己知彼，百戰不殆 (Knowing ourselves and knowing our foe, we will never be defeated.)
- 不知彼而知己，一勝一負。 (Not knowing the foe while knowing ourselves, the chance of winning is 50%.)
- 不知彼，不知己，每戰必敗。 (Not knowing the foe and not knowing ourselves, we will be defeated in every war.)

4. **Law four:** Assimilation is acceptance without compulsion.

Even if America's exceptionalism -- the belief in the universal applicability of American values -- is true, the American values will be rejected if they are imposed to any culture with a process other than the process of assimilation.

5. **Law five:** The meaning of the term "victory" can only be defined by the foe. Only when the foe accepts the defeat, there is a victory.

Dr. Kissinger wrote, "Militarily, Tet is now recognized as a major communist defeat. ... Nevertheless, the Tet Offensive turned into a major psychological victory for Hanoi." (page 670, *ibid*)

"In withdrawing American troops from Vietnam, Nixon had to liquidate a commitment which four American presidents over the course of two decades had proclaimed as being vital to the security of all free people." (page 674, *ibid*)

"If ending the war was the only objective, the Saigon government became in the eyes of the critics an obstacle to peace rather than an ally. The original conviction that South Vietnam was a key element of American security had been discarded long ago." (page 688, *ibid*)

The above five laws are valid and applicable in all cases: Korea, Vietnam, Iraq or Iran. With these five laws, the chance for an American victory in Iraq is not good. **If America fails in Iraq, a nuclear Iran becomes almost inevitable.**

The Iran Nuke is significantly different from the North Korea Nuke which is just a suicide bomb. That is, North Korea has no ambition outside of the Korea peninsula, and she will never use it before her suicide. On the other hand, Iran has a very ambitious agenda. A nuclear Iran will never be contented as a coffee drinker in the Nuclear Club.

III. The only way to stop the Iran nuke

There is one and only one way to stop the Iran Nuke. That is, **Iran is willing to give it up.**

In mathematics, if an equation has one solution, that solution can be transformed by some transformation functions, such as, La place transformation. If Iran Nuke issue can be resolved militarily, it then can definitely be transformed into another form of solution. If it cannot be resolved militarily, how can any other option mean anything to Iran?

Can air strike and sanctions stop the Iran nuclear ambition? From the example of Iraq, these two measures might weaken the government but was unable to overthrow it. That is, the military solution means the Iraq-type invasion. Yet, if America does not succeed in Iraq, where is America's credibility to convince Iran one way or the other? Any type of American withdraw from Iraq, honorable or otherwise, will be viewed as a total defeat in the eyes of Iran. Indeed, **American victory in Iraq can only be defined by Iran.** Only if there is an American victory in Iraq, Iran will then be willing to negotiate. For Iran, the American victory in Iraq must consist of two points.

1. America is able to establish some permanent military bases in Iraq.
2. There is no domestic opposition for the America's Iraq policy.

Yet, the 2006 election has shown that many Americans are now having the cut-and-run mentality for this Iraq predicament.

a. The way of winning in Iraq

In fact, America can gain victory in Iraq with the following steps.

- Support a figurehead government. It carries no responsibility for governing the country, as it has no such ability anyway.
- Establish some permanent military bases far away from the Iraqi population center (such as at some border areas).
- **Invite another country** with 100,000 troops or more to secure Iraq's infrastructure (water, power and oil facilities).
- Use money to manipulate the in-fighting between Iraqis.

In this way, America will no longer suffer a daily casualty, and the domestic opposition will be reduced. When America cannot be defeated, the in-fighting among Iraqis becomes aimless and will settle sooner or later.

This model is not a new invention. It is almost identical to the Afghanistan model. In Afghanistan, this **other country** is NATO. Yet, there is not another NATO available for Iraq.

In fact, there are, at least, two countries (Russia or China) which are capable of acting as another NATO. As Russia is still having some internal military issues among her former Republics and as Russia was having a global ambition, China is a much better candidate.

Of course, there is no reason at all for China to do such a thing at this moment. China needs time (10 years) to do the catching-up to America. The both situations below will provide China that needed time.

1. The continuation of the Iraq predicament.
2. The withdraw of American force before a stable and a pro-American Iraqi government is established.

However, China will do such a thing if she trusts America. Yet, the only way China can truly trust America is that America truly trusts China. How can America trust China while not knowing anything about Chinese culture?

Dr. Kissinger wrote, "In September 1965, the same misunderstanding would occur during the Johnson Administration with respect to China, when Chinese Defense Minister Lin Piao's manifesto on "People's War" spoke grandly of "encircling" the world's industrial powers by revolutions throughout the Third World. The Johnson Administration interpreted this as a warning that China might intervene in Hanoi, ignoring Lin's subtext, which stressed the need for self-reliance among revolutionaries. Reinforced by Mao's comment that Chinese armies did not go abroad, it was meant as well to provide a strong hint that China did not intend to become involved again in communist wars of liberation." (page 644, *ibid*)

"Washington's assessment of the overall international context had made it too preoccupied

with Chinese intervention, ignoring Lin Piao's statement that Chinese armies would not go abroad, and which was reiterated by Mao to Edgar Snow, an American journalist sympathetic to the Chinese communists: Mao told Snow that China had no troops outside its own frontiers and had no intention of fighting anybody unless its own territory were attacked. Thus it was that, in two separate wars a decade and a half apart, America paid a price for not taking Chinese statements seriously: in Korea, it had ignored Chinese warnings and marched to the Yalu, triggering Chinese intervention; in Vietnam, it disregarded assurances by the Chinese that they would not intervene, causing America to reject the only strategy which might have brought victory." (page 660, *ibid*)

These two passages demonstrate two points.

- Americans did not understand the Chinese statements.
- Americans did not trust any Chinese statement.

b. Understanding the foe, the only way for victory

Of course, to trust the foe is the stupidest thing that a person can do. However, with the true understanding and the true knowledge, any statement (straight or adulterated) must show its true face.

- For the Korea War, China's logic was very simple.
 1. Without China, the UN was not a true UN. That is, the UN seat belongs to China sooner or later. There was no reason for hurry.
 2. Taiwan could never escape from China. Taiwan could declare an independence for 50, 100, or 500 years. Yet, it will inevitably be part of China. It could not swim away.
Note: China has a 5,000-year history, and 500-years is just a blink of the eyes.
 3. If North Korea was defeated completely, not only would American force be right at the front door of China but the chance to change that situation could be close to zero for a long time to come.
 4. China will not be defeated militarily with a Japan-type invasion into China launched by America. China was able and ready to fight America in China for 50 years or 500 years.
 5. Mao needed to pacify or to neutralize the three million troops left in China by the KMT. The battlefield of Korea was a good place for that.

Well, with this simple logic, what should be the conclusion?

- For the Vietnam War, China's logic was also very simple.
 1. Hanoi was not in any danger. Why should China worry about how soon the victory can come? What was the difference between 10 years, 50 years or 100 years as long as the victory was guaranteed? Furthermore, to hold America down the sinking sand, the longer the better for China.

Note: American analyst views any current issue with a vision of 10 years or 20

years into the future. Chinese sees any issue with 100 years or 500 years as the unit of the time scale.

Dr. Kissinger wrote, "The greatest irony of the American domestic debate turned out to be that Hanoi was in fact totally uninterested in a unilateral American withdrawal. This point is still misunderstood in much of the literature on the war." (page 690, *ibid*)

2. The difference between China and Russia was no longer on the ideological level at that time. A military conflict between them was on the horizon.
3. Most importantly, Mao was ready to launch a major war, the Culture Revolution, which eventually took his life.

With such a logic, we can 100% sure that Mao's statement of 1965 was straight and sincere. Yet, without the understanding, we have paid too steep of a price which should not be paid.

c. Understanding China

America was too strong and too powerful and was able to afford a few mistakes before. Yet, America might not have such a luxury any more now. The above two examples are not the only mistakes. In fact, almost everything in China was and still is misunderstood by America. After Nixon's visit to China, the **June 4th Tiananmen Square** event not only did change the direction of America's China policy but changed the American people's view on China. Today, we are shocked by China's rising and are hoping that the governability issue which came to the surface with the June 4th, 1989 event will eventually destroy China. Have we ever contemplated a possibility, however small, that the June 4th event was an elixir for China? With a true understanding, it is not too hard to conclude that June 4th, 1989 event was indeed the philosopher's stone for China. And, this understanding must begin from the understanding the true meaning of Cultural Revolution which happened 10 years before then.

About 文化大革命 (The Great Proletarian Cultural Revolution, 1966 - 1976):

- Almost all historians (both East and West) view the Cultural revolution as the political infighting.
 1. The madness of 紅衛兵 (The Red Guard).
 2. To oust 劉少奇 (Liu Shao-qi) as the Head of State.
 3. To remove 林彪 (Lin Biao, Defense Minister) as Mao's successor.
 4. To install the Gang of Four as his successors.

On the surface, these were the case. Many more books were only interested in discussing the abuse and the cruelty which happened during those 10 years.

Mao would laugh his head off in his grave if he would have read those so-called history books on Cultural Revolution. In the eyes of Mao, neither Liu, Deng nor Lin did earn any right to be his opponents. He could neutralize them with a snap. The best that they could be were the smallest pawns in this big Cultural Revolution war. Mao did not lie to

no one. His war was Cultural Revolution. His true enemy was Confucius, a 2,500-year-old Immortal. Any foot soldier of Confucianism must be neutralized.

In the book, Mao -- A Life (1999, Henry Holt and Company, LLC; ISBN 0-8050-3115-4), the author Mr. Philip Short wrote, "Some time that summer, probably in June [three months before Mao's death], he summoned Hua [華國鋒], Jiang Qing [江青, Mao's wife] and several other members of the Politburo to his bedside. There he told them, as if delivering a last testament:

In my life, I have done two things. First, I fought Chiang Kai-shek for several decades, and drove him to a few small islands. ... We fought our way to Beijing, and at last to the Forbidden City. There are not many people who do not recognize those achievements. ... The second thing I have done you all know. It was to launch the Cultural Revolution, which now has the support of few and is opposed by many. But this matter is not ended yet. It is a legacy which must be handed down to the next generation. How should it be handed down? If not in peace, then in turmoil. If this is not properly handled, there will be bloodshed. Heaven alone knows what you will do." (page 624, Mao -- a life)

- In The World Almanac, 1995, it wrote, "The Great Proletarian Cultural Revolution tried to impose a utopian egalitarian program in China and spread revolution abroad; political struggle, often violent, convulsed China in 1965 - 68." (page 531)

As we can see from Mr. Short's writing, Mao wanted to hand down the Cultural Revolution at his deathbed in 1976. That is, the Cultural Revolution went way beyond the period of 1965 - 68.

The point is not how wrong that those historians were. We must ask two simple questions:

1. What is the true purpose of the Cultural Revolution?
2. What is the final result that Mao wanted for the Cultural Revolution in his deathbed in 1976 while all visible political foes have vanished long ago?

i. A brief history of the new China (PRC)

Every historical event is the consequence of some events happened before. The shocking September 11 also had many precursory causes. In fact, the Cultural Revolution was indeed the direct consequence of some previous events.

1. **Economic revolution: after the victory over Guomindang, Mao wanted to build up China's economy.**

Mr. Short wrote, "Shortly before nationwide victory, Mao spoke publicly of his concern about the economic tasks ahead. 'We shall have to master what we do not know,' he warned. 'we must learn to do economic work from all who know how, no matter who they are. ... We must acknowledge our ignorance, and not pretend to know what we do not know.' " (page 440, Mao -- a life)

And this had the following stages:

- 一面倒 (lean on one-side [Soviet] completely) in 1953.

Mr. Short wrote, "A Five-Year Plan was worked out modeled on Soviet practice, with more than a hundred large Soviet-built heavy industrial plants at its core. Mao would afterward complain that 'dogmatism' had taken hold at that time. 'Since we didn't understand these things and had absolutely no experience,' he grumbled, 'all we could do in our ignorance was to import foreign methods. ... It didn't matter whether a [Russian] article was correct or not, the Chinese listened all the same and respectfully obeyed.' But in 1953, Russian guidance was exactly what Mao wanted. That spring he personally urged officials to 'ship up a high tide of learning from the Soviet Union throughout the whole country'. " (page 440, Mao -- a life).

In 1955, Mao launched Agricultural Producers' Cooperatives (APCs) which was modeled from Soviet's collectivization program.

- 超英趕美 -- by 1956, Mao was thinking about surpassing British and catching up with America.

Mr. Short wrote, "... , Mao now set several new targets. Within the next few decades, he said, China must become 'the number-one country in the world', surpassing the United States in cultural, scientific, technological and industrial development. 'I don't consider [American achievements] as anything so terrific,' he went on breezily." (page 448, Mao -- a life).

Mao launched three work-horses in order to achieve his goal.

1. 政治挂帥 (Political will as the commander-in-chief). That is, every difficulty can be overcome by the political will. This, in fact, led the accomplishment of 兩彈一星 (two bombs, [nuclear- , H-bomb] and the launch of satellites.)
2. 人民公社 (people's communes), launched in August 1958. The precursor of this was Khrushchev's Secret Speech in 1956 which denounced Stalin who was a brutal psychopath. In Mao's view that under Stalin's leadership, the Soviet had made 'glorious achievements' as a nation, and his personal morality was secondary, as Mao himself would put China's future before anything else, morality or otherwise.

Mr. Short wrote, "Mao's eminence and sense of national mission mean that his only remaining loyalty was to his vision of China's future. His colleagues -- men and women with whom, in some cases, he had spent thirty years in the shared struggle -- were being reduced to tools in the working out of his dreams." (page 445, Mao -- a life).

Thus, the China-Soviet polemic began. Furthermore,

Mr. Short wrote, "The Soviet model was perceived to be failing. The co-operatives were not generating the agricultural surpluses necessary to finance a Soviet-style industrialization programme; the intellectuals, needed to run it, had shown themselves unreliable; and Soviet financial aid, to help pay for it was not available -- because the Russians were using their money to shore up their client states in eastern Europe." (page 476, Mao -- a life).

Mao tried to combine agriculture, industry, commerce, culture, education, and self-defense with the People's Commune.

3. 大躍進 (the Great Leap Forward), launched in May 1958. This was prompted by the event of Soviet's successful launch of the Sputnik in October 1957.

Mr. Short wrote, " The catalyst was undoubtedly Russia's successful launch of the Sputnik, which awoke Mao to the possibilities opened up by technological advance. Science, once his interest had been aroused, fascinated him, but in a medieval rather than a modern sense. ...

To Mao, scientific progress justified his long-held belief that mind could triumph over matter. ...

It was the concept that he seized on -- the prospect of unbounded progress through technical revolution." (page 482, Mao -- a life).

2. The results and consequences of the first 10 years (1950 - 1960):

- 百花齊放 The Hundred Flowers Campaign (meaning, let 100 flowers to blossom and let everyone to speak freely, launched at the end of 1956) -- a rectification movement to make the Party more responsive to the wishes of the people. This movement was prompted by the crisis in Poland and the Hungarian revolt.

Mr. Short wrote, "He [Mao] went on to ask what had caused the storms in eastern Europe. Part of the answer, he told the Central Committee, was that the Communist Parties in Poland and Hungary had failed to do a proper job of eliminating counter-revolutionaries. China had not made the error. But the other factor was bureaucratism, which had led Party cadres in both countries to become estranged from the masses. This problem China had not solved: ... The problem in Hungary, he argued, was that the Party there had failed to deal in a timely fashion with the contradictions between rulers and ruled, with the result that they had festered and become antagonistic." (page 456, Mao -- a life).

"In private, Mao was more forthright. The critics had got it wrong. he told a

conference of senior Party officials later the same month. There was not too much freedom but too little. ...

'If they have something to fart about, let them fart! If it's out, then one can decide whether it smells bad or good. If the people think their farts stink, they will be isolated.' ...

[Mao said:] Wouldn't it be a little strange if we communists, who have never feared imperialism or Chiang Kai-shek's Guomindang... were now to be afraid of students causing trouble and peasants raising a fuss over the co-operatives? Fear is no solution. The more afraid you are, the more ghosts will come to visit you... I think that whoever wants to cause trouble should be allowed to do so for as long as he wants. If a month is not sufficient, give him two months. In short, don't stop the show until he's had enough. If you stop the show too hastily, one of these days he will cause trouble again... What good will come out of this? The good will be that we will expose problems fully and distinguish right from wrong ... We can't just stifle everything all the time. ... Contradictions have to be exposed before problems can be solved." (page 458, Mao -- a life).

"The 'Hundred Flowers' was the most ambitious attempt ever undertaken in any communist country to combine a totalitarian system with democratic checks and balances." (page 464, Mao -- a life).

- 反右鬥爭 (Anti-Rightists Campaign, launched a few months after the Hundred Flowers Campaign). The Hundred Flowers Campaign was not a 'free speech amendment.' Its sole purpose was to expose the contradictions.

Mr. Short wrote, "The main thrust of the criticism that ensued was that the communists, whom the intelligentsia had welcomed in 1949 as liberators from Guomindang misrule, had developed, after less than eight years in office, into a new bureaucratic class which monopolized power and privilege and had alienated itself from the masses. Mao, it turned out, had not been wrong in the lessons he drew from the Hungarian revolt: in the eyes of non-communists, Party officials had indeed become 'an aristocracy divorced from the people'." (page 465, Mao -- a life).

"The focus of Mao's attention was moving ominously from 'flowers blooming' to the uprooting of 'poisonous weeds'." (page 467, Mao -- a life).

"The 'Rightists' were not shot... But 520,000 smaller fry -- one in twenty of all non-communist intellectuals and officials in China -- underwent labour reform or were exiled to the countryside to learn class consciousness from the peasants.... They, and half-a-million others like them, saw their lives and those of their families pitilessly destroyed. Unlike the landlords and the counter-revolutionaries, they were punished not for their actions (past or present, real or imagined), but solely for their ideas." (page 470, Mao -- a life).

- Soviet betrayal -- in November 1957, Khrushchev had offered Mao a secret agreement to provide China with nuclear weapons technology, including a sample atom bomb. In the Spring of 1960, the Soviet officially informed China that, with immediate effect, all Russian experts were being withdrawn and all Russian aid was being terminated.
- Three years natural disaster (1959 - 60 - 61) --

Mr. Short wrote, "By July it was already clear that the 1960 harvest would be even worse than the previous year's. This was partly attributable to the weather. One hundred million acres, more than a third of all cultivated land, were in the grip of the worst drought for a century.

"In 1959 and 1960, some 20 million Chinese starved to death, and 15 million fewer children were born, because women were too weak to conceive. Five million more perished from hunger in 1961.

"the Great Leap had ended in an apocalyptic failure. His grandiose dream of universal plenty had been metamorphosed into an epic of pure horror. At the end of 1960, he set aside once and for all the idea of making China a great economic power, never to concern himself with it again." (page 504, Mao -- a life).

3. Searching for the true enemy:

Mao was not a person who can ever accept a defeat. He must find his true enemy and then destroy it. In terms of political power in China, no one could be the opponent of Mao.

Mr. Short wrote, "Of all the Chinese leaders Mao purged during his years of power, only Lin Biao attempted to resist. Peng Dehuai [the top commander during the Korea War against America, a national hero] and Liu Shaoqi [Head of State] had gone meekly to their fates, maintaining to the last their unswerving devotion to the Party. Neither had attempted to defend himself; neither tried to hit back. Even Gao Gang [高岗, head of the State Planning Commission in 1953], who made a kind of protest by committing suicide, had first confessed his errors.

Lin was different. In the end, the only defense he could find was what Mao called the 'last and best' of the '36 stratagems' from the military manuals of Chinese antiquity: to run away. But he did not abase himself. Nor did he submit to Mao's will." (page 599, Mao -- a life)

"By July 18 [1967] ... that evening the 'Zhongnanhai Insurrectionists' held an 'accusation meeting' within the leadership compound, at which Liu [Shaoqi] and his wife were made to stand silently for two hours, bowing from the waist, while their accusers harangued them. Mao's doctor saw them being beaten and kicked, while soldiers of the Central Guard Unit stood by and watched: Liu's shirt had been torn open, and people were

jerking him around by the hair. Two-and-a-half weeks later, the process was repeated. This time the couple had to stand in the Red Guards' 'jet-plane' position, bending forward with their arms stretched back behind them, while Liu was interrogated anew about his alleged 'national betrayals'. Deng Xiaoping and Tao Zhu and their wives were subjected to similar indignities. ...

On August 7 [1967], he [Liu] wrote to Mao, resigning as Head of State." (page 569, Mao - a life).

However, Mao did fail dismally on his economic revolution. He must find the true enemy who had defeated him. Mao had always emphasized the need for continuous revolution, that is, to defeat every new enemy. By that time (in the 1960s), he had faced the following enemies.

1. Before 1949, his enemy was Chiang Kai-shek and his Guomindang.
2. During the land reform, his enemy was landlords and counter-revolutionary.
3. After the Hungary revolt (November 1956), through the Hundred Flowers Campaign, Mao found that his enemy was the corrupted low-level Party cadres and the intelligentsia. He launched the anti-Rightist Campaign. Mr. Short wrote, "The anti-Rightist Campaign had claimed half-a-million victims." (page 502, Mao - a life).
4. In July 1959 at the Lushan conference, 彭德懷 (Peng Dehuai, the Defense Minister and the national hero who defeated America in Korea) questioned Mao's policy of 'politics is the commander' after he (Peng) learned that millions of people starved to death in that year. Peng said, "In the view of some comrades, putting politics in command can take the place of everything else. They have forgotten that it is aimed at giving full play to the enthusiasm and creativity of the masses in order to speed up economic construction. It cannot take the place of economic principles; still less can it be a substitute for concrete measures in economic work."

For Mao, the revolution is the business of sacrifice. The death of a few million is indeed a great sacrifice, but it is the necessary price to pay for the revolution (to make China the number one in the world). Mao was shocked that the national hero had lost his nerve after seeing some starvation.

In Mao's home province Hunan, there was a slang "稀牛糞，糊不上壁" (The Bullshit cannot be pasted on the wall.) In the countryside of Hunan, people used the cow dung to seal the cracks of the outside wall. The runny cow dung (the bullshit) cannot be used in such a task. Although the word 'bullshit' in English is a very vulgar phrase, the runny cow dung has two meanings in Chinese:

- It is useless.
- It cannot be transformed to become useful.

Of course, Peng was not a threat to Mao in any sense. Yet, Mao realized that his failure was caused by his troops which were all made of bullshit stocks. Peng was relieved as the Defense Minister. Mao launched a campaign against 'Right opportunism'. Mr. Short wrote, "The anti-Rightist Campaign had claimed half-a-million victims. The campaign against 'Right opportunism', as the movement against critics of the Leap was known, triggered a political blood-letting more than ten times larger: six million people, most of them Party members or low-level officials, were criticized and struggled against for allegedly opposing Mao's policies." (page 502, Mao -- a life).

At this point, Mao's enemy was his own Party, including the top of the top Party leaders.

ii. Facts about the Cultural Revolution

Mao was shocked by the Peng's event of 1959 that his undefeated troops and his right hand and his left hand were all made of bullshit stocks. In January 1962, Mao held a 7,000-cadre big conference. Mr. Short wrote, "He [Mao] had been dismayed by the hostility shown by grass-roots delegates to Great Leap Forward policies, and by demands from the hall for an explanation of why the disaster had occurred. 'They complain all day long and watch plays at night, they eat three full meals a day -- and fart; that's what Marxism-Leninism means to them,' he grumbled." (page 511, Mao -- a life).

At this time, Mao was almost given up of any hope on his Party and the Chinese people. Yet, with the last attempt, he launched the Socialist Education Movement in the Winter of 1962. Mr. Short wrote, "In its initial form, the movement [Socialist Education Movement] was directed against cadre corruption, and such anti-socialist behaviors as arranged marriages, geomancy, sorcery, Buddhist and Daoist rites, and ancestor-worship." (page 516, Mao -- a life).

"By the spring of 1964, ... Not only was cadre corruption almost universal, but so many grass-roots officials had been purged in one political campaign or another in the course of the preceding ten years that there were no more 'clean' local leaders to draw on. Outside cadres, seconded to oversee the movement, found themselves having to replace one group of flawed officials with another equally dubious group because no one else was available. To deal with that situation, Liu Shaoqi unleashed, in September 1964, the most sweeping purge of rural Party organizations ever undertaken in China." (page 518, Mao -- a life).

At this juncture, if Mao still intended to transform China into the greatest country in the world, he must create a new breed of Chinese people. After 20 years of military revolution, he defeated Chiang Kai-shek. After 15 years of economic revolution, Mao was defeated. **The only**

choice for him now is to launch the Cultural Revolution, to create a new breed of Chinese people.

All historians (East or West) view the Cultural Revolution in the following context.

1. It started on November 10, 1965 when an article, written by Yao Wenyuan (one of the Gang of Four), which criticized a drama play The Dismissal of Hai Rui 海瑞罷官 (written by Wu Han, a historian and a deputy mayor of Beijing, a protege of Peng Zhen, the mayor of Beijing), was published in a Shanghai newspaper. The purpose of this article was attributed for ousting Peng Zhen as the mayor of Beijing.

Mr. Short wrote, "On May 16 [1966], the meeting approved a Central Committee circular, ostensibly issued to replace the now discredited 'February Outline', but actually the first official salvo of what was to become known (in Chinese) as the 'Great Revolution [to establish] Proletarian Culture' -- the Cultural Revolution." (page 532, Mao -- a life).

"The Cultural Revolution, it declared, was 'a great revolution that touches people to their very souls', an 'irresistible general trend', which would vanquish bourgeois and feudal ideology, and instil a 'proletarian world outlook', exemplified by 'the great Red banner of Mao Zedong Thought'. It was a revolution from the bottom up, in which the masses would liberate themselves." (page 541, Mao -- a life).

On May 14, 1966, 大字報, a wall-poster movement began in Beijing University.

At the end of May 1966, the students of Qinghua University Middle School coined the name 紅衛兵 (the Red Guard).

On August 18, 1966, Mao met Red Guard representatives while over a million Red Guards, some from as far away as Sichuan and Guangdong, converged on the capital for the first of ten gigantic rallies in Tiananmen Square.

2. Destroying everything old:

Mr. Short wrote, " It began within days of the August 18 rally. One of the first victims was the eminent writer, Lao She, ... With some thirty other cultural figures, he was taken to the courtyard of the former Confucian Temple in Beijing. There they were given yin-yang haircuts (with one half of the head shaven, the other left uncut); black ink was poured over their faces; and signs labeling them as 'ox demons and snake spirits' hung around their necks. Then they were made to kneel as the Red Guards beat them with stakes and leather belts. ... Next day he [Lao She] drowned himself in a shallow lake, not far from the Forbidden City.

Thousands of lesser victims met similar fates. There was scarcely a housing block in Beijing where the Red Guards did not beat at least one person to death. Over four days at the end of August, in one small suburban area, 325 people were killed, ...

The rapidity with which peaceable, idealistic young students were transformed into

avenging furies astounded older people. To Mao, it was a sign of the Chinese people's 'fighting spirit'. How many times before, from the May Fourth movement in 1919, to the 'Hundred Flowers' forty years later, had apparently tranquil campuses erupted in a matter of hours to become seething cauldrons of political agitation? ... Lin Biao [Defense Minister] had urged them to 'smash the Four Olds' -- 'old thought, old culture, old customs and old practices'. The Security Minister, Xie Fuzhi, had told the police to give the Red Guards free rein:" (page 543, Mao -- a life).

"The Red Guards curtailed even the vestigial freedoms that then existed, imposing a new, Maoist orthodoxy more rigid than any that had gone before. Their object was to expunge the old, to 'burn the books and bury the scholars alive', as the Emperor Qin Shihuang had done, two thousand years before, so that China would become, in Mao's phrase, **'a blank sheet of paper'**, ready to be inscribed with the holy writ of Marxism-Leninism-Mao Zedong Thought.

To fill the vacuum left by the 'Four Olds', the 'Four News' were devised -- 'new ideology, new culture, new customs, new habits'. In practice, that meant the exaltation of Mao and his ideas to the exclusion of everything else. He was no longer venerated; he was worshiped." (page 549, Mao -- a life).

3. By August 1967, Liu Shaoqi was removed from his position as the Head of State. In October 1968, Lin Biao was confirmed to be Mao's new successor.
Mr. Short wrote, "In the autumn of 1968, therefore, the rustication programme was revived on an expanded basis -- but this time it was compulsory. Over the next two years, five million young people would be sent to the countryside. In a parallel programme, several million cadres and intellectuals were ordered out of the cities to live in rural 'May 7 Cadre Schools' -- so-called because Mao had put forward the idea of work-study among the peasants in a letter to Lin Biao on May 7, 1966." (page 576, Mao - a life).
4. Lin Biao fled and died in September 1971.
Mr. Short wrote, " Despite Zhou's (the Premier) order, the Trident ... at 12.32 a.m. on Monday, September 13 [1971], with its navigation lights turned off and the airport in total darkness, the aircraft took off.
Zhou ordered a total ban on aircraft movements throughout China, ...He then went to report to Mao.
While he was there, Wu Faxian telephoned to say that Lin's plane was heading for Mongolia and to ask whether it should be shot down. Mao responded philosophically: 'The skies will rain; widows will remarry; these things are unstoppable. Let them go.'
Thirty hours later, ... The Mongolian Foreign Ministry had issued an official protest because a Chinese air force Trident had violated Mongolian airspace ... , and had crashed near the settlement of Undur Khan. All nine people on board had been killed. ... The bodies, which were identified by Soviet KGB forensic experts, were buried nearby." (page 598, Mao -- a life).
5. In September 1972, Mao promoted a young man 王 洪 文 (Wang Hongwen) and tried to make Wang to be his new successor. When Wang became one of the Gang of Four, Mao

gave up on him. Mr. Short wrote, "To Mao's disgust and annoyance, his young Shanghai protege, instead of establishing himself as an independent force in the leadership, had foolishly (if predictably, given his background) aligned himself with Jiang Qing [Mao's wife] and the rest of the radical group." (page 615, Mao -- a life).

In March 1973, Mao promoted another young man 華國鋒 (Hua Guofeng) as another possible choice to be his successor. Hua, indeed, became the Head of State after Mao's death. The Gang of Four was arrested by Hua in October 1976, exactly four weeks after Mao's death.

6. 批孔揚秦 (to criticize Confucius and to honor the Emperor Qin Shihuang).

Mr. Short wrote, "As so often, it was Mao himself who chose the terrain. In May 1973, he had proposed to a Central Committee work conference a campaign to criticize Confucius (who had, of course, died 2,500 years earlier). The pretext was that Lin Ligu [son of Lin Biao] had likened Mao to Qin Shihuang, the First Emperor of Qin, who had 'burned the [Confucian] books and buried the scholars alive'. Mao generally welcomed that comparison. But this time he had chosen to interpret it as meaning that Lin Biao and his followers -- since they opposed Qin Shihuang -- were supporters of Confucius, and therefore of the feudal landlord system that the Sage had extolled in his writings. However, things were not quite what they seemed. By associating Confucius with Lin Biao, Mao was playing the old game of 'pointing at the locust tree in order to revile the mulberry'. The true target of the new movement was neither Confucius nor Lin Biao, but Zhou Enlai [the Premier]." (page 612, Mao -- a life).

iii. The true enemy of Mao in 1966

The events above are historical facts. I, however, disagree with some interpretations. The issue of 'to revile the mulberry by pointing at the locust' was, indeed, the true feelings of those (such as, Zhou, Deng, or others) who were part of that history. However, there was no political infighting during the entire period of Cultural Revolution between Mao and the others, as no one, absolutely no one, could even contemplate the word 'fighting' with Mao. Mao could remove anyone with a snap of a finger. Mao's true target was Confucius while letting others thinking that they were the locusts. **The sole purpose of Cultural Revolution was to create a new breed of Chinese people**, as a blank sheet of paper, ready to be inscribed with a new culture. Thus, everything old must be smashed. That is, Confucianism must be eradicated from Chinese culture. This was why that Cultural Revolution was started with an article which criticized the drama play of The Dismissal of Hai Rui, as Hai Rui was a role model of Confucian morality.

As a Confucian scholar himself, why was Mao hating Confucianism so deeply? What is Confucianism? In the book, The Meeting of East and West (Third Printing 1968, The Macmillan Company), Dr. Northrop wrote, "..., since the Confucian component stays the nearest to common sense, is the most concrete in its teachings and imagery, and is the nearest of any of the doctrines of the Orient to certain empirical philosophical doctrines and moral teachings of

the West." (page 322).

Although America inherited many philosophical thoughts from many philosophers, such as, Plato, Aristotle, St. Augustine, Immanuel Kant, Friedrich Nietzsche, Georg Hegel, David Hume, John Dewey, etc., the America's political goal is identical to the aim of Confucianism, to improve the human life, to uphold the human dignity and to ensure that people is the master of themselves. To know more about Confucianism, please read the article [Chinese culture and the world security](#) for more details.

Confucianism was the main political-ism 3,000 years before Confucius. However great that -ism was, it inevitably got a dirty and stink coat after 5,000 years.

Confucianism emphasizes three moral traits: loyal, humble, and hard-working. Although humans have the seeds of these three moral traits, they might not sprout if not cultivated. Yet, both dog and horse have these three traits from birth.

Confucianism as an -ism itself, it has never made any connections between these three moral virtues with dogs and horses. Yet, a culture of dog and horse was developed to express these virtues. The followings are some examples:

1. 犬子 (son of dog). This phrase is a very, very polite way to introduce one's son to others. The word 犬 means dog and the word 子 means child. 犬子 denotes (not connotes) "My son," and it of course not denotes as puppy of a true dog. The word 狗 also means dog. 小狗 is the way to denote the puppy of a true dog.
2. 效犬馬之勞 (to serve you as your dog and horse). This is also a very, very polite way to pledge a service. The word 馬 is horse.
3. 拍馬屁 (caressing the horse's buttocks). It means kissing the ass. The only difference is that Chinese can only kiss master's horse's buttocks, not the master's own behind.
4. 狗屁 (dog's fart). Would anyone ever have heard dog's fart? This phrase does not denote as dog's fart. It denotes (not connotes) someone's sayings, as sayings can come out from two places, one from mouth and one as fart. This phrase will never be confused as the fart of dog. It always denotes as someone's sayings which as worthy as dog's fart.

Mr Short wrote, "Even men like Liang Shuming should be free to spread their ideas: 'If they have something to fart about, let them fart! If it's out, then one can decide whether it smells bad or good... If the people think their farts stink, they will be isolated'." (page 458, Mao -- a life).

5. 狗屎 (dog's turd). This phrase can connote as someone or someone's act. Mr. Short wrote, "Another constant theme was the Party's mistreatment of intellectuals, who were regarded as 'dog-shit one moment and 10,000 ounces of gold the next'." (page 465, Mao -- a life).

Indeed, in order to profess their Confucian virtues (loyal, humble and hard-working), many great Confucian scholars used the words of dog and horse to denote themselves. And, of course, often some of them were called as dog farts and dog turds. In fact, after 5,000 years,

Confucianism did acquire a coat of dog-shit. Almost every Chinese was boxed in a dog turd cocoon before the Cultural Revolution. The Chinese culture became a sea of dog turds. In that sea of dog turds, no significant culture advancement was made during the past 2,000 years. The Chinese culture energy was drowned in that sea of dog turds for two thousand years. Even the national hero, Peng Dehuai who had defeated American General in Korea, was turning out to be made of the bullshit stock.

Mr. Short wrote, "They were no longer quite the same people as they had been before the Cultural Revolution. The constant injunctions 'to rebel' and 'to go against the tide' had finally succeeded in undermining the tradition of blind faith in authority that had characterized earlier generations of Chinese." (page 622, Mao -- a life).

"He wielded powers equaled only by the most awesome of Chinese emperors, in an era when China's history was so compressed that changes which, in the West, had taken centuries to accomplish, occurred in a single generation. In Mao's lifetime, China made the leap from semi-colony to Great Power; from millennial autarky to socialist state; from despoiled victim of imperialist plunder to Permanent Member of the UN Security Council, complete with H-bombs, surveillance satellites and ICBMS." (page 630, Mao -- a life).

In fact, the Cultural Revolution was only a culture revolution, to sweep away the sea of dog turd and to free every Chinese from the cocoon of dog turd. It has nothing to do with any political infighting. Any political leader who was swept away during that period was simply not measuring up to the task for him.

IV. Finding a true friend

Only by correctly understanding the meaning of Cultural Revolution, we will be able to know what China really is today.

1. Can China ever challenge America?
2. Will China become a threat of the world peace?

Although Chinese cultural energy was boxed in dog turds for two thousand years, Chinese culture always had a great internal energy. And, that energy has broken out from the dog turd cocoon after the Cultural Revolution. If America sees China as a foe, she (China) will not be afraid to play that role.

However, Confucianism is a five-thousand-year-old Immortal. However mighty Mao was, he was unable to defeat Confucianism. He did sweep the sea of dog turd away. He did release every Chinese from the cocoon of dog turd. Yet, Confucian moral virtues (loyal, humble and

hard-working) remain. If America sees China as a friend, China will be a loyal, humble and hard-working friend of America.

That is, the key of the world peace is in America's hand. Per law three above, "Ignorance will guarantee a failure." Our ignorance of June 4th, 1989 event has prevented us to decide whether China must be a foe, or she can be a friend.

The June 1989 event in Tiananmen was defined by America (both media and government) as a student movement to demand democracy from an authoritarian government. With this definition, China can only be an evil foe whom America must work with from issue to issue. With this definition, America could lose the only way to protect America's interest in Iraq and the only way to solve the Iran nuke issue.

Of course, America's definition was wrong. The students of that event were born during the Cultural Revolution, and every American knew all too well that those students had no chance of any kind to understand what the America's democracy was all about, as America's democracy was after all the result of thousand years of philosophical inquiry and of over two hundred years of refinement. Can a fish fly in the sky after learning how to spell the word fly? Those students did not even know much about Chinese culture. Now, many of them are in the USA today, and I would like to give them some very simple tests, three Chinese words, 掌 (palm), 指 (finger) and 腳 (foot). Why are those three words written as they are, not otherwise?

To be fair to them, I will give an answer to one. The word 掌 (palm) consists of two words, 尚 which is the same word as 上 (top or upper side) and the word 手 (hand). Thus, 掌 as 尚 手 (the upper side of the hand).

I bet; none of them will know why 指 (finger) and 腳 (foot) are written as they are.

Yet, those students do know about Mao's democracy, the anarchy democracy. While Mao's purpose of Cultural Revolution was to sweep away the sea of dog turd from the Chinese culture, the method he used was the anarchy democracy, at least, with such a name. Mr. Short wrote, "[testament of Mao] ... The second thing I have done you all know. It was to launch the Cultural Revolution, which now has the support of few and is opposed by many. But this matter is not ended yet. It is a legacy which must be handed down to the next generation. How should it be handed down? If not in peace, then in turmoil. If this is not properly handled, there will be bloodshed. Heaven alone knows what you will do." (page 625, Mao -- a life).

The bloodshed indeed, those students were demanding the return of Mao's democracy. On June 4th, 1989, the blood in Tiananmen Square truly ended the Mao's democracy.

With the sea of Confucian dog turd swept away and with Mao's anarchy democracy formerly ended, China was ready to move with full-speed ahead. Chinese economy made double digit growth every year ever since. The June 4th event of 1989 was, indeed, an elixir for China.

Yet, America's definition on the June 4th event (which directed or re-directed the America's China policy) was not the result of ignorance. It was a self-deceiving. For many years, American media claimed that there were thousands or tens of thousands of deaths at the Tiananmen Square. Only very recent years (2004 - 2006), America's media began to admit that there was no killing in the Tiananmen Square **proper**. In the book Punishment Season (1990 by the Asia Watch Committee, ISBN 0-929692-51-9), it wrote, "On November 4, 1989, Reuters quoted William Webster, head of the CIA, as saying that 'probably thousands of people have been killed' since the crackdown first began." (page 8).

In page 27, it has an * note in fine print, "... **no massacre in Tiananmen Square itself**, a view which accords with the Chinese government's version of events. ..." A photo copy of this page is attached at the end of this article.

The point is not about how many died. One is one too many. If the number of deaths is the measurement for our policy, why should we use June 4th as an issue? Millions perished during the Cultural Revolution and tens millions died before that. Although Mao did not intend to kill those millions, he did not show much sympathy for them neither. Those were the price that China must pay in order to transform herself.

With the book of Asia Watch Committee, many facts for the June 4th, 1989 event were known by 1990. Yet, both America's media and government misled American people for many years. If the purpose was a mis-information campaign to demonize the foe, it would be understandable. But, should we view China as a demonic foe? Without a true understanding of what China is all about, we cannot truly answer this question.

Are we truly understood about China? Mr. Short wrote, "Mao's tragedy and his grandeur were that he remained to the end in thrall to his own revolutionary dreams. Where Confucius had taught harmony -- the doctrine of the mean -- Mao preached endless class struggle, until it became a cage from which neither he nor the Chinese people could escape. He freed China from the straitjacket of its Confucian past. But the bright Red future he promised turned out to be a sterile purgatory." (page 632, Mao -- a life).

I, of course, totally disagree with Mr. Short's conclusion. All the facts in his book (Mao -- a life, total 782 pages) are correct. His comment on every individual event is fair, as seemingly he got those from many Chinese sources. Yet, his final judgement on Mao's last 27 years is negative and unfavorable. In terms of number people died during those years, no one can disagree with him. But, seemingly, the death of millions was not the major issue for his negative-ness. From the Chapter Titles, Mr. Short gave out a scent of sarcasm. The followings are some of the Titles:

- ...
- Chapter 13 -- The Sorcerer's Apprentice
- Chapter 14 -- Musings on Immortality
- Chapter 15 -- Cataclysm
- Chapter 16 -- Things Fall Apart

In some senses, these titles do reflect some superficial realities of those events. Yet, using those titles without any sub-titles shows the intention of sarcasm. Thus, I did not try to tell the above stories with my own words, but by quoting Mr. Short's passages. I want to show that a completely different conclusion can be reached by using his words.

In addition to his sarcastic attitude, he obviously did not master the Chinese language. Mr. Short wrote, "Their estrangement made him nostalgic for his former wives: ... and for Yang Kaihui, whose memory now drew from him a romantic, astonishingly beautiful poem, which he entitled 'The Immortals'. It was address to an old friend, Li Shuyi, ... Li' husband, Liu Zhixun, had been killed not long after Kaihui. In Chinese, their names signify 'willow' and 'poplar', a play on words which Mao entwined with the legend of Wu Gang, a Sisyphus-figure condemned to cut down an ever-lasting cassia tree on the moon:

I lost my proud poplar, and you your willow;
Poplar and willow soar to the highest heaven,
Wu Gang, asked what he has to offer,
Presents them humbly with cassia wine.
The lonely goddess in the moon spreads her ample sleeves
to dance for these good souls in the endless sky.
Of a sudden comes word of the Tiger's defeat on earth
Tears stream down like an upturned bowl of rain."
(page 473, Mao -- a life)

Can anyone truly understand this poem? What did Mao try to say?

In order to read a Chinese poem, a reader must know the followings:

1. One Chinese word can mean two or many different things. And, they must be read or translated in its intended meaning. Otherwise, no one will know the difference between the chicken and the duck.
2. Some facts are not written out. But readers must know them in order to make sense of the poem.
3. Some feelings are not written out. Readers must fill those emotions with their own feelings. That is, in a sense, the readers are also the authors of the poem.

Now, I am copying the original poem in Chinese first. Then, I will translate it in English.

游仙

我失驕楊君失柳，
楊柳輕揚，直上重霄九。
問訊吳剛何所有，
吳剛捧出桂花酒。

寂寞嫦娥舒廣袖，
萬里長空，且為忠魂舞。
忽報人間曾伏虎，
淚飛頓作傾盆雨。

The word 楊 in the first verse means Mao's first wife 楊開慧 (Yang Kaihui). It is her last name. The same word in the second verse means the poplar tree flower. The word 柳 in the first verse means Li's husband 柳直荀 (Liu Zhixun), and it is his last name. The same word in the second verse means the leaves of willow tree. The word 虎 (tiger) in the seventh verse means Chiang Kai-shek and Guomindang. By knowing these, we now are able to translate the poem.

I lost my proud wife Yang (楊), and you your husband Liu (柳)
As the soaring poplar flower (楊) and the willow leaf (柳), their souls entered into the highest
heaven.
Asking Wu Gang, what was there he had [for their enjoyment]?
Wu Gang brought out cassia wine.

The lonely goddess of the Moon spreads her ample sleeves
In the endless sky, she dances for these loyal souls.

Of a sudden comes news that the Guomindang tiger is defeated on earth
Their tears [of happiness] raining down from the sky as heavy as the water pouring out from a
basin.

My translation might not be good in terms of literature. But Mao's poem is now making sense.
With this small example, I would like to reiterate the **Law Three** again.

Law Three: Ignorance will guarantee a failure.

Not only will ignorance guarantee a failure in terms of a national policy, but it will fail in
translating a poem. And, there is another important law, the Law Six.

Law Six: Self-deceiving is worse than ignorance.

In the book, Diplomacy, Dr. Kissinger wrote, "A credibility gap was inherent in America's entire
enterprise, not so much because America's leaders deceived the public but because they
deceived themselves about their capabilities, including the ease with which familiar institutions
could be transferred to other cultures." (page 653).

Our judgement on the June 4th, 1989 event was a self-deceiving. The only chance of finding a
true friend is that she trusts us. The only way for her to trust us is that we trust her first. Yet,
the only way to trust anyone is by knowing her soul, not by the ignorance of a blind faith. If we
cannot even translate a poem correctly, ...

V. Solution of Iraq predicament and Iran Nuke problem

We must convince Iran that we will take an Iraq-invasion type of military action against her if
she develops the Nuke. The only way that Iran will be convinced of that is that we succeed in
Iraq. And there is only one way to succeed.

1. We must remain in Iraq with some permanent military bases.
2. Our daily casualty must be near to zero.

As no people, including Iraqis, is willing to live in chaos and in killing. Twenty years are long
enough to pacify all radicals if the living of other Iraqis has been taking care of. If a second
NATO is able to provide 100,000 troops for a twenty year commitment to act as a buffer
between the Iraqi radicals and America, we can and will convince Iran that her best choice is to
drop the Nuke program.

There is such a second NATO country to fit the bill in this world if we want to find it. Please read the article [Solution on North Korea Nuke](#) .

Interestingly, the prison guards had “treated Gao with a kind of courtesy ✓
not afforded the common criminals in his cell” – an observation consistent with

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- * The singer, Hou Dejian, took refuge in the Australian Embassy; after negotiations with the Chinese government, Hou emerged from the embassy on August 16, 1989, was interviewed by the Chinese media, and now lives relatively freely in Beijing. It appears that he was not arrested at that time because of his willingness to state publicly that there was no massacre in Tiananmen Square itself, a view which accords with the Chinese government's version of events. Asia Watch's representative, Robin Munro, was also present in the Square during the final crucial hours when it was “cleared” of students and workers by the People's Liberation Army, and his eye-witness account (published in South China Morning Post, September 23, 1989, [see FBIS, September 28, 1989] and in Human Rights Watch Newsletter, New York, September 1989) supports Hou's version of events. ✓
There was, in fact, no massacre in Tiananmen Square itself, although some killings by troops certainly took place there. The June 3-4 Beijing Massacre, in which somewhere near 1000 citizens were shot or crushed by tanks, took place mainly in the western sector of the city and in the near or immediate environs of Tiananmen Square. To a large extent, it was the leadership shown by the four hunger strikers – Hou, Liu, Gao and Zhou – that persuaded the students to quit the Square minutes before the scheduled military assault on the Monument to the People's Heroes. ✓

PUNISHMENT SEASON

秋后算帐

HUMAN RIGHTS IN CHINA
AFTER MARTIAL LAW

Despite the lifting of martial law in Beijing in January 1990, there has been a deepening of repression in China. Peaceful dissenters continue to be arrested, and most of the thousands who have been detained have never been charged or tried. Some students have been tried in secret, in proceedings totally lacking in due process and in which guilt was presumed. New death sentences have been imposed and carried out, and Chinese authorities have engaged in the widespread use of torture. Martial law continues in Tibet.

The Bush administration is sharply criticized in this report for its China policy. Asia Watch calls for the administration to radically alter its course if it is not to inspire universal cynicism over its claims to espouse human rights.

Estimates as to the number of detainees in China since the attack on Tiananmen Square vary from 10,000 to 30,000, and most of them have not been identified. This report includes a list of more than 500 persons, with identifying information, known by Asia Watch to have been detained since June 4, 1989.

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Chapter seven: Comments on a Rand's report:

Entering the Dragon's Lair

--- Chinese Anti-access Strategies and Their Implications for the United States

With China rising, China becomes a potential adversary of the United States. Many research reports are, now, dealing with this important issue. These reports can be very important for America's future. Yet, they can also be very misleading. I will analyze one of those reports in three directions.

Is their logic consistent internally?

China as a different country with different culture, do they have the basic knowledge to know the subject of their studies? For example, do they have the language ability to read the subtle and the underlying meaning of some important Chinese books?

China might use a different calculator to measure this world. Do they have the ability to enter into this Chinese calculator?

I will begin this project with a Rand's report, which can be downloaded from

http://www.rand.org/pubs/research_briefs/RB213/index1.html

I. Rand's report -- Entering the Dragon's Lair

II. My comments:

Its internal logic

About foe's calculator

The basic tools for research

The Rand's conclusion

III. Conclusion

Epilogue

I. Rand's report:

Title: Entering the Dragon's Lair -- Chinese Anti-access Strategies and Their Implications for the United States

Abstract:

China could employ anti-access strategies to prevent U.S. military forces from deploying or operating overseas. These actions could result in defeat for the United States, in the sense that China would accomplish its military and political objectives while preventing the United States from accomplishing some or all of its objectives. The United States can take short- and long-term steps to mitigate the Chinese anti-access threat.

Brief:

U.S. defense analysts are concerned about the possibility that China -- a potential U.S. adversary in a conflict over Taiwan or South Korea -- could employ an anti-access strategy to prevent U.S. forces from deploying to a combat theater or to limit the locations from which they could operate. Such a strategy would be more attractive to China -- and potentially more effective -- than a force-on-force battle against the U.S. military, which remains superior to the People's Liberation Army (PLA) in technology, doctrine, training, and experience.

A RAND Project AIR FORCE (PAF) study of Chinese military doctrinal writings finds that China could employ several types of anti-access strategies in a future conflict with the United States, including pressuring such countries as Japan to limit or deny the United States the use of forward bases striking or jamming information systems to delay the deployment of U.S. military forces or to deny the United States access to information on enemy whereabouts disrupting U.S. logistics systems, thereby preventing the timely delivery of supplies and delaying the arrival of additional forces attacking air bases and ports to prevent or disrupt the deployment of forces and materiel attacking naval assets, such as aircraft carriers, to limit the United States' ability to launch aircraft from the sea.

These actions could result in defeat for the United States -- not in the sense that U.S. military forces would be destroyed but, in the sense, that China would accomplish its military and political objectives while preventing the United States from accomplishing some or all of its objectives.

The United States can do much to mitigate the Chinese anti-access threat. The following near-term measures could be taken using existing capabilities:

Strengthen passive defenses at air bases.

Deploy air and missile defense systems near critical facilities.

Diversify basing options for aircraft.

Strengthen defenses against covert PLA operations.

Reduce the vulnerability of naval forces to attack while in port.

Reduce the vulnerability of command, control, communications, computer, intelligence, surveillance, and reconnaissance systems.

Take steps to deter and to mitigate the potential effects of high-altitude nuclear detonations, which could be used to disrupt U.S. information systems.

Bolster allied capabilities to defend against attacks by missiles, aircraft, or special operatives. Taking measures such as these would strengthen deterrence of potential aggression by China.

In the longer term, the United States should consider investing in new or improved capabilities, such as the following:

improved ballistic missile defenses

better capabilities for detecting, identifying, and attacking mobile, time-sensitive targets

improved land-based and advanced shipborne cruise missile defenses

improved antisubmarine warfare capabilities

improved minesweeping capabilities

an antisatellite capability and counters to antisatellite attack

improved extended-range air defense capabilities

more-effective counters to long-range surface-to-air and air-to-air missiles

early strategic and tactical warning capabilities.

These measures and capabilities would help ensure that U.S. forces remain capable of responding rapidly and effectively to potential crises in the region.

{Note: The above research brief describes work done for RAND Project AIR FORCE and documented in *Entering the Dragon's Lair: Chinese Anti-access Strategies and Their Implications for the United States*, by Roger Cliff, Mark Burles, Michael S. Chase, Derek Eaton, and Kevin L. Pollpeter, MG-524-AF, 2007, 154 pp., ISBN: 978-0-8330-3995-8}

The entire report has 154 pages. It can be download from Internet free. It also has an 11-page summary. My analysis will be based on this summary.

II. My comments: I basically agree with almost all Rand's conclusions, but I would like to provide some more clarification of the terms and concepts to extend its conclusions.

1. Its internal logic:

Rand wrote, "For potential opponents of the United States, the motives for adopting an anti-access strategy are compelling. These countries must plan to face an adversary that enjoys tremendous military and technological superiority, and they undoubtedly recognize that, as long as the U.S. Military can arrive in force and on time, it will almost certainly prevail. Thus, they may seek to impede the deployment of U.S. forces and restrict or disrupt the U.S. military's ability to operate within a theater far from U.S. territory. They may also calculate that, by mounting a credible threat to do so, they will be able to deter the United States from intervening in the first place, or at least limit the scale and scope of that intervention."

"The possibility that the Chinese People's Liberation Army (PLA) might employ anti-access measures in a conflict with the United States is the product of the PLA's view of the nature of modern war, its awareness of China's military weaknesses, and its recognition of U.S. military superiority. Because of the rise of important political and economic centers in China's coastal regions, China's military strategy has shifted from defending the continent to defending areas on China's periphery and maritime force projection. Instead of fighting a "People's War" involving human-wave attacks, the PLA is now preparing to fight a "local war under high-technology conditions." PLA strategists expect such conflicts to be characterized by limited political objectives and the use of information technology and by being highly mobile, lethal, and resource intensive. (See pp. 18 -23)"

"China could employ several types of anti-access strategies in a future conflict with the United States, including
disrupting U.S. logistics systems, thereby preventing the timely delivery of supplies and delaying the arrival of additional forces
attacking air bases and ports to prevent or disrupt the deployment of forces and materiel
attacking naval assets, such as aircraft carriers, to limit the United States' ability to launch aircraft from the sea.
" (from the brief)

From the above writings, we get two points.

"Because of the rise of important political and economic centers in China's coastal regions, China's military strategy has shifted from defending the continent to defending areas on China's periphery and maritime force projection."

What does this sentence mean?

Can China successfully choose the battle ground according to her will?

Does China already know that America has no courage and no plan to set the boots onto China proper? If this is true, then China will never lose the war. The worst for her is to lose a few battles.

Rand wrote, "... , an adversary might adopt and attempt to execute an 'anti-access' strategy intended to interfere with the U.S. military's ability to deploy or to operate within overseas theaters of operation. This concern stems from two features of the post-Cold War world. First is that, with the disintegration of the Soviet Union, no country fields military forces comparable in both quantity and quality to those of the United States, and thus there is little likelihood that the U.S. military will be defeated in a conventional force-on-force engagement on the

battlefield. The principal threat to defeat U.S. military forces, therefore, is through the use of an asymmetric approach, such as an anti-access strategy." (from the summary)

From this writing, we again get two points.

The anti-access strategy is an asymmetric approach.

In terms of war, there are two types of asymmetry.

To defeat a foe with an overwhelming force and superiority. This can be named as asymmetry type I, Asy(I).

To defeat a foe which has an overwhelming force and superiority. This can be named as asymmetry type II, Asy(II).

In the American Heritage Dictionary, it defines "asymmetry" as "lack of symmetry or balance", "symmetry" as "a relationship of characteristic correspondence, equivalence, or identity among constituents of a system or between different system." Now, what is the asymmetric approach or asymmetric strategy? What can an asymmetric approach do? What is the advantage of an asymmetric strategy?

In fact, symmetry is a term of mathematics and of physics. In physics, symmetry means conservation laws. A one pound gold bullion has mass of one pound in Los Angeles, and it also is one pound in New York. That is, in the mass equation, Los Angeles is identical to New York. This means that there is a space symmetry for this mass equation. Furthermore, this space symmetry means mass conservation.

In fact, every symmetry will give rise to one conservation law.

Linear momentum conservation law = linear space symmetry

Angular momentum conservation law = angular space symmetry

Mass conservation law = space (in all dimensions) symmetry

Energy conservation law = time symmetry

By knowing this fact, even a non-physicist could guess that asymmetry will give rise to non-conservation, that is, a creation. Without invoking the concept of God, there are many examples of creation.

Big Bang = asymmetry of time direction.

Baryogenesis (the universe is made of matter instead of anti-matter) = the matter - anti-matter symmetry breaking

Mass (creation of particle) = Simultaneous symmetry breaking of a unified field.

With these facts, we can easily conclude two relations, at least, between symmetry and asymmetry.

For a globe asymmetry (such as the Big Bang), it can contain many local symmetries (momentum, mass and energy).

For a sub-globe symmetry (mass or energy), it can contain many local asymmetries (creation of particle, baryogenesis, etc.)

We can, in fact, describe all wars with these facts and laws.

With Asy(I), it can create Shock-and-Awe.

With Asy(II), it can create Vietnam-like result. Only a well-designed asymmetry could create a magic force to defeat a foe which is 100 or 1,000 times bigger or stronger.

For a stalemate (sub-globe symmetry), it can be supported with three conditions.

With many sub-symmetries, such as the 19th century Europe.

With many sub-asymmetries, such as the stalemate in Iraq. However, a minimum of two asymmetries are needed to support this sub-globe symmetry (stalemate), that is, Asy(I) is balanced out by Asy(II).

During the five-thousand-year history, China has an invincible military force for her national security 90% of this long period. Thus, to defeat an enemy with an overwhelming force is nothing to be proud of, but a shame. The art of war in China is to defeat an enemy which is 100 or 1000 times stronger than her own.

In "Iron Shirt" Kungfu, all vital area of the iron-shirt fighter can handle deadly blows from his opponent. Yet, for every iron-shirt, there is always an opening which is called a death spot (罩門 or 死穴, a point of vulnerability). The whereabouts of that death spot is the supreme secret for every iron-shirt fighter. In general, the death spot is at a fixed point on the iron-shirt. Yet, it can be moved around after further practice and cultivation.

Thus, the art of war of China is absolutely not about Asy(I) although the modernization effect is, indeed, aiming to gain an Asy(I). The art of war in China is about the study of Asy(II) which includes, at least, two subjects.

To identify the death spot(s) of the foe.

To find a surefire way to deliver a deadly blow to that death spot.

A more detailed description of these two subjects is discussed in the article Satellite Killer, ... at <http://www.chinese-word-roots.org/cwr015.htm>

Rand again wrote, "..., and thus there is little likelihood that the U.S. military will be defeated in a conventional force-on-force engagement on the battlefield.

"..., as long as the U.S. Military can arrive in force and on time, it will almost certainly prevail."

These two statements above are not supported by historical facts. For both Korea and Vietnam wars, American force arrived in force and on time; yet, it did not prevail. Today, American force is in Iraq for five long years now, and there is a stalemate. Furthermore, they cannot be deduced logically, especially in terms of asymmetry doctrine. With Asy(I) alone, it is never a guarantee for victory.

2. About foe's calculator:

That Mao entered Korea War was not caused by an obligation of friendship with North Korea, nor driven by an emotional reaction. It was an action after a very detailed calculation. The result of that calculation was that China will not lose the war even after nuclear attacks. In Mao's calculator, victory was not a variable. Victory, if came, was just a nice bonus. The only variable was about "losing the war." By staying out of it, the war was lost without fighting. By entering into it, China can never lose the war even under nuclear attacks because "losing" is defined solely by the self while winning is solely defined by the enemy. As long as the enemy does not accept defeat, we can never win the war. As long as we do not accept defeat, we will never lose any war.

For the Vietnam War, the size of American force (including the nuclear bombs) was not a variable in Mao's calculator. As long as the drips of material in the Ho Chi Minh trail could subsist the North Vietnam, she could get the final victory eventually.

With these two examples, an event can always be calculated by many different calculators which employ different algebra and different algorithm. In the book *Diplomacy* (ISBN 0-671-65991-X), Dr. Henry Kissinger wrote, "The phenomenon of a totally implacable foe uninterested in compromise -- indeed, seeking to turn deadlock into a weapon -- was alien to the American experience. An ever-greater number of Americans yearned for compromise. But Hanoi's leaders had launched their war in order to win, not to cut a deal. Thus, the categories of the American debate -- the many proposals for bombing halts, cease-fires, deadlines for American withdrawal, and coalition government -- were never relevant to Hanoi's calculations." (page 684)

"At the end of 1966, North Vietnamese Prime Minister Pham Van Dong told Harrison Salisbury of The New York Times that, though the United States was far stronger militarily, it would lose in the end because more Vietnamese than Americans were prepared to die for Vietnam, and to fight as long as it might take to outlast the Americans. His assessment proved correct." (page 660, *ibid*)

Obviously, there are also different calculators for the Iraq war.

American calculator = how many insurgents can be killed a day.

Insurgent calculator = how many good opportunities there are for insurgents to die a day.

With these two calculators, who can be the winner? In fact, a simple winning and losing equation can be formulated.

$A = (\text{Amount of money available for the Iraq war} / 100 \text{ million dollars})$; that is, it takes 100 million dollars to kill one insurgent.

$I = (\text{the total number of insurgents who are waiting in line to die})$

Simply, the number $(A - I)$ decides the outcome. The American casualties are bonus for the insurgent.

Then, what is the variables for China's calculator on Taiwan issue? Without knowing this calculator, all research works are no more than some mumbo jumbo. There are three equations in this Chinese calculator.

The survival of the government -- as long as the government can survive after a US - China war, all other outcomes (winning or losing in the battles) are just costs which are always bearable. In the example of Iraq, however mighty the air power was, a government could not be brought down without the boots on the ground. With the example of Japan in the World War II, two million boots did not bring down Chinese government. Can Chinese government be ousted by internal dissent? Please read the article Governability of China at <http://www.chinese-word-roots.org/cwr017.htm>

However, can Chinese government survive by ending a war with defeat? If the answer is no, then how can China end the war similar to the Falkland war? China is quite different from Argentina. China can subsist a long-term war for 10 years, 30 years or 50 years. If China's calculator spells out the followings,

Falkland-like ending = death of Chinese government

Subsisting a long-term war = survive of Chinese government

Then, the winning or losing in the battle field is no longer a variable in this calculator.

As a nuclear power, using nuclear weapons is an executable option. In the book Mao -- a life (ISBN 0-8050-3115-4), Mr. Philip Short wrote, " '[Mao's saying] Let us speculate. If war broke out, how many people would die? There are 2.7 billion [over 6 billion now] people in the entire world, and one-third of them may be lost... If the worst comes to the worst, perhaps one-half would die. But there would still be one-half left; imperialism would be razed to the ground and the whole world would become socialist. After a number of years, the world's population would once again reach 2.7 billion and certainly become even bigger.'

There was nothing particularly new in this: Mao had expressed the same view to Nehru in 1954, when tensions over Taiwan had led America to hint at possible nuclear weapons use, and he repeated it in even more cataclysmic terms to a Finnish diplomat a few months later.

'If the US had atom bombs so powerful that ... they would make a hole right through the earth,' he told the astonished envoy, 'that would hardly mean anything to the universe as a whole, though it might be a major event for the solar system.' It was one thing, however, to engage in such airy speculations in private conversation, quite another at a meeting attended by communist functionaries from more than sixty countries. To them, Mao's words were chilling. The Soviet leadership found itself wondering whether a man who spoke of nuclear Armageddon with such total unconcern could really be trusted with an atomic arsenal of his own." (page 489 - 490)

"Three weeks later [in 1960], the Soviet leadership officially informed China that, with immediate effect, all Russian experts were being withdrawn and all Russian aid was being terminated [including nuclear technology]" (page 504 *ibid*)

If those words were spoken by anyone else, he could be viewed as insane. As they are Mao's words, they carry some special meanings.

We might hate Mao as an evil person; he was not insane.

Mao has never said a single word which he did not mean it.

Politically, Mao has not said a single word without a detailed and detailed calculation.

Both atomic and hydrogen bombs were developed under Mao's watch.

Mao was the founder of PRC. His sayings are not only studied by many but are still trusted by many.

During the past five years, at least three high level Chinese Generals mentioned that China would use nuclear weapons in case of a US - China war. Although Chinese government quickly denied that the words of those Generals were government's policy, those Generals were not reprimanded. There is, in fact, a Chinese nuclear calculator, derived from Mao's nuclear doctrine.

Every nuclear bomb can kill half-million Chinese people from the direct shock-wave.

With 100 nuclear bombs, Chinese casualties would be 50 million or more. That is, China has still 1.25 billion people remaining.

In the case of nuclear fallout, 50% of it will be carried away by the Pacific jet stream, and America has a big enough land mass to catch most of them. That is, America will receive about

the same amount dosage of those American nuclear bomb's fallout. Even without returning a single nuclear bomb at this point, China is not a loser.

China will always be winner after a nuclear exchange with America, and there are two reasons for that.

Ten nuclear bombs falling in American cities will cause more damage for America than 300 nuclear bombs falling in Chinese cities in a relative term.

China does not have the title of Superpower and does not care for it. Even if Russia does not take the advantage of the US - China nuclear chaos, Russia might become the sole Superpower after a US - China nuclear exchange. In Chinese saying, 魚蚌相爭、漁翁得利。(Fishman catches both while the fish and clam are fighting.) As long as America is not a winner, China will not be a loser in any case.

While Taiwan is only one of the national interests for America, the defeat by America on Taiwan will be the death sentence for Chinese government. At that point, winning or losing is no longer an issue. It is an issue of life or death, and nuclear war will no longer be a taboo any more.

In the book Diplomacy, Dr. Kissinger wrote, "..., Washington's assessment of the overall international context had made it too preoccupied with Chinese intervention, ignoring Lin Piao's statement that Chinese armies would not go abroad, and which was reiterated by Mao to Edgar Snow, ..., America paid a price for not taking Chinese statements seriously: in Korea, it had ignored Chinese warnings and marched to the Yalu, triggering Chinese intervention; in Vietnam, it disregarded assurances by the Chinese that they would not intervene, causing America to reject the only strategy which might have brought victory." (page 660 - 661)

My analysis could be wrong. But the words of those Chinese Generals were their convictions. In fact, this survive calculator is very simple.

Chinese government will become stronger if she were attacked by 100 or even 300 nuclear bombs although 50 or 200 million Chinese people would die.

Chinese government will lose her legitimacy if she accepts the defeat on Taiwan issue.

Thus, the conclusion of this calculator is very simple. If China is defeated military over Taiwan issue, there will be a nuclear war.

The military equation -- can China win militarily? The Rand report did identify a few death spots (vulnerabilities) of American military power.

A second front for America can be easily launched, such as Iran or Afghanistan.

America is too heavily depending upon potentially unreliable friends and allies.

In the book {The Clash of Civilizations and the Remaking of World Order (ISBN 0-684-84441-9)}, Dr. Huntington described a hypothetical US - China war. He wrote, "The emergence of China as

the dominant power in East and Southeast Asia would be contrary to American interests as they have been historically construed.

... . The United States ..., and dispatches one of its few remaining carrier task forces to the South China Sea. The Chinese denounce this as a violation of Chinese territorial waters and launch air strikes against the task force. Efforts by the U.N. secretary general and the Japanese prime minister to negotiate a cease-fire fail, and the fighting spreads elsewhere in East Asia. Japan prohibits the use of U.S. bases in Japan for action against China, the United States ignores that prohibition, and Japan announces its neutrality and quarantines the bases. Chinese submarines and land-based aircraft operating from both Taiwan and the mainland impose serious damage on U.S. ships and facilities in East Asia." (page 312 - 313)

Dr. Huntington's description that Japan would betray the US - Japan security treaty is very interesting. However, he did not give an explanation of how he got that hypothesis. Rand did not mention that who is the unreliable friend and ally neither. On the other hand, by knowing Japanese culture in detail for two thousand years, Chinese knows what the rock bottom feeling of Japanese is in the bottom of their hearts. It is to end the American occupation, to oust American force from the soil of Japan once and for all. That is, it does not matter how much the love is in the US - Japan security treaty now, Japan is desperately longing for someone to help her to oust American force from her soil.

Rand wrote, "PLA writings also discuss attacks against air bases and ports. Such attacks would prevent or disrupt the inflow of personnel and supplies, as well as the basing of air and naval assets. PLA analysts state that attacking these targets is the most efficient way to gain air or sea superiority, although the difficulty of achieving success is not understated. While no source specifically indicated which U.S. bases might be attacked, the importance that bases in the western Pacific would have for U.S. military operations in a conflict with China suggests that they may be key targets for PLA planners. (See pp. 62 - 71)

"In addition to military strategies, China might also use diplomatic and political strategies to deny or limit the use of forward bases, most notably in Japan. While Chinese writings are not explicit in discussing strategies to limit or deny support to the United States, interviews with Chinese military officers suggest that deterrence and coercion, including threats of force, could be used against Japan. (See pp. 77 - 79)"

In China's calculator, if China can flatten America's bases in Japan in the first wave attack, Japan will stay neutral openly and pray to her God with million thanks secretly. However powerful America is globally, China can always muster a local Asy(l) against those bases; especially, they cannot swim away as a carrier. Without the intention to defeat America militarily, to attack any other American bases (such as in Guam) would be a waste and will not be in China's calculator.

The cost - benefit equation -- as long as Chinese government survives after a US - China war, all costs are bearable.

If the American bases in Japan were attacked, the rule of game for the US - Japan relation would have been changed forever.

As long as America did not gain a one-side victory over China, America would be viewed as loser. That is, America will lose her right to be a hegemon in East Asia.

In short, America can gain nothing for a US - China war over Taiwan. In the book Diplomacy, Dr. Henry Kissinger wrote, {Militarily, Tet is now recognized as a major communist defeat. ... Nevertheless, the Tet Offensive turned into a major psychological victory for Hanoi. (page 670)}

In fact, Tet was the turning point. America's victory on Tet marked the beginning of the final America defeat in Vietnam. If Chinese government survives a US - China war, it will mark the end of America's hegemony in East Asia regardless of the battle field outcomes.

3. The basic tools for research:

Rand's report was obviously written by someone who knows very little Chinese language. Fifty years ago, 80% Chinese were illiterates. Yet, every illiterate Chinese knows more Chinese language than an American student who took 200 hours Chinese course in an American university. Most Western Sinologists' Chinese language ability is no higher than a 4th or 5th grader in China. Even the greatest Sinologists, such as Dr. F.S.C. Northrop and Dr. Joseph Needham, are not doing much better. On Dr. Needham's case, please read the article Culture Energy of China at <http://www.chinese-word-roots.org/cwr018.htm>

In the book {The meeting of East and West}, Dr. Northrop wrote, "... in the symbols of the Chinese language, where each solitary, immediately experienced local particular tends to have its own symbol.... This automatically eliminates the logical whole-part relation between one symbol and another that occurs in the linguistic symbolism of the West....

... the ideas which these symbols convey particulars rather than logical universals, and largely denotative rather than connotative in character. Certain consequences follow.... the type of knowledge which a philosophy constructed by means of such a language can convey tends necessarily to be one given by a succession of concrete, immediately apprehendable examples and illustrations, the succession of these illustrations having no logical ordering or connection the one with the other....

... Nowhere is there even the suggestion by the aesthetic imagery of a postulated scientific or a doctrinally formulated, theological object. " (page 322)

Dr. Northrop's view was, of course, wrong. Please read the article Chinese Etymology at <http://www.chinese-word-roots.org/cwr007.htm>

Rand wrote, "Although the Chinese military doctrinal writings we examined for this study do not explicitly discuss anti-access as a separate and distinct strategy, ...

Potential Chinese actions that could affect U.S. access to areas around China were identified through the analysis of Chinese military doctrinal writings. These included books on military doctrine, articles from Chinese military journals, reports from Chinese strategic thinking." (From summary)

In 1987, PLA published 中國兵書集成 (Collection of Chinese books on Art of War, Encyclopedia of Chinese art of war). It has 50 volumes, with 1,000 pages for every volume. That is, it has a total 50,000 pages. It collected over 200 books, from 1,000 b.c. to 1,900 a.d. See the photo below for the book cover.

Among these 200 books, five of them are the backbone of Chinese military doctrine.

孫子兵法 -- author, 孫武 , around 300 b.c.

吳子兵法 -- author, 吳起 , around 300 b.c.

孫臏兵法 -- author, 孫臏 , around 200 b.c.

六韜 -- author, 姜太公 , around 1,000 b.c.

三略 -- author, 黃石公 , around 100 b.c.

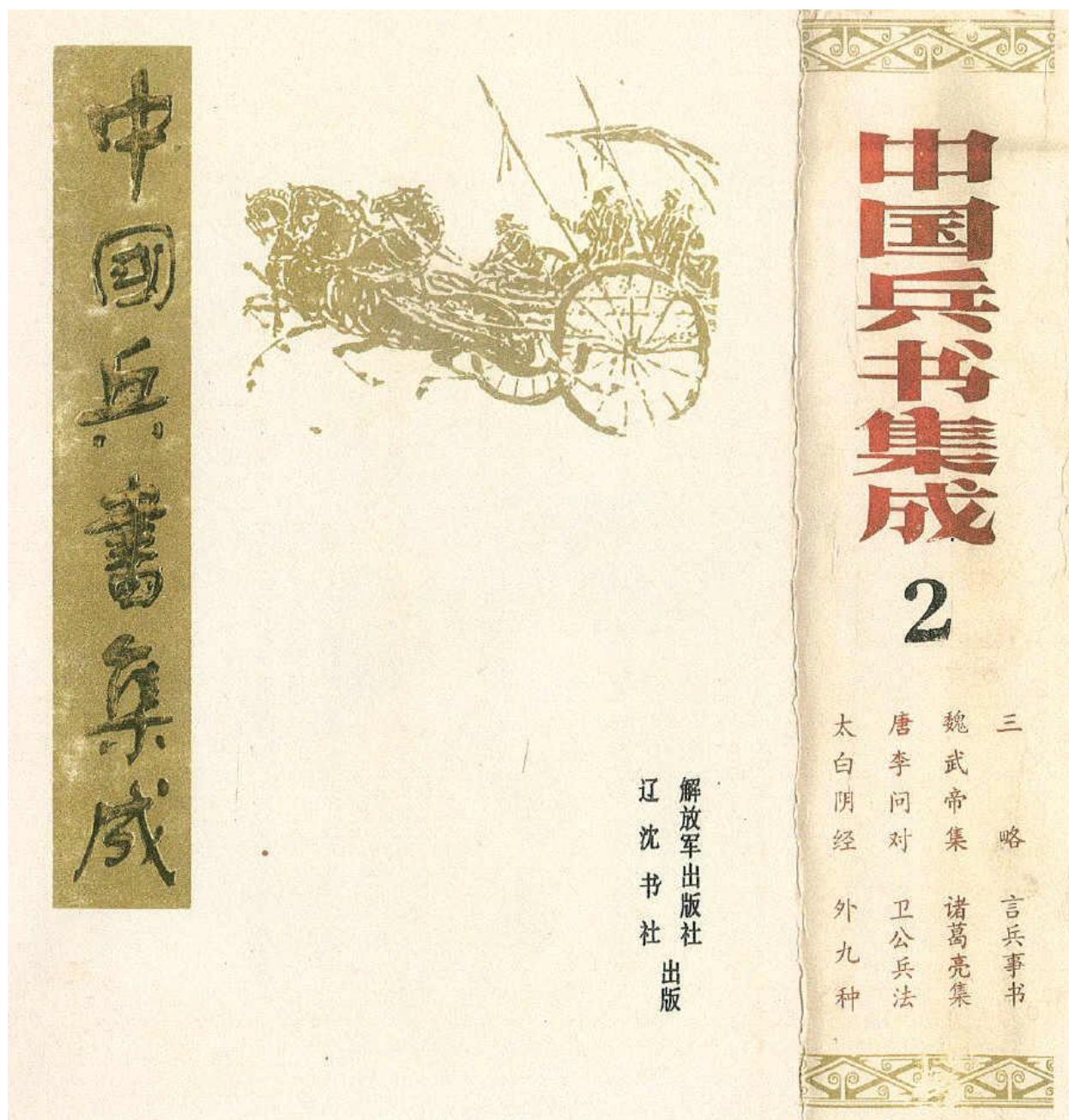
All other books are elaborations of these five books. In 5,000 years of the Chinese history, the military doctrine emphasizes only the defense strategy, and the anti-access approach is the best defense strategy. There are many sayings on this.

斷敵糧道 (cut off foe's logistic lines)

圍點打援 (Sieging the enemy while attacking the rescuing reinforcement forces.)

圍魏救趙 (Attacking the foe on the East in order to rescue the friend on the West.)

傷五指，不如斷一指。 (Instead of hurting five fingers, it is better just to cut off one finger.)



That is, the anti-access strategy is nothing new. Although the new musical instruments are invented constantly, the principle of music does not change over the thousands of years. It is the same for the military doctrine. I am very surprised that Rand did not mention about these five Chinese military books (which are the must-read books for every Chinese general) at all. The text of these five books cannot be understood by native Chinese with a college degree if he is not helped by a tutor. It is quite understandable that these five books are far out of reach by those Rand researchers.

We will never believe that a person can be a physicist if he knows not calculus. We will never believe that a person can be a Shakespeare opera performer if he cannot read and speak English. Yet, those who know not much Chinese language can still be great Sinologists. Can they really be? How can anyone who knows not the basic Chinese art of war (the five books mentioned above) analyzing the Chinese war strategy?

4. The Rand's conclusion:

In Rand's writing, it did not formally give a quantitative assessment on the probability of China's success on her anti-access strategy. However, Rand did write, {The chances of success of an anti-access strategy are increased by the second feature of the post-Cold War world: The absence of a single dominant adversary makes it impossible to predict where U.S. military forces will next be needed and, thus, makes it likely that the United States will have relatively few forward-deployed forces in the vicinity of a conflict about to erupt.

"The net result of these effects could be that the United States would actually be defeated in a conflict with China -- not in the sense that the U.S. military would be destroyed but in the sense that China would accomplish its military and political objectives while preventing the United States from accomplishing some or all of its political and military objective." (from summary)}

Rand also pointed out two vulnerabilities (death spots) of American military.

America is too heavily relying on the GPS system for her weapon systems. {Note: China shot down one of her own satellite three months before this Rand report.}

Rand wrote, {..., like the 1999 conflict with Serbia over Kosovo, requires significant U.S. forces and that timing a military operation for when the United States was already engaged could mean that the United States would not have enough forces available to respond to China's actions.}

That is, American generals do not have any experience on the Asy(II) warfare. However weak China is, she can always muster a very powerful **local Asy(I)**. American generals might not have the experience to fight against an Asy(I) war.

Rand's report is seemingly hinting that America will be defeated if its recommendations are not implemented. Yet, its recommendations do not address of how to mitigate the two vulnerabilities above.

How to protect the GPS system?

How to fight against a 10 or 20 times bigger and superior foe while the reinforcement is not in sight?

III. Conclusion:

Anti-access is a defensive strategy while it needs a very strong force projection capability in order to execute and to success.

Anti-access is nothing new but a central pillar of Chinese military doctrine for thousands of years.

Anti-access is not an asymmetry strategy. There are two types of asymmetry strategies.

Asy(I) = to defeat a foe with an overwhelming force and superiority.

Asy (II) = to defeat a foe which has an overwhelming force and superiority. Asy (II) can manifest or be implemented in two ways.

One, with a different calculator -- while a nature event can always be described with one equation, the dynamics of war can be dramatically changed with different calculators. This fact is, seemingly, not known or not care for by Western military planners. The Iraqi insurgents are obviously using a different calculator for the Iraq war. They learned it intuitively. On the other hand, this different calculator theory is a well-formulated doctrine and is the central pillar of Chinese art of war.

Two, by giving the death spot(s) of foe a deadly blow -- I have given some examples in this article.

Rand's researchers and their Chinese advisers (if any) are obviously not familiar with the basic doctrines (the five books) of Chinese art of war. However, their conclusion that America might be defeat in a US - China conflict is a fair assessment although the reasons and the logic they employed in their analysis have little to do with that conclusion.

For analyzing the US - China relation and the Taiwan issue, it needs 1,000 pages or one million pages. However, its conclusion can never go beyond the following two questions:

Will China still be a problem for the United State if the Taiwan issue is resolved?

Can Taiwan be a useful pawn to **force China** accepting America's terms?

By not answering these two questions, America today becomes a puppet following the internal power play drama in Taiwan, as someone in Taiwan knows all too well that Taiwan is a **detonator** for a US - China nuclear war. In all cases (even if China will still be a problem for America without the Taiwan issue), we Americans should get rid of this Taiwan problem. That is, there is, at least, one problem less in dealing with the China issue. We can defuse this atomic detonator while enjoying the current benefit or more by freezing Taiwan issue, such as, with a UN resolution which encompasses two points.

China - Taiwan reunification must be done peacefully.

Taiwan is formally recognized as a part of China by UN.

With such a UN resolution, the self-declaration of Taiwan independence is no longer a reason for China to act with military as that declaration has no legal power anywhere in this planet (the humanity). The internal monkey play in Taiwan is no longer a concern of anyone, not China, nor America.

With such a UN resolution, any military action against Taiwan from China will be a violation of the resolution. America will, then, be on a moral high ground to oppose such an action.

Will China accept such a UN resolution, she definitely would, although reluctantly. For China, Taiwan can never swim away. Taiwan cannot abandon Chinese language overnight. It would take more than 50 years if it is ever possible. Taiwan will be part of China 100 years, 500 years or 1,000 years from now. For Taiwan reunification, China is not in any hurry.

Furthermore, without the issue of life-or-death, China would not challenge America's hegemony, and there are two reasons on this.

One, the title of number one superpower is not attractive to Chinese. In fact, there is a 孔老二 philosophy (the number two is the best) in China. Please read the article Chinese culture and the world security at <http://www.chinese-word-roots.org/cwr011.htm>

Two, with a friendly number one on the top, the number two could shoulder very little responsible while enjoys high prestige. Of course, if the number one is a malignant tumor for the number two, then it is a life or death issue.

With such a UN resolution, America can play the Taiwan game for hundreds years without risking any side-effect.

Epilogue

Dr. Paul Kennedy is not a Sinologist. Yet, I would like to quote one of his saying as the conclusion of this paper. In the book {The Rise and Fall of the Great Powers, Dr. Kennedy wrote, "Although the United States is at present still in a class of its own economically and perhaps even militarily, it cannot avoid confronting the two great tests which challenge the longevity of every major power that occupies the 'number one' position in world affairs: whether, in the military/strategical realm, it can preserve a reasonable balance between the nation's perceived defense requirements and the means it possesses to maintain those commitments;

and whether, as an intimately related point, it can preserve the technological and economic bases of its power from relative erosion in the face of the ever-shifting patterns of global production.

This test of American abilities will be the greater because it, like imperial Spain around 1600 or the British Empire around 1900, is the inheritor of a vast array of strategical commitments which had been made decades earlier, when the nation's political, economic, and military capacity to influence world affairs seemed so much more assured. In consequence, the United States now runs the risk, so familiar to historians of the rise and fall of previous Great Powers, of what might roughly be called '**imperial overstretch**': that is to say, decision makers in Washington must face the awkward and enduring fact that the sum total of the United States' global interests and obligations is nowadays far larger than the country's power to defend them all simultaneously." (on the back of the dust jacket)

In plain words, that is, America spends too much energy chasing flies on a tail and pays not enough attention on the functions of heart. Taiwan issue is such a fly on a tail. Furthermore, the allying between the number one with the number three is not a guarantee to maintain the number one position. The only guarantee is that the number two is not challenging the number one, that is, the number two is the ally of number one. On this point, please read Solution on North Korea Nuke at <http://www.chinese-word-roots.org/cwr013.htm>

Chapter eight: Satellite killer & Art of war of China

On January 11, 2007, China launched a rocket and destroyed one of her own satellite which flies in an orbit, 680 miles above the Earth. It was the Chinese way to convey her sincere conviction very politely that she will definitely knock out the GPS satellites if a war were forced upon her, and she has the ability to do so. Without the GPS satellites, the capability of F-15 and F-22 jet fighters will be greatly reduced.

Obviously, China is convinced that a war is about forced upon her. A few months ago, she tried to show a deterrence by moving one of her submarines in a firing distance of an American carrier. Seemingly, China did not think that that message was getting through.

If we want to define China as a foe, we need to know how many surprises are still there in her sleeves. As far as I know that China has, at least, two more magic wands for us: 1) we will become blind as China's wartime military code can never be broken by us, 2) our stealth planes will look like some shining birds in her sky. Of course, I will explain of how she can do these. But, the most important of all, we must first know what China's war philosophy is.

In Kungfu, there is a very important concept, the 罩門. The word 罩 has two radicals, the top one 四 is a different way to write the word 网 which means a net, and the low one 卓 means outstanding or extraordinary. So, the word 罩 means covering something outstanding with a net, that is, that something is well-protected by a net. However, according to the Topology, a protecting net must have an opening to allow the item entering into it. The word 門 means door or gate. Thus, the phrase 罩門 means the opening of that invincible net.

The western strategists calculate the odds of a war with numbers and qualities, how many planes, tanks, carriers there are and how their quality against those of ours is. The Chinese generals contemplate only, only and only about the 罩門 of the foe. There is always, at least, one. But where and what is it? Do they have a way to attack and to destroy it? Obviously, not only is it absolutely wasting of time to fight against the invincible net but is risking facing some deadly blows by such a foolish act. Indeed, there is a great book of the art of war, written around 500 b.c. by Sunzu. It shows us not only of how to find any 罩門 of the foe but even of how to induce or to create one for our enemy. This article will discuss the Art of War of China.

- 兵勢篇 -- the Chapter Five of the Art of War
 - I. Understanding the true meaning of the Art of War
 - II. Examples and the applications of the Art of War
 - III. The summary of chapter 5 of the Art of War
- More examples of 奇 (the irrational)
 - 1. Seeing the stealth bombers
- Conclusion

兵勢篇 -- the Chapter Five of the Art of War

by Sunzu

- Verse 1: 凡治眾如治寡，分數是也。
Generally, management of many is the same as management of few. It is a matter of organization.
- Verse 2: 鬥眾如鬥寡，形名是也。
And to control many is the same as to control few. This is a matter of formations and signals.
- Verse 3: 三軍之眾，可使必受敵而無敗者，奇正是也。
That the army is certain to sustain the enemy's attack without suffering defeat is due to operations of the extraordinary and the normal forces.
- Verse 4: 兵之所加，如以鍛投卵者，虛實是也。
Troops thrown against the enemy as a grindstone against eggs is an example of a solid acting upon a void.
- Verse 5: 凡戰者，以正合，以奇勝。
Generally, in battle, use the normal force to engage; use the extraordinary to win.
- ...
- Verse 11: 戰勝，不過奇正，奇正之變，不可勝窮也。
In battle there are only the normal and extraordinary forces, but their combinations are limitless; none can comprehend them all.
- ...
- Verse 13: 激水之疾，至于漂石者，勢也。
When torrential water tosses boulders, it is because of its momentum.
- Verse 14: 鷲鳥之擊，至于毀折者，節也。
When the strike of a hawk breaks the body of its prey, it is because of timing.
- Verse 15: 是故善戰者，其勢險，其節短。
Thus, the momentum of one skilled in war is overwhelming, and his attack precisely regulated.
- Verse 16: 勢如擴弩，節如發機。
His potential is that of a fully drawn crossbow; his timing, the release of the trigger.
- Verse 17: 紛紛紜紜鬥亂，而不可亂也。渾渾沌沌形圓，而不可敗也。
In the tumult and uproar, the battle seems chaotic, but there is no disorder; the troops appear to be milling about in circles but cannot be defeated.
- Verse 18: 亂生于治，怯生于勇，弱生于強。
Apparent confusion is a product of good order; apparent cowardice, of courage; apparent weakness, of strength.
- Verse 19: 治亂，數也。勇怯，勢也。強弱，形也。
Order or disorder depends on organization; courage or cowardice on circumstances; strength or weakness on dispositions.
- Verse 20: 故善動敵者，形之，敵必從之。予之，敵必取之。以利動之，以卒待之。
Thus, those skilled at making the enemy move do so by a situation to which he must conform; they entice him with something he is certain to take, and with lures of ostensible profit they await him in strength.

- Verse 21: 故善戰者，求之于勢，不責于人。
Therefore, a skilled commander seeks victory from the creation of the **situation** and does not demand it of his subordinates.
- Verse 22: 故能擇人任勢。
He selects his men and they exploit the situation.
- Verse 23: 任勢者，其戰人也，如轉木石。木石之性，安則靜，危則動。方則止，圓則行。
He who relies on the situation uses his men in **fighting** as one rolls logs or stones. Now the nature of logs and stones is that on stable ground they are static; on unstable ground, they move. If square, they stop; if round, they roll.
- Verse 24: 故善戰人之勢，如轉圓石如千仞之山者，勢也。
Thus, the potential of troops skillfully commanded in battle may be compared to that of round boulders which roll down from mountain heights.

I. Understanding the true meaning of the Art of War

Are we enlightened by this chapter? I have heard that the book of The Art of War by SunTzu is a required course at West Point for the cadres. Does any one of us truly believe that West Point cadres are benefiting from the above chapter? If our answer is negative, please read the above chapter once more. If we still don't get it, try it twenty times more.

Indeed, if this chapter is truly the same as the English translation, there would be absolutely nothing to worry about the Chinese art of war. How could China get a draw with America in Korea war while America was 100 times more powerful than China at that time? How could China defeat India in two weeks in 1962? How could China win the Vietnam war? They were just good lucks, happy coincidences! Were they?

The English translation above is quoted from Dr. Samuel B. Griffith's book (SunTzu The Art of War, Oxford University Press, 1963, ISBN 0-19-501540-1). If any of us truly believes that that translation is tasteless, I would like to show that the meaning of the original writing is significantly different from Dr. Griffith's translation. It is truly a great book of Art of War even with today's standard.

First, there are some key words in this chapter. I did use the larger font to identify them, and in general, the Chinese word and its English translation are in the same sequence in the sentence, except for verse 4 that **solid** and **void** are in the wrong order. I am listing these key words and Dr. Griffith's translations below:

- 正 : normal
- 奇 : extraordinary
- 實 : solid
- 虛 : void
- 勢 : momentum, circumstances, situation
- 節 : timing, regulated
- 形 : dispositions, situation
- 險 : overwhelming

- 戰 : battle, war, fighting

These translations are not wrong but did not truly convey the meaning of the chapter. We must know the true meaning of each word in order to truly understand the chapter.

Second, the title of the chapter uses the key word 勢. Thus, the main point of the chapter is discussing about this key word. Then, what is it, especially in terms of the art of war?

- In verse 13, ... as momentum.
- In verse 15, ... as momentum ... overwhelming.
- In verse 16, ... as potential of a fully drawn crossbow.
- In verse 19, ... as circumstances.
- In verse 21, ... as situation.

Well, are we enlightened now? Or, more confused? In fact, the true meaning of this word is very clearly defined in verse 24. However, I need to give it a new translation, "verse 24: Those who is skillfully articulating the 勢 in battle may be compared to control the rolling down boulders from a ten thousand feet high mountain." The word 勢 has two radicals, the top radical 執 means holding something with hand, the bottom radical 力 means forces. So, the word 勢 means holding forces with hands.

Obviously, my translation is significantly different from Dr. Griffith's, at least, in two points:

1. 勢 can be visualized as the rolling down boulders from a high mountain.
2. The job of a general in war is to control and to articulate this 勢.

With this new translation, the other portion of the chapter becomes making sense. As the 勢 can either come from our own army or belong to the enemy, the generals in war must have the ability to do two things.

1. To create our own 勢 for our own army.
2. To control the 勢 of our enemy and to reduce it to nothing.

Thus, the verse 21 says, "The general in war seeks victory from the articulating of 勢 and do not demand it from men (our own subordinates **or the enemy**)."

That is, the victory does not come from the enemy, regardless of how weak or how strong the enemy is.

Well, are these just some nice words, a good theory? What is the meaning of articulating? How to do it? The verse 20 says, "Those who skilled to control the enemy use the 形 to do it. ..." That is, in a war, the enemy must be directed as directing a chorus with a baton, and this baton is 形. The word 形 has two radicals, 幵 and 彡. 幵 is a result of doubling the word 干 which means violating others. So, 干 干 (幵) means violating each other, yet in balance as they are equal in force. When the inner and the outside air pressure of a bloom is in a balance, it reaches a state of 幵. The right radical 彡 of the word 形 has the identical meaning as the word 彩 which means colorful. So, the word 形 means a thing which is in-balance with its surrounding and its colorfulness is radiating. That is, it means the shape or the appearance of a thing. In the Chapter 5 of Art of War, the word 形 must be translated as appearance.

So, the verse 17 says, " ... it seems chaotic, yet there is truly in control, it appears as mindless wondering (milling about in circles) yet cannot be defeated." And, the verse 18 says, "Creating chaos with control, showing cowardice with courage, appearing weakness with strength." Then,

we can manipulate our enemy as directing a chorus with a baton, and this baton is the articulating of 形. The application and the implementation of 形 is by way of the concepts of 奇正 (verse 5) and 虛實 (verse 3). In fact, the entire Chapter four of Art of War talks about 形 as its title is 軍形 (the 形 of army). The entire Chapter six of Art of War discusses about 虛實 which is also the title of the chapter. In Chapter 5, from verse 5 to verse 12, it is talking about the concept of 奇正.

What are 虛 and 實? Dr. Griffith translated them as:

- 虛: void.
- 實: solid.

His translations are not wrong but are meaningless in this context. The word 實 has three radicals, the top one is the same as the top part of the word 室 which means a house, and that radical also means house. The middle radical is the same as the top part of the word 貫 which means connecting items with a thread, such as a pearl necklace, and that radical has the same meaning. The lowest radical 貝 means treasures. So, the word 實 means that treasures are bound together and placed in a house safely, and it means a tangible or concrete substance.

The word 虛 has two radicals. The top one is the same as the top of the word 虎 which means tiger, and that radical also means tiger. The radical at the bottom is, in fact, composed of two-word roots, the word 北 which means against each other or disperse, and the word 一 which means the earth or a hill. So, the word 虛 means that tigers have been dispersed into a hill. That is, although those tigers are invisible, but they might still be there.

Yes, in Chinese, the word 虛 is often used to mean void. But in the context of Art of War, the void can house many, many tigers. With the art of war, a general can do two things:

1. To strike the hollow and the weak (虛) part of the enemy with our solid and concrete (實) force, as the verse 4 described.
2. To confuse our enemy with the void and the tangible (虛實). I seem to be hollow to entice the attack while I have a concrete force waiting for it. I act to be strong to avoid attack while I am very weak, as the verse 20 described.

In addition to 虛實, another very important concept in the art of war is 奇正. Dr. Griffith translates them as:

- 奇: extraordinary.
- 正: normal.

Again, his translations are not wrong but will not convey the true ideas of the text. The word 正 has two radicals, 一 on the top of 止. The word (or radical) 一 is the most important word in Chinese word system, the mother of all Chinese words. In Confucianism, the Yijing says, "一劃開天" (One stroke creates the universe). In Laotze, he said, "一生二，二生三，三生萬物。" (One begets two, two begets three, three begets the universe).

Both Confucianism and Laotze Taoism believed that the state before the creation of the universe is nothingness. The Chinese geomancy compass consists of three parts:

1. In the center, there is a basin which holds water. It represents the nothingness, the state before the creation of the universe.
2. Many rings (which can be rotated) with coordinates outside the center basin, they represent the created universe.
3. Only after a magnetic needle is dropped in the center basin (floating on the surface of the water), the created universe comes alive as the coordinates get their meaning when the direction is pointed out with that magnetic needle.

A true picture of a Chinese geomancy compass is attached at the end of this article. And we can see that the universe truly comes alive only after one stroke (the placement of one magnetic needle in the center basin, the nothingness). This is Confucian Cosmology. For Laotze, he went into more details. As we also can see, with one stroke, the nothingness was divided into two (one begets two). Combining two and one, there are truly three in the nothingness (two begets three). With three, the coordinates of the universe come alive (three begets the universe). Thus, as a word, 一 means one, 1. As a radical, it can mean heaven (God), earth (Earth) or a man. In general (not always), when it is on the top of a word, it means heaven or God. When it is on the bottom of a word, it means earth or Earth. When it appears in the middle of a word, it could mean a man.

The universe comes alive only after the human act of one stroke. The universe comes alive only via human consciousness. For a pig, the universe might not be in existence. This Chinese Cosmology was developed, at least, 2,000 years before the enlightenment of Descartes who discovered himself with "I think, therefore I am." However, there is one significant difference between these two existentialisms.

1. After the awakening of Descartes, he found himself in a hostile and indifferent universe. He was isolated and alone.
2. For Chinese, the universe comes alive via human consciousness, and that universe is all loving and all grace.

Thus, the Western existentialism is about antagonism. The Chinese existentialism is about humanitarianism.

Now, before we can discuss the word 止, we need to know the word 屯 first. It has two radicals, 一 (meaning earth here) and 艹 which is grass. So, the word 屯 depicts a state before the grass comes out of the ground. It is the most difficult time for the grass. So, the word 屯 means difficulty and suffering. It is very easy to see that the word 止 depicts that that grass has come out of the ground. So, it means that the state of difficulty and suffering has ended. It means the end of a process and a state of ready to enter into a new world. This word is a very important root word for many Chinese words. The word 步 means walking or walking steps. It is very easy to see that it has a 止 on top and a rotated one (180 degree) on the bottom, and it depicts the process of step (stop) left and step right. Now, we know the meaning of the word 正, a process stopped (止) at God's virtue (一). So, it means upright, correct, squareness, righteousness. However, in the Art of War, it means **rational**.

In Chinese, the even number is called 偶 number, and the odd number, the 奇 number.

The 偶 (even) numbers are numbers of men. The 奇 (odd) numbers are numbers of God. Why?

Do they make any sense? Again, they come from the Chinese Cosmology which includes the lives of humans. Humans can perpetuate only via two (male and female) while the Heaven and God enters into eternity after the one (one stroke). The word 偶 also means a pair, and it has two radicals 人 (humans) on the left. The right is 禺, and it has two radicals, 田 (grain field) and the root word 内 (marks on ground made by animals). So, 禺 means a living place for humans, and it has the same meaning as the word 寓. Thus, we can guess that the word 遇 means meeting between persons, and it is. And, the word 偶 describes the human affair, and its numbers (even numbers) are numbers of humans.

Then, it is fair to guess that the word 奇 is strongly related to God. It has two radicals, 大 (large) and 可 (able to, capable, permit). Again, the word 大 has two radicals, 人 (human) which is a pictograph of a standing person and 一 (heaven). When a man has matured to know heaven's virtue, he is called 大 (grown up, became an adult). To cap 大 with one more 一, it becomes the word 天 (sky, heaven, God). That is, when a man (人) is enlightened with God's virtue, he is 大. Yet, on top of him, there is 天 (Heaven and God). As 大 is a word sitting in-between the word 人 (human) and the word 天 (Heaven, God), it can mean either as human or as God when it is a radical. So, the word 奇 (大可) means heaven's capability which is way beyond the human comprehension. Thus, in the context of the Art of War, the word 奇 must be translated as **irrational** or godly magic/miracle.

II. Examples and the applications of the Art of War

After knowing these key words,

- 勢: holding and articulating forces of our own or of enemy,
- 形: appearance and creating appearance,
- 虛: hollow, bluffing, weak or deception,
- 實: concrete, real or strong,
- 虛實: the hollow seems strong, the strength seems weak, etc.,
- 奇: irrational, surprise,
- 正: rational,
- 奇正: the irrational appears to be rational, the rational seems irrational,

we now are able to review some actual examples.

1. Example 1: During the World War II, British displaced many fake airplanes and tanks at many different locations. This is the application of 形 (appearance) via the method of 虛 (hollow, not real or deception).
2. Example 2: During the Tet offense, North Vietnam used only a marginal force (虛, bluffing) to launch a nationwide attack, and it was an application of 形 (appear to be overwhelming). The result was to force American to distribute her troops around the country. That is, America's strength (實, strong force) became weak groups (虛, hollow and weak). This is transforming the force of enemy from 實 (strong) to a state of 虛 (weak) via a baton of 形 (appearance) with the tactics of 虛 (hollow and bluffing).

3. Example 3: During the World War II, American launched some land-based bombers from a carrier to bomb Tokyo. This is 奇 (irrational and a surprise) as it could not be done with rational calculation. If an act cannot surprise the enemy, it is not a 奇.

Now, we are able to understand the verse 5. Dr. Griffith translates it as, "Generally, in battle, use the normal [正] force to engage; use the extraordinary [奇] to win." Regardless of his translation is right or wrong, it is hard to make any use of it. I will translate it differently, " ..., use rational to calculate, use the irrational to engage and to win."

In fact, there are two more key words 險 and 節 in this chapter. Dr. Griffith translates them as:

- 險: overwhelming (verse 15),
- 節: timing (verse 14), precisely regulated (verse 15).

In general, the word 險 means danger or risky, and it has two radicals. The left one is a different way to write the word 阜 which means a hill. The right one is the word 僉 (unanimous) which consists of three sets of radical. The top one is the same as the word 合 which means uniting together. The middle has two 口 (mouths). The bottom has two 人 (men). Thus, the word 僉 means that all the mouths and all the men are united in agreement. So, the word 簽 means to inscribe an agreement on bamboo 竹. The word 斂 means gathering crowds with force as the right radical 攴 means beating things with hands. Thus, the word 險 means to bring a group of people to cross over a mountain, which is a dangerous and risky endeavor (especially five thousand years ago) while it is also coherent and possible.

The concept of 險 is very important to 勢. Without 險, a huge 勢 can produce very little force, as in the verse 23, it says, "... the nature of logs and stones is that on stable ground they are static; ..." With 險, a small 勢 can result a deadly blow, as in verse 15, it says, "Thus the 勢 (momentum) of one skilled in war is 險 (overwhelming), ..."

III. The summary of Chapter 5 of the Art of War

As we have defined the word 勢 as holding our own force and manipulating the force of the enemy. The two verses above give the attributes of 勢 which must be unstable, dangerous, risky and with precise timing. The 勢 is as danger as the boulders rolling down from a high mountain (verse 24). Yet, in the Art of War, one must learn to control and to manipulate it with a detailed system.

- Use 奇 正 (the intercourse of irrational and rational) to create 虛 實 (the inter mingling of hollow, bluffing, deception with concrete and strong).
- Use 虛 實 to create 形 (the appearance).
- Use 形
 - to alter the 虛 實 of the enemy.
 - to build up 勢 to a state of 險 which is very unstable yet having coherent overwhelming force.
- With precise timing (節), transform the 勢 into a new 形, such as changing the balance of the battle field.
- Repeat the 形 to 勢, then to a new 形 process. This is called creating the 形 勢.

At this point, the 形 and 勢 become indistinguishable. The Iraqi insurgence created two 形:

1. It becomes invisible to American forces. So, however mighty the American weapons are, they are useless.
2. It seemed to be everywhere. So, American force is spread out everywhere, and it becomes very 虛 (weak and hollow).

These two 形 can become 勢 (deadly force) at its choosing (the timing). The only way to win this Iraqi war is to change the 形 to a new one, such as flashing them out or boxing them in a small area. Of course, another way to change this 形 is by political means.

In the acknowledgements, Dr. Griffith wrote, {This book is a considerably revised version of a thesis submitted to Oxford University in October 1960 in part satisfaction of requirements for the Degree of Doctor of Philosophy.

...

The final draft of the typescript was read by Professor Norman Gibbs and my Oxford tutor, Dr. Wu Shih-ch'ang, whose comments were invariably helpful. Dr. Wu's encyclopedic knowledge of classical Chinese and of the history and literature of his native country clarified for me many constructions and allusions which would otherwise have been obscure.

...

On several occasions Dr. Joseph Needham of Cambridge took time from his own demanding work to enlighten me on technical matters relating to early Chinese weapons and metallurgy. He arranged for me to communicate with Drs. Kua Mo-jou and Ku Chieh-kang of the Academia Sinica, Peking. These scholars kindly answered various questions in connection with the date composition of "The Art of War".

...

Faulty deductions and mistakes in translation are to be ascribed entirely to me."
(Acknowledgements, The Art of War, by Dr. Samuel B. Griffith)}

Of course, Dr. Griffith has done his best academically and scholastically possible.

For many languages, they had the oral languages first, and the writing languages followed. For Chinese writing language, there are two significant differences:

1. The written words are not derivative of the speaking vocabularies. In the case of phonic loan words, they are the secondary words.
2. The Chinese written words were invented for one and only one purpose, to describe the theology of a religion, as we can see that the mother of all words, the word 一, is the result of Chinese Cosmology which is shared by both Confucianism and Laotze Taoism.

Without knowing this, there was not much chance for Dr. Griffith's tutor to know any better. As almost every word gets a fashionable meaning from time to time, many classic Chinese writings cannot be understood with today's Chinese dictionary. However, Dr. Griffith's translation is still an excellent reference book as there is no any other book better than his.

The book of Art of War by Sun-tzu (500 b.c.) has 13 chapters, and it can be divided into three sections.

1. The political strategy of war
 - Chapter one: the equation of war, to calculate the odds of winning a war.
 - Chapter two: the principles of mobilizing of both personnel and war material for a war.
 - Chapter three: the principles of transcending the war, such as, how to win a war without a war.
2. The strategy in battle
 - Chapter four: the 形 in war.
 - Chapter five: the 勢 in war, which talks about how to create the 勢 of our own army and how to use the 形 as a baton to manipulate the 勢 of our enemy. The success of a 形 depends upon the manipulations of 奇 正 and 虛 實.
 - Chapter six: the 虛 實 in war.
 - Chapter seven: the control of timing in war.
3. Other issues of war, from chapter 8 to 13, such as spying, etc.

More examples of 奇 (the irrational)

Every 奇 must be beyond the rational calculation and must be a surprise to the foe. If it is not, it is not a 奇.

I. Seeing the stealth bombers.

Rational calculation presumes that the stealth bombers are invisible. For this issue, I would like to discuss one principle first. Physics as a science, all its problems are not solved until they are solved. This statement seems to be a tautology. However, for engineering problems, most of them can be resolved without knowing the cause of the problem. For example, the cause of the vibration problem in a machine could be very difficult to be determined, but the problem can be corrected or significantly reduced by some fixes, such as adding many vibration absorption mounts at some key places.

Furthermore, every 奇 (irrational or surprise) is derived from a 正 (rational or normal). The 奇 of one 正 might not be a 奇 any more for a higher order 正. For example, the stealth planes use three technologies.

- To use high radar energy absorption paint.
- To reflect most of radar energy away from the ground radar.
- To interfere the ground radar reception.

Thus, the 奇 of stealth is an engineering technology. By definition, almost all engineering problems can be resolved one way or the other regardless of knowing the root cause or not. There are many ways to knock out this 奇 of stealth technology. Here, I will discuss the simplest one which is already developed in China.

Any jet plane will cause a very small distortion on the TV satellite signal during its flight. This distortion will appear as a very tiny noise on the receiving TV screen, and it can hardly be detected with human eyes. However, it is detectible with high resolution machines. Of course,

many local sources (such as motor cycle) can produce the similar noise. However, if we make a machine (a network) with an array of one thousand machines which are spread out in 1000 miles, it will be very certain that there is a stealth bomber if a noise appears in hundreds of those machines at about the same spot on the screen. Furthermore, the location of the bomber can be calculated very precisely by triangulation as the noise will appear in a different line (or pixel) according to the location of the machine relative to the bomber.

If we do not believe that others have developed such a super machine and do not take a measure to counter it, our stealth bombers will be 奇-ed (greatly surprised) if we ever make a bombing run into the net of such a system.

Conclusion

With some examples above, it is obvious that many Western strategists do know about the concept of 虛 (hollow, weak, bluffing, deception), 實 (concrete, strength), 奇 (irrational, surprise) and 正 (rational, visible) and about the art of articulating of these concepts. However, only Sun Tzu organized them into a system. He invented two new concepts 形 (form, shape, appearance) and 勢 (momenta, potential, the art of manipulating deadly forces). He farther integrated the four concepts above with these two new concepts.

- With 虛、實, a 形 is created.
- With a 形, it possesses a 勢. At this point, 形 and 勢 become two sides of the same coin, and they cannot truly be distinguished.
- With a 奇, a small 勢 can be released and became a deadly force. This 奇 勢 is called 險.
- Only by knowing the 正, we will be able to come up a 奇.
- The success of a 奇 is, of course, depending upon the timing, the 節.

Yet, for a 形, it is topological by definition. For any topological object, it always has an opening, the 罅 門, if it is going to connect (such as, attacking others) to the outside world. The technique of 正、奇 is to calculate and to reveal the 罅 門 of the foe. The technique of 虛、實 is to draw that 罅 門 away from the invincible protective net. Then, the technique of 奇、正 is used to strike that 罅 門 with a precise timing, the 節.

In Sun Tzu, the 形 goes way beyond what we have described above. In chapter six of the Art of War, Sun Tzu wrote, "形兵之極，至于無形 (the utmost of 形 is no 形). 無形，則深間不能窺，智者不能謀。(no 形, then no one is able to know the depth and the width of it, and no wisdom is able to come up a measure to deal with it.)"

The deployment of many F-15 and F-22 in Japan and South Korea is, of course, forming a 形 which possesses a 勢 which can be released as a deadly force. Yet, this is a visible 形, and someone can often find a way to counter it. For an invisible 形, it always becomes a 奇, and it can be very deadly. The 形 of Saddam Hussein's army was no march to the American force. Yet, we did mis-calculate the 形 of Iraqi culture. Bin Laden does not have too many troops in comparison to any country. Yet, his 形 is beyond the reach of a regular army.

In Sun Tzu, the most important "形-less" 形 is the will of the people on both sides (our own and of the foe). In his equation of odds of war (chapter one), people's will to die for the country is

listed as the first variable in the equation, and this 形 is called 道. Sun Tzu wrote, "道 : , 可與之死 , ... " (道 : ..., people will die for the country,...).

With China's rising, many of us are hoping that the issue of governance or governability in China will eventually cause her to collapse. However, the collapse of the current government does not equate to the collapse of China. It is a big issue, and I will discuss it in the future. It is important to know the 形 of Chinese people's will for defending their country. For the word 戰, it means war when it is a noun, means fighting a war when it is a verb. It has two radicals, 單 (single) and 戈 (spear). The word 我 (I, me, myself) is the combination of two radicals 手 戈. The word 手 means hands. That is, without holding a 戈 (spear), a man is not a self (我) and would be a slave. So, only when one is able to defend for himself, he is a person (我) with dignity. For the word 單, it consists of three radicals, 口 (mouth), 甲 and 一 (earth). 甲 is a pictograph of skull of a skeleton. The word 單 depicts the picture of skull with two mouths laying on the earth. It is a scene of desolation, and it means the end and a place of death. From the scene of desolation, it derives the meaning of alone and single. Now, we know the word 戰 shows a scene of desolation with a spear, and it depicts the will to fight, to sacrifice to the end, to the death and to the last (single) man.

In China, there is a well-known Kungfu story. One man was undefeated for many years. Yet, he was a handicap; his left hand was in a cast and a sling. After many years of study and research, a few people were able to come up some techniques to counter all his Kungfu moves. At the moment of one man who was about to kill him, his handicapped left hand struck a deadly blow onto his opponent. A 奇 is no longer a 奇 when it is revealed.

China's showing of her ability to neutralize satellites has the following significance:

1. She had showed her hidden left hand which should not be revealed until the time of life or death. That is, she had sensed that the external 形 around her were about to force her into a war.
2. She is able to devastate the space into a state of desolateness, as the word 戰 represents.
3. By giving up this great 奇, she showed her determination of fighting to the end (again, as the word 戰 depicts), if a war were forced upon her.
4. As a 奇 is no longer a 奇 when it is revealed, we should be able to come up a counter measure in 5 years. That is, she might be confident that she can come up a new 奇 by then.

To analyze the numbers of airplanes and tanks and the quality of them is very easy. Almost everyone can do it. In the book On the Origins of War (ISBN 0-385-42374-8), Dr. Donald Kagan wrote, {"[saying of Khrushchev] The Soviet Union was going to defend its vital interests, whether or not the United States regarded such acts as miscalculations; it did not want war, but it would not be intimidated either." To calm the atmosphere Kennedy explained that he was talking only about the difficulty of predicting what any country might do next. He conceded that the United States had made "certain misjudgments," for instance, in failing to foresee Chinese intervention in the Korean War. The purpose of this meeting, he said, "is to introduce precision in judgments of the two sides and to obtain a clearer understanding of where we are going." " (page 469, about the Summit Meeting at Vienna between Khrushchev and Kennedy).}

While we are worrying about our spy satellites which are blinded by the laser beams, the greatest miscalculation is always coming from the inability to visualize the "形-less" 形 of our opponent. Without knowing the soul of our opponent, there will always be some 奇 out there waiting for us.

In terms of Chinese culture, her soul is her religion which gives Chinese people:

1. The meaning of life,
2. The ways to improve their lives.

Yet, among the established religions in the world, the Chinese religion is often not recognized as a religion. It was very successful to transform itself into a "形-less" religion. And, this was accomplished with Confucius' saying, "People can be led to do things but not be taught the knowledge of what and how." The central doctrine of this religion is seeped down into the sentiments and consciousness of the general populace via the way of life in society and many folklores. One will understand its spirit only by living in and with it. Any attempt of understanding it from the outside was denied by removing the only vehicle, the structure of the writing language which was invented to describe this religion. Today, 99.9999...% of native Chinese does not know why the Confucianism is called 儒, and why it is written as it is, not otherwise.

Yet, even the popular culture is often beyond the grasp of Westerners. In the book **The meeting of East and West**, Dr. F. Northrop wrote, "For a Westerner, however, even this is not enough. One can experience the Orient by going there. Yet after doing this while studying the language for months or even years, it is possible to come away with certain basic, key, inescapable, intuitive impressions, yet possessing not even the slightest comprehension of what these experiences mean." (page 320)

In the book **The Clash of Civilizations -- remaking of World Order**, Dr. Samuel Huntington wrote, "China's absorption of Buddhism from India, scholars agree, failed to produce the "Indianization" of China. The Chinese adapted Buddhism to Chinese purposes and needs. Chinese culture remained Chinese. The Chinese have to date consistently defeated intense Western efforts to Christianize them. If, at some point, they do import Christianity, it is to be expected that it will be absorbed and adapted in such a manner as to be compatible with the central elements of Chinese culture." (page 76)

Without a very strong native religion, how can Chinese defeat those intense Western efforts to Christianize them? The Confucianism is a "形-less" religion.

To know more about Dr. Northrop's comments on the structure of Chinese writing words, please review the article [Solution on North Korea Nuke](http://www.chinese-word-roots.org/cwr013.htm) at <http://www.chinese-word-roots.org/cwr013.htm>

Chapter nine: Culture Energy of China & Metaphysics of Linguistics

On the web page ([Science and Civilisation in China](http://www.cambridge.org/catalogue/catalogue.asp?isbn=9780521058001), Volume 2, History of Scientific Thought, ISBN 9780521058001 at

<http://www.cambridge.org/catalogue/catalogue.asp?isbn=9780521058001>), it wrote, "The second volume of Dr. Joseph Needham's great work [Science and Civilisation in China](http://www.cambridge.org/catalogue/catalogue.asp?isbn=9780521058001) is devoted to the history of scientific thought. Beginning with ancient times, it describes the Confucian milieu in which arose the organic naturalism of the great Taoist school, the scientific philosophy of the Mohists and Logicians, and the quantitative materialism of the Legalists. Thus, we are brought on to the fundamental ideas which dominated scientific thinking in the Chinese middle ages. The author opens his discussion by considering the remote and **pictographic origins** of words fundamental in scientific discourse and then sets forth the influential doctrines of the **Two Forces** and the **Five Elements**. Subsequently, he writes of the important sceptical tradition, the effects of Buddhist thought, and the Neo-Confucian climax of Chinese naturalism. Last comes a discussion of the conception of Laws of Nature in China and the West."

That is, Dr. Needham wanted to know:

1. Externally, did the Chinese language have the capability to describe the logic of science?
2. Internally, could the internal logic of Chinese language lead the Chinese people entering into the domain of science?

In addition to science, there are many items also parts of culture, such as, arts (painting, singing, dancing, ...), architecture, and even cooking. However, we are unable to evaluate the culture energy scientifically with those items. Our only chance of comparing the culture energy among cultures is by studying their languages. In addition to as a tool for communication, the goal of any language is to describe the universe. By analyzing its capability of describing the universe, we are able to measure the scope and the energy of that language.

I. Types of language and their scopes

- a. **Perceptual and conceptual**
- b. **The capability of languages**
 - **How big a scope of the universe can a language cover or describe?**
 - **How good a memory space management system does a language have?**
 - **How strong an ability can a language adapt for a future challenge?**
- c. **The scope of a language**
 - i. **About abstraction**
 - ii. **About computability**
 - iii. **About syntaxing**
 - iv. **The scope of Chinese written language**

II. Memory space management in Chinese written language

- a. **Views from Western Sinologists**

b. Eighty-two words analyzed by Dr. Joseph Needham

c. Memory management in Chinese word system

1. Rational

2. Visual

3. Auditory

4. Webbing

5. Error forgiving

III. Learning Chinese written language

a. For native -- burn-in

b. For foreigner -- learning

IV. Conclusion and sample pages of the Canons

V. Epilogue

I. Types of language and their scopes

What is the universe? Physicists have said a lot about it. Yet, in terms of any language, the universe has two parts:

- A stage -- the space and the time.
- The stories -- actors and their relations.

a. Conceptual and perceptual languages

Thus, there can have two kinds of language. In the book **The Divine Constitution** (Library of Congress Catalog Card number 91-90780), it wrote, {... English is a good example of a perceptual language. In English, there are many grammatical rules: such as tense, subject-predicate structure, parts of speech, numbers, etc. The purpose of tense is to record and to express the real time. The subject-predicate structure is for relating the relationship between time and space of events or things and to distinguish the knower from the known or the doer from the act. The parts of speech are trying to clarify the real-time sequences and the relationship between real space and the relationships of their derivatives. In other words, English is a real-time language, a perceptual language.

On the contrary, Chinese is a conceptual language. There is no tense in Chinese. All events can be discussed at the conceptual level. The time sequence can be marked by time marks. Therefore, there is no reason to change the word form for identifying the time sequence. Thus, there is no subject-predicate structure in Chinese, because there are no real verbs. All actions can be expressed in noun form when they are transcended from time and space. There is no need to have parts of speech in Chinese. In short, there is no English-like-grammar in Chinese. The following are a few examples to show the difference between a perceptual and a conceptual language.

Perceptual: I went to school yesterday.

Conceptual: I go school yesterday.

Perceptual: I am trying to find three pegs now.

Conceptual: I try find three peg now.} (page 71)

Furthermore, the conceptual language has no alignment problem and, thus, will not cause any misunderstanding as the following example showed.

I go to school and saw three dog yesterday.

For a perceptual language, the above sentence is, indeed, giving a conflicting message. Yet, in the conceptual language, the following sentence does not give any conflicting message.

I go school and see three dog yesterday.

In short, the conceptual language marks the **events** with space and time marks. The perceptual language marks the **syntaxes** with space and time marks.

b. The capability of languages

Almost all computer languages are conceptual language. Yet, different computer language has different capability.

1. The HTML is a masking language. Its sole purpose is to organize a set of data to fit nicely on a web page. It can do not much else.
2. Both Basic (of 1980) and C++ are general languages. Yet, their capabilities are different. The major differences are the way of how the data are treated and of how the memory space is managed.
 - For Basic, all data of the universe are divided into two groups: the numbers, and the strings. The simplicity of these data sets prevents Basic to construct an effective memory space management system. It is also difficult to build a library with module programs. Thus, it is a slow and a weak language.
 - For C++, all data of the universe are represented with functions. That is, it can employ the entire mathematics and can easily construct a big library with module programs. With a great memory space management capability, C++ is now the most used computer language today.

With these examples above, we now can list a set of criteria for comparing the capability and the energy of different languages.

- How big a scope of the universe can a language cover or describe?
- How good a memory space management system does a language have?
- How strong an ability can a language adapt for a future challenge?

For the first criterion, we again must know about what the universe is. In the story part of the universe, it consists of, at least, three items.

1. Members of the universe -- a language must be able to name all members of the universe. I call this process as **syntaxing**.
For a universe B with five members (1, 2, 3, 4, 5) and a language system C with only three syntaxes (a, b, c), it is very easy to prove that the language C is unable to name all members of universe B. With this simple example, we can readily conclude a law.

Language law one: If and only if the size (number of syntaxes) of a language C is large than or equal to the size (number of the member) of the universe B, then C is able to describe B.

2. Relations among members -- for a three-member universe (a, b, c), it has the following relations: (a), (b), (c), (a, b), (a, c), (b, c), (a, b, c). Yet, no relation $\{\{\}, \text{the emptiness}\}$ should also be one kind of relation. That is, for a three-member universe, it has, at least, eight relations; for four-member universe, 16 relations. Thus, we can get these with an equation:

For a n-member universe, it has 2^n (nth power of 2) relations.

If the order of the relationship is important, then (a, b) is not equal to (b, a). Thus, for a n-member universe, its relations must be larger than or equal to 2^n .

Furthermore, we do not truly know what the contexts of those relations are. I will call these relations as **abstraction**.

Yet, we do know a few examples:

- Vector Analysis is a language about vectors (V1, V2, V3, ..., V(n), ...). The Electromagnetic wave-function can be described wholly with only two vectors V1 = E (electric field) and V2 = H (magnetic field).
- The wave-function of quantum particle cannot be described with vectors as it is only a function of probability. Thus, it can only be described with differential equation which is different from the vector analysis.
- The symmetry property of elementary particles can neither be described with vector analysis nor with differential equations. Only the Group Theory can wholly describe it.

With these examples above, we can readily conclude a new law.

Language law two: if and only if the internal logic of language C is greater than or identical to the internal logic of universe B, then C is able to describe B wholly.

3. Size of the universe -- in the book **Mathematical thought -- from ancient to modern times** (ISBN 0-19-506136-5), it wrote, "Two sets that can be put into one-to-one correspondence are equivalent or have the same power." (page 995)

"Since the real numbers are uncountable and the algebraic numbers are countable, there must be transcendental irrationals." (page 997, *ibid*)

As the mathematics is a part of the natural universe, the size of the natural universe must be larger than or equal to the size of the mathematical universe. That is, the size of the natural universe must be greater than or equal to countable infinity plus uncountable infinity. I call this size issue as **infiniteness**.

c. The scope of a language

Thus, to analyze a language on the first criterion, we must answer, at least, three questions:

- The syntaxing -- naming members of a universe
- The abstraction -- relations among members of a universe

- The infiniteness -- the size of a universe

With the Language Law One, we can intuitively guess that the syntaxing and the infiniteness are the same issue. If we can prove that the abstraction is also a subset of the syntaxing, then we can reduce the three problems above to just one issue.

i. Abstraction

What is abstract? In The American Heritage Dictionary, it wrote, abstract:

- Considered apart from concrete existence
- Not applied or practical; theoretical
- Not easily understood; abstruse
- Thought of or stated without reference to a specific instance
- Designating a genre of painting or sculpture whose intellectual and affective content depends solely on intrinsic form

However, these definitions do not help us to deal with "abstraction" scientifically. Then, there is no chance for us to make any comparison between abstraction and syntaxing. Thus, I will not try to define what abstraction is but to show some examples.

1. It is **generalization**. There are many equations, such as, $1 + 2 = 3$; $3 + 4 = 7$; $8 + 9 = 17$, etc. Yet, all above equations can be written as $(a + b = c)$. This kind of generalization is one kind of abstraction.
Furthermore, even the operations of + (plus), - (minus), \times (multiplication), ..., can be generalized, such as, $a \# b = c$ ($\#$ can be of +, -, \times or ...). This $\#$ algebra is called abstract algebra.
2. It is **transcendental**. In the book Mathematical Thought, ..., it wrote, "Any root, real or complex, of any algebraic (polynomial) equation with rational coefficients is called an algebraic number. ..., Consequently, every rational number and some irrationals are algebraic numbers, ... Those numbers that are not algebraic are called transcendental because, As Euler [Leonhard Euler, 1707 - 83, Swiss mathematician] put it, 'they transcend the power of algebraic method.'" (page 593)
3. It is **imaginary** or **absurdity**. "Euler, in the latter half of the eighteenth century, still believed that negative numbers were greater than infinity. ... As late as 1831 Augustus De Morgan (1806 - 71), professor of mathematics at University College, London, and a famous mathematical logician and contributor to algebra, in his On the study and Difficulties of Mathematics, said, 'The imaginary expression (square root of $-a$) and the negative expression $-b$ have this resemblance, that either of them occurring as the solution of a problem indicates some inconsistency or absurdity. As far as real meaning is concerned, both are equally imaginary, since $0 - a$ is as inconceivable as (square root of $-a$).'" (page 593, *ibid*)
Till today, the square root of (-1) is called an imaginary number i .

The scope of abstraction is, of course, much greater than the three examples can cover. However, we can only handle what we know how to deal with first. The three examples above are, indeed, abstractions, and we know how to handle them. They all can be represented by

functions. That is, they can be computed. In the book **The Computational Brain** (Patricia S. Churchland, ISBN 0-262-03188-4), it wrote, "Since this hypothesis concerning what makes a physical system a computational system may not be self-evident, let us approach the issue more gradually by first introducing several keys but simple mathematical concepts, including 'function,' and the distinction between computable and non-computable functions. To begin, what is a function? A function in the mathematical sense is essentially just a mapping, either 1: 1 or many : 1, between the elements of one set, called the 'domain,' and the elements of another, usually referred to as the 'range.' Consequently, a function is a set of ordered pairs, where the first member of the pair is drawn from the domain, and the second element is drawn from the range. A computable function then is a mapping that can be specified in terms of some rule or other, and is generally characterized in terms of what you have to do to the first element to get the second....

What then is a non-computable function? It is an infinite set of ordered pairs for which no rule can be provided, not only now, but in principle. Hence its specification consists simply and exactly in the list of ordered pairs. For example, if the elements are randomly associated, then no rule exists to specify the mapping between elements of the domain and elements of the range. Outside of mathematics, people quite reasonably tend to equate 'function' with 'computable function,' and hence to consider a nonrule mapping to be no function at all. But this is not in fact how mathematicians use the terms, and for good reason, since it is useful to have the notion of a non-computable function to describe certain mappings. Moreover, it is useful for the issue at hand because it is an empirical question whether brain activity can really be characterized by a computable function or only to a first approximation, or perhaps whether some of its activities cannot be characterized at all in terms of computable functions (Penrose 1989)." (page 62)

ii. About computability

That is, we, now, might be able to transform the issue of abstraction to be an issue of computability which is better defined in mathematics. In the book **Computability and Logic** (Richard C. Jeffrey, ISBN 0-521-38923-2), it wrote, "We shall see in the next chapter that although every set of positive integers is enumerable [countable], there are sets of other sorts which are not enumerable. To say that a set A is enumerable is to say that there is a function all of whose arguments are positive integers and all of whose values are members of A, and that each member of A is a value of this function: for each member a of A there is at least one positive integer n to which the function assigns a as its value. Notice that nothing in this definition requires A to be a set of positive integers. Instead, A might be a set of people (members of the United States Senate, perhaps); it might be a set of strings of symbols (perhaps, the set of all grammatically correct English sentences, where we count the space

between adjacent words as a symbol); or the members of A might themselves be sets, ..." (page 4)

"Now a set is enumerable if and only if it is the range of some function of positive integers. The empty set is enumerable because it is the range of e." (page 6, ibid)

"... that the set of functions computable in our sense is identical with the set of functions that men or machines would be able to compute by whatever effective method, if limitations on time, speed, and material were overcome." (page 20, ibid)

"Church's thesis: all computable functions are Turing [computer] computable." (page 54, ibid)

"Abacus computable functions are Turing computable." (page 53, ibid)

"Recursive functions are abacus computable. ..., the class of recursive functions is very broad indeed -- so broad as to make it plausible that all functions computable in any intuitive sense are recursive." (page 70, ibid)

"Turing computable functions are recursive. ... We have seen that all recursive functions [R] are abacus computable [A] and that all abacus computable functions are Turing computable [T]. We shall now prove that all Turing computable functions are recursive. This will close the circle of inclusion

$$R \supseteq T \supseteq A \supseteq R \text{ [Law of computable universe]}$$

" (page 89, ibid)

As soon as we know what abacus and the Turing computer are, we will be able to understand the above passages. Turing computer is an ideal computer which possesses unlimited memory space and unlimited time to compute. If a function is not Turing computable, it will not be able to be computed by any real computer of past, of present or of forever future. Thus, under this coverage, we can sense the scope of the computable universe which is larger than all tasks that all real computers can do.

Most of us know that all computer languages need only two codes (0, 1). Furthermore, a functioning Turing computer has also only **two states**, NEXT, and END. That is, every computable function (task) can be written as a Turing trace, such as:

$$\text{Function (task)} = \text{Turing } \{\dots \text{next, next, } \dots, \text{next (n), } \dots, \text{End}\}$$

If a Turing trace cannot reach the state End, its corresponding function (task) is not computable.

Of course, for a real computer, there are very complicated algorithms under every NEXT.

Without knowing the true meaning of what the essence of those NEXT is, we are unable to understand what this computable universe really is. Perhaps, the abacus computation can help us. The abacus computation was invented in China about 5,000 years ago. It consists of

- a set of spindles which are lining up from left to right,
- a box of donut-shaped beads,
- during the counting,
 1. one spindle is selected as a reference point at the beginning,
 2. number of beads are placed to that spindle according to the count,
 3. when that spindle has 10 beads, it moves one bead to the spindle on the left and empties the original spindle,
 4. repeat the procedure 2 and 3,

5. when all counting is done, all movements stop.

According to the Law of the computable universe above, whatever and however complicated an algorithm it is, it is always reduced to counting beads. Furthermore, this abacus computer has also only two states, MOVE, and STOP. That is, all computable tasks can be written as an abacus trace, such as,

Computable task = abacus {... move, move, ..., move (n), ..., Stop}

From these two examples (Turing computer and abacus computer) together with the Law of a computable universe, it is easy to prove a Two-code language theorem,

For universe B and language C, B is computable.

then, C can describe B wholly if and only if C is a Two-code language system. Such as, (0, 1); (Yin, Yang); (next, end) or (move, stop), etc.

Now, we know what kind of language system is needed to describe a computable universe wholly. However, the computable universe is only a small part of abstraction. It is even smaller than the countable (countable infinity) universe. As we already know that the natural numbers, the rational numbers, and the algebraic numbers are all countable infinity. (See page 994 - 998, Mathematical Thought, ...) In the book **Computability and Logic**, it wrote, "Not all functions from positive integers [nature numbers] to positive integers are Turing computable." (page 27)

iii. About syntaxing

Now, we have reached two conclusions:

1. The computable part of the abstract universe can be reduced to simple counting (which is syntaxing in terms of language), as the countable universe is larger than the computable universe.
2. The non-computable part of the abstract universe must be described by a language system, if any, which has more than two-codes.

Thus, before trying to understand the non-computable universe, we are better just studying the counting (syntaxing in terms of language) problem first. In this nature universe, there are men (man 1, 2, ..., n, ...), dog (dog 1, 2, ...) ..., virus (virus 1, 2, ...), Can we syntax them all? What kind of language can syntax them all?

So far, we seemingly are not concerned about this problem at all. From our experience and from our intuitive confidence, we (both English and Chinese) are confident to meet the challenge. Yet, only by solving this problem theoretically, we, then, are able to measure the energy of each language.

There is a well-known **four-color theorem**: four and only four colors are needed to distinguish all countries from their neighbors on Earth (ball-shaped), regardless of how many countries there are on Earth, one million, one trillion, or to countable infinity.

What does this four-color theorem truly mean? We can, in fact, borrow this four-color theorem in our syntaxing procedure. For the first member of this natural universe, we give him a ball with one triangle on it. For the second member, we duplicate the last ball and add one dot on it. By connecting the new dot to the old triangle, there are two triangles on the second ball. For the third ball (for the third member), we again add one dot, and it has three triangles on it. For every new member of this natural universe, we give him a ball as his id, the syntax, according to the above procedure. Guaranteed by the four-color theorem, we can give out the unlimited

number (in fact, countable infinite) of balls without any duplication in them. Every id (syntax) is unique.

That is, with four and only four codes, we can syntax the entire countable (infinity) universe. In the book **Truth, Faith, and Life -- I understand; Therefore, I worship** (ISBN 0-916713-04-0), it wrote, "Amazingly, all lives also can be described with four and only four colors, A, G, T, C. A is Adenine. G is Guanine. T is Thymine. C is Cytosine. A, G, T and C are four basic chemical building blocks for all lives. The human being's genes and the bacterium's genes are constructed with identical building blocks, but their nucleotide sequence is different. In other words, all lives are singing their own life song with four 'universal' notes, or they are painting their self-portrait with four 'universal' colors." (page 58) That is, the four-color theorem is not only a mathematics theorem but is proved in biology.

However, there are more entities in a universe than its members. For a three-member universe, it contains eight or more entities, as there are relations among members. Can the ball-syntaxing procedure syntax all those relations in addition to its members? The answer is NO. Georg Cantor proved two theorems,

1. Nature numbers, rational numbers and algebraic numbers are countable infinity, denoted as $N(0)$.
2. Real numbers are uncountable infinity, denoted as c . And, $c = 2^{N(0)}$. That is, c is infinitely larger than countable infinity.

(See page 992 - 1002, Mathematical Thought -- from ancient to modern.)

Even without the mathematics theorems above, we can easily guess that four codes are not enough to describe the nature universe. Although every single life can be syntaxed uniquely with four and only four codes, some processes cannot be described with those four codes. One of the examples is the reproduction process. Even for a cloning process, it is not described by the four codes. It duplicates the four codes. That is, for a cloning universe, it needs, at least, five codes. For a bi-sexual universe, we need 7 codes.

- Four codes (A, G, T, C) for a single life.
- Two codes to identify sexes (M, F) or (x, y).
- One code to identify the process of copulation or fertilization.

Thus, we can describe the natural universe with a language which contains 7 codes, if we can prove that the entire uncountable universe can be described with 7 and only 7 codes. There is, indeed, such a proof in the book **Truth, Faith, and Life** (ISBN 0-916713-04-0). See page 47 to 55. However, how can we syntax the uncountable universe? There is a **Seven color theorem**: 7 and only 7 colors are needed to identify all countries on a donut-shaped planet. That is, instead of giving out colored-ball id (syntax), we can give out the colored-donut id. If we can syntax them all (members, relations, and else), we could describe that universe wholly.

Thus far, I have discussed the following issues:

- In order to describe the natural universe, our language needs to cover three issues at least.
 1. Syntaxing -- naming the members
 2. Abstraction -- describing the relations
 3. Infiniteness -- sizing the universe

- The abstract universe contains two parts: computable and non-computable. The computable universe can be described with a simple counting procedure, and a two-code language system is able to describe it.
- The countable universe is larger than the computable universe, and it can be described wholly by a four-code language system.
- The uncountable universe is larger than the countable universe, and it can be described wholly by a seven-code language system.

The only thing that we have not done so far is to prove that the uncountable universe is larger than or equal to the non-computable universe. We can make this a conjecture. Then, the issues of language (syntaxing, abstraction and infiniteness) are reduced to syntaxing only. As long as we can syntax the entire universe (members, relations and else), our language is able to describe that universe wholly, and that language needs only 7 codes.

From the above examples, the word **code** can be a label, a process or a dimension. Male and female are dimensions. Cloning and copulation are processes. The Adenine (A) and the Guanine (G) are labels; yet, they can be viewed as both dimensions and processes. The labels of 0 and 1 are also dimensions and processes.

iv. The scope of Chinese written language

Is Chinese language a 7-code language? It consists of the followings:

1. Two root codes:
 - Root one: 一, chi of God. (G-code).
 - Root two: 丨, chi of man. (M-code).
3. A variant process: the two chi above are transformed into five variants, such as in the word 𠄎. (V-code).
4. A word root process: with the five strokes above, 220 word roots are constructed, 70 pictograph roots, 87 ideograph roots and 63 abstract symbols. (R-code).
5. A roots composing to form words process -- there are sixty thousand words in Chinese now. (W-code).
6. A phrasing or a sentencing process -- there are over 70 million Chinese phrases now. Of course, there can be an unlimited number of sentences. (S-code).
7. A demarcation process -- to separate sentence from sentence. (D-code).

With the above, the Chinese language is a 7-code language, {G, M, V, R, W, S, D}. Furthermore, every two-code system can always grow into a seven-code language system. Then, the comparison between two languages is no longer the issue of how big a scope of a universe that a language can cover. We need to evaluate the second criterion; **how good a memory space management system does a language have?**

II. Memory space management of Chinese written system

a. Views from Western Sinologists

Dr. F.S.C. Northrop wrote a book, The Meeting of East and West -- an Inquiry Concerning World Understanding (The Macmillan Company, 1968). He was one of the most prominent Chinese culture experts in America. So, his understanding of Chinese culture can represent the depth and the scope of America's understanding of Chinese culture.

Dr. Northrop wrote in his book, "The Easterner, on the other hand, uses bits of linguistic symbolism, largely **denotative**, and often purely ideographic in character, to point toward a component in the nature of things which only **immediate experience** and continued contemplation can convey. This shows itself especially in the symbols of the Chinese language, where each **solitary**, immediately experienced local particular tends to have its own symbol, this symbol also often having a directly observed form like that of the immediately seen item of direct experience which it denotes. For example, the symbol for man in Chinese is 人, and the early symbol for house is 𡩂. As a consequence, there was no alphabet. This automatically **eliminates the logical whole-part relation between one symbol and another** that occurs in the linguistic symbolism of the West in which all words are produced by merely putting together in different **permutations** the small number of symbols constituting the alphabet. (page 316, *The Meeting of East and West*, The Macmillan Company, 1968).

"In many cases, however, the content of the sign itself, that is, the actual shape of the written symbol, is identical with the immediately sensed character of the factor in experience for which it stands. These traits make the ideas which these symbols convey **particulars** rather than **logical universals**, and largely **denotative** rather than connotative in character.

Certain consequences follow. Not only are the advantages of an alphabet lost, but also there tend to be as **many** symbols as there are simple and complex impressions. Consequently, the type of knowledge which a philosophy constructed by means of such a language can convey tends necessarily to be one given by a succession of concrete, immediately apprehendable examples and illustrations, the succession of these illustrations having **no logical** ordering or connection the one with the other. ...

... Moreover, even the common-sense examples are conveyed with aesthetic imagery, the emphasis being upon the immediately apprehended, sensuous impression itself more than upon the external common-sense object of which the aesthetic impression is the sign. Nowhere is there even the suggestion by the aesthetic imagery of a postulated **scientific** or a doctrinally formulated, **theological** object. All the indigenously Chinese philosophies, Taoism as well as Confucianism, support this verdict." (page 322, *ibid*).

Dr. Northrop was not simply discussing Chinese culture but was giving a verdict. His verdict has the following two points.

1. About the Chinese written language (Chinese words): Denotative and solitary -- no logical ordering or connection the one with the other.
2. The consequence of such a language: No chance of any kind to formulate scientific, philosophical and theological objects.

Indeed, if Chinese words are all denotative, solitary and no logical ordering or connection the one with the other, it will be a nightmare for anyone who tries to memorize tens thousands of those words. Yet, in Dr. Needham's book, he seemed much more optimistic about the Chinese words system. In his book Science and Civilisation in China, Volume 2, History of Scientific Thought, he analyzed 82 Chinese words, and 77 of them are from two sources:

- 甲骨文 -- the words inscribed on bones after oracle sessions.
- 金文 -- the words inscribed on bronze vessels.

Both of these items were made before 2,000 b.c. In his analysis, he listed a few explanations from Chinese sources for each word. He always pointed out which explanation is his favor. In the following discussion, I will list only his favor explanation as his understanding of that word. In fact, I do not have his original book in English. I am reading a Chinese translation of that book (published by a Taiwanese publisher, 台灣商務印書館). That is, his saying listed in the following discussion is not quoted from his original words but a translation from Chinese back to English by me. However, I do not believe that my translation back to English is far off from his original intention. Furthermore, I did rearrange the sequence of some of the words for the reason that they are logically connected. Originally, I intended to number the original sequence at the end of each word. However, it will become quite cluttered. As there are only 82 words (under 80 entries), it is not too hard to compare this paper with his book while without those original numbering.

In addition to Dr. Needham's comments on those words, I will give my explanation under his if I disagree with his saying. Furthermore, more than 50% of Chinese word roots are not words. This is why I do not call them root words. Of course, they are not implemented as characters in the computer. That is, I cannot print them out as they are. I must list a few words which share that root and identify it in this way.

Every Chinese word is composed of word roots (totally different from Dr. Northrop's description: being denotative, solitary, particulars, and Without any logical connections). Its meaning can be read out loud from its face (the only language in the world can do this, see the book [The Great Vindications (沉冤大白 : 為 "紅樓夢" 與 "漢語文" 平冤, http://www.worldcat.org/title/chen-yuan-da-bai-wei-hong-lou-meng-yu-han-yu-wen-ping-yuan/oclc/852149215&referer=brief_results]) and the book Chinese Word Roots and Grammar.

b. Dr. Needham's analysis on 82 Chinese words: for evaluating whether Chinese language can describe science

-- my view on those words are also listed

I. Logic words:

1. 止 (stop, staying)

- Needham: pictograph of man's foot
- Mine: 屮 is the root word for grass. 屯 is an ideograph to show that 屮 is still under 一 (it means earth here). That is, before the grass breaks out the ground, it is a period of waiting and difficulty. 止 is an ideograph of 屮 on top of 一 (earth, ground). That is, the grass has broken out from the ground. The waiting is over

(stopped), and the difficulty has ended. 止 is more than STOP; it shows that a new UP-RIGHT beginning is here.

2. 是 (yes, be, correct)

- Needham: as something under the Sun.
- Mine: 是 is 日 (Sun) over 正 (the up-rightness) which is 一 (Heaven, God) over 止 (staying). Knowing to stay under God is uprightness. Standing under Sun up-right is correct, is BEING, is yes.
- c. 也 (and, also, to demarcate the end of a sentence)
 - Needham: pictograph of woman's external genital orifice.
 - Mine: The Chinese language is all about Chi (life energy). In the Chinese language, there **were** no punctuation marks. The demarcation of the sentence is by using chi-words, such as, 之、乎、「也」、者、兮、矣.... The man's chi 丨 has many variants, such as 乙, the lower radical of 兮, the right radical of 乃. They are all curved or bent 丨. Those chi are not yet straight and not yet strong, the half-note chi. 也 is 升 (twenty) 乙 (half-note chi). After twenty half-note chi, it is time to take a breath, take a break.
Note: twenty is not implemented as a character. I borrow 升 (lifting something with two hands) as it is similar to it.

3. 不 (no, do not)

- Needham: pictograph of a fading flower.
- Mine: 不 is the word 下 (below, lower) touches or hangs on 一 (heaven) sideways. It means "do not go lower from heaven."
- b. 非 (no, wrong, ...)
 - Needham: related to the word 飛 (fly), an abstract word.
 - Mine: 非 is by stacking two 北 (against or contradiction) which is the root word 匕 (transformation) and its mirror image back to back (two transformations compete). 非 is contradiction over contradictions, the contradiction to the utmost. 背 is the back side of the body. 飛 (fly) is 升 (up-lift) two right radical of 非.

4. 異 (divide, division, different)

- Needham: pictograph of a man with a mask.
- Mine: 異 is 升 (lifting with hands) under 畀 (giving ... something). Lifting hands to give is to divide. After something is parted (giving away), it will be different.

5. 同 (the same, together, unanimous)

- Needham: pictograph of something covered by a lid.
- Mine: 同 (together) and 冠 (crown) share a radical which means cover over cover. 同 is the 口 (mouths) under covered cover, which means unanimous.

6. 如 (as, similar)

- Needham: a phonetic loan word

- Mine: 如 is 女 (woman) 口 (mouth). Woman's saying (command) is as good as man's.
- 7. 若 (if ... something, as ... something)
 - Needham: pictograph of a man picking up some plants while kneeling.
 - Mine: See <http://www.chinese-word-roots.org/cwr016.htm>
- 8. 易 (change, simple, easy)
 - Needham: pictograph of a lizard, as its skin can easily change colors.
 - Mine: 易 is 勿 (ideograph of a flying flag) under 日 (Sun). A flag under Sun is flying with ease and is changing directions.
- 9. 變 (change, transform)
 - Needham: possible a loaned word.
 - Mine: See <http://www.chinese-word-roots.org>
- 10. 化 (transform)
 - Needham: pictograph of two knife-like coins.
 - Mine: 人 (pictograph of man). 匕 is the upside down 人, meaning transformation, transformed. 化 is the word for 匕 while it itself becomes a root word.
- 11. 元 (at the beginning)
 - Needham: pictograph of side-view of a human head.
 - Mine: 元 is 一 (heaven) over 兀 (stillness). Heaven over the stillness is the creation, the beginning.
- 12. 始 (to begin)
 - Needham: pictograph of a fetus laying head down in a woman's womb.
 - Mine: 台 is a self; the top radical means ability, such as, 能 (capable), 云 (speaking). 口 (mouth) is a self. 台 is the innate ability of self.
始 is 女 (woman) 台. Woman's innate ability is to give birth, to begin a new life.
- 13. 因 (the seed of cause)
 - Needham: pictograph of something on a bed sheet.
 - Mine: 因、國、園、圓、圍、團、囤 ... all share the same radical 囗 (an enclosed boundary). 囚 (prison or imprison), a 人 man in 囗. Note: 口 (mouth) is different from 囗 (enclosure).
大 is something great. Something great which is boxed up (囗) is 因, the cause.
- 14. 故 (the event of past, the cause of event)
 - Needham: the left side is a pictograph of a shield. The right side signifies a movement of hands.
 - Mine: Indeed, the right radical signifies the working something with hands, such as, 放 (put something done or banishment), 敕 (leading horse with hands), 繳 (collecting with hands). 古 means old, ancient.
故 is 古 (old) 𠂔 (events done with hands).

15. 盡 (exhaust, completion)

- Needham: pictograph of a hand holding a brush to clean a container.
- Mine: 盡 is 聿 (items done with hands, such as 書 (book)) over 火 (fire, it becomes four dots, such as, 煮 (cooking), 蒸 (steaming)) in a 皿 (container, stove). Burning items to ashes over fire stove is 盡.

16. 真 (truth, fact)

- Needham: pictograph of a filled-up bag sitting on top of a table.
- Mine: The computer implementation of 真 is not correct. The right way to write it should be the same as the right radical of 稹. It has three radicals, 匕 (transformation), the middle radical of 身 (human body, see #38 and #56) and 升 (lifting with hands). When the human body is transformed (dead or becomes an immortal) and is lifting up to heaven, it reaches the truth, and it is in the state of truth, a fact, a final reality.

17. 類 (category, catalog)

- Needham: as it contains the radical 犬 (dog) and as there are varieties of dogs while they are still the same species, this word means category.
- Mine: 類 is 米 (rice), ..., 犬 (dog), etc. listed on a sheet of paper (頁).

18. 少 (little, not much, getting less)

- Needham: pictograph of four grains, which means small in number.
- Mine: 少 is 小 (very small) with radical 丿 which means flowing away. Very small while still flowing away is getting less.
- b. 多 (many, a lot). Note: This word is not listed by Needham. See <http://www.chinese-word-roots.org>

19. 公 (public, fair, fairness)

- Needham: pictograph of man's penis.
- Mine: 公 (fairness), 私 (private, selfish), 能 share a radical 厶 which means energetic ability. 八 is an ideograph for divide, division, as one line is broken into two pieces. When 八 is further divided in the middle, it is 小 (very small). When it is further divided with 刀 (knife), it is 分 (divides). 公 is 八 (dividing) 厶 (something great). When a greatness is divided, it is fairness and sharing with the public.

II. Action words:

20. 為 (doing things)

- Needham: pictograph of a man handling an elephant by pulling its nose.
- Mine: 為、馬、𠂔、鳥 share a lower radical which **now** means legs of animals. The top radical of 采、為、受 means a facing down hand. 為 is a facing down hand handling a variety (at least three, as shown in the word) of animals. 象 (the elephant) is constructed with different radicals.

21. 行 (walking, doing things)

- Needham: pictograph of a crossroad.

- Mine: 行, the right radical of 行 is the anatomical pictograph of the bone structure of the calf. The right radical is the calf in the air. 行 points out the steps between calves.

22. 去 (going away)

- Needham: pictograph of covered rice container.
- Mine: 去, the lower radical is not the same radical as 公、私. There are a few this kind of mixed-up in Chinese word system (see #38). It is, in fact, a cooking container 𠂔. The top radical is 大 which means an adult here. 去 is an adult picking up his cooking container, going away.

23. 出 (going out, coming out)

- Needham: the top part is a pictograph of a man's two feet. The bottom part is a pictograph of closed space (such as a house).
- Mine: 出 is 艹 (grass) coming out of 一 (earth, ground). It describes the same event as the word 止. Yet, they describe two different qualities of that same event. 止, waiting is stopped. 出, something new has come out.

24. 入 (enter)

- Needham: pictograph of an arrowhead.
- Mine: 入, a pictograph of a sliding board, sliding into. 內 (inside), slid into an enclosure.

25. 至 (arrived)

- Needham: pictograph of a target of an arrow.
- Mine: 至 is the 不 (no, refused to land) has landed (土, earth). Note: the middle stroke of 不 has turned horizontal.

26. 生 (birth)

- Needham: pictograph of a plant coming out of the earth.
- Mine: 生 is the third word in the word group 出、止. It has two 艹 (grass) above 一 (earth, ground).

III. Words of coordinate and the names of entities in the universe

27. 上 (up, top, above)

- Needham: a conception expressed with a geometrical pattern.
- Mine: 上, something above 一. The original word has only one dot above the line. As a word root, it keeps the original form, such as the top radical of the following words, 高、亭、言、文、亡.

28. 下 (below, under)

- Needham: the same as the word 上.
- Mine: 下, something below 一.

29. 中 (middle, center, fairness)

- Needham: pictograph of the mast of a sailing boat.
- Mine: 中 is the 口 (an enclosure, an entity) divided in the middle by 丨.

30. 方 (direction, square, squareness, righteousness, methods)

- Needham: pictograph of the plow.
 - Mine: 方 is not a composed word. It is a pictograph word. As a pictograph word, it must be viewed as a whole and cannot be taking apart. So, the top part of the word is not the top radical of 高、享.... It is a pictograph of binding two boats (舟) together; only the boat head and the tying ropes and hooks are seen. As a boat is a long rectangle, the 方 is a square. It also means methods and methodology.
31. 南 (south)
- Needham: pictograph of a musical instrument, such as a bell.
 - Mine: 五行 (translated by Needham as Five Elements) is really five forces. Each force is associated with one direction, 水 (water) with North, 火 (fire) South, 木 (wood) East, 金 (metal) West, 土 (earth) Center. 南 (South) and 幸 (lucky, avoided a calamity) share a radical which means a calamity. The word for calamity is 災, a running fire. The radical for calamity means a hidden fire. According to the Five Element theory, 南 carries a hidden fire; the fire is covered by the top radical.
32. 北 (north, against, contradictive)
- Needham: pictograph of two men sit together, back against back.
 - Mine: See 3.a.
33. 西 (west)
- Needham: pictograph of a bird's nest or a package.
 - Mine: 西 is a word root, a pictograph of covering a storage to protect it from the West (winter) wind. 覆、要、粟、票、栗....
34. 東 (east)
- Needham: pictograph of a package carried by a man.
 - Mine: 東, seeing the 日 (Sun) between tree leaves (木). Furthermore, East associates with wood (木).
35. 天 (sky, God)
- Needham: pictograph of a man with a big head.
 - Mine: When 人 (man) knows 一 (heaven), he becomes 大 (great, greatness). When 大 partakes 一 (heaven), he knows 天 (God, sky).
36. 日 (Sun)
- Needham: pictograph of the Sun.
37. 月 (Moon)
- Needham: pictograph of the Moon.
38. 明 (bright, visible)
- Needham: the combination of the words of 日 and 月
 - Mine: For 日 (Sun) and 月 (Moon) together, it should mean Sun eclipse. For brightness or visible, 日 alone is enough. In this word, the radical 日 (Sun) was a typo, through the ages, for the root word 囧 (window, the lower radical 窗).

When the Moonlight shines through the window, the darkness becomes visible and bright, and it is 明.

Note: After 隸書之變 (the first simplification of Chinese words, around 100 b.c.), about 30 ($30/220 = 14\%$) word roots have some mixed-up situations (the same as the above example). As this kind of infection is partial and sporadic for each word root, the total affected words are less than 200. The shared radical in the following words in () is, in fact, not the same word root.

(明、肌、服), (音、旨), (眾、羅), (幸、至), (草、苟), (几、股、髡), (公、去), ...

Although this kind of infection is very limited, it does become a great camouflage to hide the fact that the Chinese word system is a 100% word root system.

The second simplification (implemented in 1958) caused more confusions. It, however, did not affect the word root system. The total simplified words are 2010, out of 60,000 words. It consists of five parts:

3. Already simplified over the ages: seventy percent of them are already simplified as non-standard ways to write (行、草書) during the hundreds or thousands of years already.
4. Drop the silent word root: such as, (術 --> 朮), (開 --> 开), ...
5. Sound borrowing: this is different from the phonetic-loan words. For two words pronouncing identically, use the simple word for both words, such as, (驚 <--> 京), ... The real 京 does add the radical heart on the left; however, my computer is unable to print it out.
6. Symbolize some common radicals while reducing their strokes significantly.
7. Created some new words. Less than 100 new words were created.

39. 光 (light)

- Needham: pictograph of a man carries a torch (fire).
- Mine: 光 is 火 (fire) on the top of 儿 (a kid), as there is a candle light when the kids are sleeping.

40. 歲 (year, age, the year-end)

- Needham: pictograph of a religious ceremony.
- Mine: 歲 has three radicals. 止 (stops, stopping), 戍 (the stationed soldiers), 少 (little, lesser). 歲 is the time period (Winter) to reduce the stationed soldiers and to stop (wars).

41. 春 (Spring)

- Needham: pictograph of weeds sprouting in the Spring.
- Mine: The shared radical (春、泰、奏、秦、春 ...) is stacking three 艹 (grass), two to the left and one to the right. It means grain fields. The 日 (Sun) at (under) the grain fields is Spring.

42. 夏 (the name for Chinese people, Summer)

- Needham: not truly know, the top part looks like a pictograph of a pig.
 - Mine: The top radical is the word root for the human head, such as 首 (head), 面 (face, having covers over the head on each side). The low radical means walking behind, such as 後 (behind ...), 降 (falling ...) After Spring planting, Chinese is walking slowly, not rush. This time period is summer.
43. 秋 (Autumn)
- Needham: pictograph of a turtle.
 - Mine: 秋 is 禾 (grain stalks) on 火 (fire). The time burning the grain stalks is Autumn.
44. 冬 (Winter)
- Needham: pictograph of a falling branch while two fruits hanging on it.
 - Mine: The top radical is walking behind, the same as the lower radical of 夏 (see #42). The two hanging fruits on the bottom are ices, such as 寒 (cold), 冰 (ice), 凍 (frozen).
冬 is the last season (walked really behind) with ices.
45. 風 (wind)
- Needham: pictograph of a peacock spreading its tail.
 - Mine: 風 is that 凡 (every and each) 虫 (bugs) are flying.
46. 雨 (rain)
- Needham: pictograph of raining.
 - Mine: 雨 is the 天 (heaven, sky) 水 (water).
47. 雪 (snow)
- Needham: pictograph of snowflakes.
 - Mine: 凵, the word root of the right hand, it is the top radical of 聿 (works done by hand), 書 (book).
雪 is the 雨 (rain) which can be held in hand.
48. 雷 (thunder)
- Needham: pictograph of lightning.
 - Mine: Something associated with 雨 (rain) and can be observed (heard) in the grain field (田). It might not be heard in the cave.
49. 電 (electricity, lightning)
- Needham: something associated with rain, yet it extends (申) far.
 - Mine: The lower radical is not the word 申 (extension). 電 is a variant of the word 雷 to identify something which associates with the thunder.
50. 虹 (rainbow)
- Needham: pictograph of a two-head snake in the sky.
 - Mine: 工 (engineering) is derived from 巫 (a woman shaman). 巫 shows two shamans dancing around a build-up (engineered) stage, the 工 .
虹 is the dancing platform (工) which is built up by the bugs (虫) in the sky.
51. 老 (old)

- Needham: pictograph of an old man with a cane.
- Mine: The shared radical of 老、考、孝、耆 ... is the word root for the word 毛 (hairs). 匕 is transformation.
When the hairs are transformed (to white), it is 老 (old).

52. 死 (die, death)

- Needham: pictograph of a man knees in front of a pile of bones.
- Mine: 歹 is the word root for bones without skin. The transformation (匕) of bones to skinless (歹) is 死 (dead). 殯、殮、殯、殊、殤 ..., these words are all relating to death.

53. 人 (human)

- Needham: pictograph of a man.

54. 男 (man)

- Needham: pictograph of a field and a plow.
- Mine: Using 力 (force, energy) in the 田 (field) is a 男 (man).

55. 女 (woman)

- Needham: pictograph of a woman.
- Mine: This is a very unique word. It is constructed with the word 大 (adult) and the word root 丩 which means a flow (the flow of menstruation). By moving the last stroke of 大 to connect to the bottom of the second stroke and adding the stroke of flow, it forms the word 女 which is also a pictograph of woman's vagina. 女 is an adult with menstruation flow.

56. 身 (human body)

- Needham: pictograph of a pregnant woman.
- Mine: 身 has three radicals, the top one is the word root of flow 丩 (which is not implemented in the computer). The middle radical is 呂, the pictograph for "backbones." The bottom radical is an upside down 匕. After the first-word simplification event (around 100 b.c.), the radical 呂 is no longer obvious in this word.
The 身 (human body) consists of backbones, flows and a special (upside down) transformation (aging). The upside-down transformation signifies an undesired transformation.

57. 血 (blood)

- Needham: pictograph of a filled-up container.
- Mine: The 皿 is a cooking container. The 丶 (dot) shows that something is dripping into the container. During the sacrifice ceremony, the animal's blood is dripping into the container. So, 血 is blood.

58. 己 (self, I)

- Needham: a phonetic loaned word. It looks like a bow string.
- Mine: 亡 means "cannot be found." When a self 一 (can be meant Heaven, man, Earth or as one (1)) can no longer be found is 己 (一 on top of 亡), as Chinese

morality demands that every individual must be selfless. Please note the differences among the three words, 己、已、巳.

59. 祖 (progenitor)

- Needham: pictograph of man's penis.
- Mine: 示 is the signs from Heaven. 且 has three radicals, 几 (pictograph of a sturdy chair), 一 on the bottom is Earth, the two short 一 inside are Heaven and man. 且 is a very sturdy chair built by Heaven (providing trees) and man, and it is firmly sitting on the ground (Earth). That is, 且 is the most reliable and dependable. Thus, 祖 is the spirit who is in Heaven and is able to show us signs while he is the most dependable and reliable.

60. 妣 (deceased mother)

- Needham: pictograph of the external shape of the vagina.
- Mine: If a vagina looks like 妣, it must be a deformed one. Furthermore, as filial piety is the highest morality in China, it will be the highest crime to pictograph mother's vagina.
比 means compete, comparable or on a par with. 妣 is a 女 (woman) who is 比 (comparable) to [father], that is, she is the mother. Note: 妣 is only used for deceased mother, as her name was written level with father's name on the tombstone.

61. 文 (word, character, pattern)

- Needham: pictograph of a man with a tattoo on his body.
- Mine: The top radical of 文、高、音、言、享 ... means Heaven or God. 乂 is an ideograph for interlocked pattern or relations. 文 means nature (Godly) patterns or relations.

IV. Words of Chinese philosophy, theology, and science

62. 陽 (yang, positive, sun)

- Needham: pictograph of a man carries an astronomy observation instrument.
- Mine: Please notice the difference between 易 and 昃 (see #8 of this list). Instead of 日 (Sun), the top radical is 旦 (morning). Thus, 易 means open, opening or openness, as the flag rises in the morning. The left radical of 陽 depicts a hill. So, 陽 is the hillside opened to the Sun.

63. 陰 (yin, negative, shadow)

- Needham: pictograph of cloud combines with the radical mountain.
- Mine: The right radical of 陰 has two radicals, 今 (today, right this moment) and 云 (cloud). 陰 is the hillside covered by cloud now, right this moment.

64. 金 (metal, gold)

- Needham: pictograph of a mine shaft.
- Mine: 王 is a King. 玉 (jade) is the stone loved by King. The stone is depicted by the dot. 金 is the item loved by King, even more than the jade. So, two dots are used. The top radical of 金 is 人 (man). Why does it add this top radical? 金 is, in fact, derived from another word 全 (complete, perfect). 人 (man) together (on

top of, not side by side) with 王 (king) is a completion. 金 is the item loved by both King and people.

Note: in the dictionary, 全 has the leading radical 入 (enter), not 人 (man).

65. 木 (wood)

- Needham: pictograph of a tree.

66. 水 (water)

- Needham: pictograph of flowing water.

67. 火 (fire)

- Needham: pictograph of fire flame.

68. 土 (earth, dust)

- Needham: penis-like altar.
- Mine: 一 can be as Heaven, man or Earth (earth). At here, 十 is a different way of writing 艸 (grass), such as 早、截.... Thus, grass on Earth points out earth (土).

69. 氣 (Chi energy, air)

- Needham: 气 is the pictograph of flowing air. The word 氣 is a variant of it.

70. 道 (Tao, pathway)

- Needham: pictograph of a man's head pointing to a pathway.
- Mine: The shared radical of the words (道、遠、進、這、追 ...) means walking. 首 means a human head or leading. Walking after a leading (not blindly) is 道.

71. 德 (virtue)

- Needham: the right part consists of eyes and heart. The left part means walking or doing. With eyes and heart doing, it means man's virtue.
- Mine: The left radical means 行 (walking, action). The right radical has four parts, 十 means ten here, the shared radical (羅、羅、罩、罟、罟、罟、罟、罟、罟、罟 ...) depicts a net, 一 means one and 心 (heart). 德 is an action done by one heart which is boxed by 10 nets. That is, that action is done by observing some detailed rules.

72. 理 (law of nature)

- Needham: a phonetic loanword.
- Mine: Please review the web page, <http://www.chinese-word-roots.org/cwr017.htm>

73. 則 (rules, regulations, shaping an item)

- Needham: pictograph of a set of tableware.
- Mine: 貝 is the seashell which was made as treasures. The right radical of 則 is a variant of 刀 (knife). The seashells can become treasure only if they are shaped to a certain way by following a regulation.

74. 度 (measuring, yardstick)

- Needham: the lower part 又 is a pictograph of hand. So, it becomes a yardstick.

- Mine: The shared radical (度、席、廠、座、庶 ...) means house. The middle radical 廿 means twenty. 又 is the hand. A house with 20 hands is doing the measuring.
75. 法 (law of man)
- Needham: the left radical means water. It could mean to place prisoners in the river as a kind of punishment.
 - Mine: Please review the web page, <http://www.chinese-word-roots.org/cwr011.htm>
76. 律 (confining pathway, confining rules)
- Needham: the left radical means walking or doing. The right one means doing or writing with hand.
 - Mine: The left radical means 行 (action). 聿 means items which are done by hand. As there are techniques for producing items with hand, 律 means confining rules.
77. 禮 (social protocol)
- Needham: the left part could be a pictograph of a sex organ. The right part is the pictograph of two pieces of jade in a container.
 - Mine: 示 is signs from Heaven. 曲 is a basket for holding offerings (such as fruits). 豆 is a meat cooking pot. Thus, 禮 is the liturgy. Later, it becomes the social protocol of Chinese society.
78. 數 (number, counting)
- Needham: the left-top is a pictograph of woman's updo hair. The left bottom is the word woman. The right part is the radical "action with hand."
 - Mine: The shared radical (數、貫) means poking through. 中 is middle or center, 女 (woman). The right radical means "action with hand." 數 is counting the hairpins when making a woman's updo by centering the hair with those pins.
79. 術 (ways and means, method, technique)
- Needham: the word 朮 (a plant which produces gluey tree juice) is inserted in the word 行 (walking or doing).
 - Mine: 術、術、衛、衝、衡 ... are all words of action. Their meanings depend upon the middle radical. 朮 is a tree which produces gluey juice. Yet, it takes some special technique to make that juice a usable glue. Thus, 術 means methods or techniques.
80. 算 (calculate)
- Needham: pictograph of a bamboo made an abacus.
 - Mine: 算 has three radicals, 竹 (bamboo), 目 (eyes) and 升 (lift something with both hands). 算 is an action by using hands and eyes on something made from bamboo. That job at that time could be counting.

Dr. Needham was obviously impressed that those words of science, of mathematics, of theology and of philosophy were in use more than four thousand years ago. Yet, seemingly, it is impossible for him to believe that the internal logic of the Chinese word system was already systematized four thousand years ago. Thus, any explanation of a word which went beyond the pictograph, he either discarded or discredited it. That is, both Dr. Needham and Dr. Northrop had ZERO understanding of the Chinese Etymology while they were the GREATEST Sinologists.

c. Memory management in Chinese word system

As I have shown before, the comparison between languages is solely hinged on the methodology of memory space management. While the phrasing and sentencing techniques are shared by almost all languages, then the determinant factor on comparing languages is about memory space management on words. **The less memory is needed to memorize as many words as possible, the better off for the young people.** The ancient Chinese was obviously knowing about three distinct memory spaces, the rational, the visual and the auditory.

1. Rational memory -- for a rational system, by memorizing only a small part of the system, it will be enough to recall the entire system, such as the suffix system in English. By knowing only 30 suffixes, the entire system of parts of speech is known. Thus, there is a law of memory for rational memory.

Memory law one: for rational system B, C is a set of the initial condition of B, and D is a set of rational rules for B, then,

$$C + D = \text{system} = C \times D$$

For example, 100 words with 30 rules of suffixes (100 + 30) will generate about (more or less) 3,000 words (100 x 30).

This **rational memory algebra** is one of the greatest memory space management technique.

This algebra can be greatly improved by a root-generating system. If F is a root-generating system with N roots (members), G is the system generated from F and the member of G is the combination of x (a finite number, such as 2, 3 or 5) members of F, then,

$$N = N^m, m \text{ can be any positive integer, } 2, 3, \dots$$

Examples: $N = 10$, $m=2$, then $N = N^2 = 100$; when $m=3$, then $N = N^3 = 1,000$

That is, by only knowing N roots, a system of unlimited size can be known as long as that system is wholly generated by those N roots. This root-algebra is more powerful than the rational memory algebra.

I have shown that the Chinese word system is a 100% root-system. However, this root-system was not revealed wholly to Chinese people. More than 50% of Chinese word roots are not words, and no Chinese knew their meaning. However, a 部首 (leading radical or prefix) system was revealed. With this 部首 system, the remainder of the word is viewed as all stand alone and unique face which must be memorized

individually. Thus, the Chinese word system cannot be learned easily by foreigners while the native Chinese has a lifetime to burn them in. At least, the rational memory algebra is implemented and partially revealed. The following is one example.

戀、巒、欒、彎、攣、蠻、鸞 ...

Obviously, there is no need to memorize all those words individually, as they share a radical which means 'something linked', and thus their meaning can be read out directly.

戀: heart linked, meaning love

巒: hills linked

攣: hands linked, twins.

In addition to the mathematics algebra above, the direct life experience and morality are also parts of rational memory. The following is one example.

- 藿 is the word for a water-bird which is employed by a fisherman to catch fish by placing a ring over its neck. So, the bird can dive into the water and catch a fish but cannot swallow it.
- 缶 is a pot. 罐 is also a pot. The redundancy of these two words is a very important technique for improving memory management. I will discuss this later. At this point, it is a way to introduce other new words.
- With 罐 as a pot now, it is easily understandable that 灌 (with water as leading radical) must mean the pouring (water into the pot).

The three words above have identical pronunciations. In a way, this should cause some confusions. However, this is another way of memory management. I will explain it later. For any other derived words which are one- or two- steps removed from the original scene, their pronunciations change somewhat. The pronunciations of the following words are different from the three above.

- 見 is seeing, as looking with attention. Again, it is easily understandable that 觀 must mean looking with concentrated effort, as the bird 藿 seldom misses its prey.
- 欠 means breathing (easily). Without a ring over its neck, the bird can breathe easier. Again, it is easily understandable that 歡 could mean happy, and it is.
- 木 means tree. When a bird is on the tree (not leashed by fish man), it is free, and free is power. Again, it is easily understandable that 權 must mean free and power. In the West, the emphasis is freedom. In China, freedom is power, and power is the source of freedom.
 - 自由權 -- the Right of freedom
 - 人權 -- human Right
 - 民權 -- civil Right
 - 版權 -- copy Right

- 政 權 -- the Sovereign and the government. In the book Governing by Consent (ISBN 0-87187-527-6), John Bibby wrote, "The government is an institution that through its actions has ultimate authority to allocate values in society -- to decide 'who gets what, when, how.' ... Government decisions are distinguished from those of other organizations by the fact that they are binding for all of society. ... have a monopoly on the legitimate use of **force**. ... to compel compliance. ... No other organizations in this society can legitimately use physical **force**." (page 7 - 8)

正 means uprightness and proper. The right radical of 政 means actions with hand. Thus, 政 means using actions or force with uprightness, and 政 權 (sovereign and government) is not using force legitimately but can only use force rightly.

This example not only shows one of the techniques of how Chinese words were created but shows a great way of memory management.

2. Visual memory -- it is three dimensional, up to three dimensions. In fact, the more dimensions, the better. Chinese words are two-dimensional. Furthermore, it employs two additional techniques.

- Confinement -- all Chinese words are composed of from 220 roots. That is, only 220 different faces need to be memorized. Although the meanings of over 50% faces are not known to most Chinese people, they do not hinder the visual memory as it is independent of meanings and reasons.
- Modulating -- After a core feature is memorized, the fine differences can be easily distinguished and memorized. The word 藿 is one example of modulating. The followings are three more examples.

易; 湯、楊、暘、陽、傷、腸、禡 ...

燥; 澡、噪、操、躁、燥、燥、燥 ...

軍; 暉、渾、揮、輝、譚、禪、輝 ...

With only three hundred modules and with the Memory Law One,

300 modules + 220 roots >= 60,000 words

That is, only 520 faces need to be memorized in order to know the entire Chinese word system in terms of visual memory. In fact, all modules are composed of from those 220-word roots. That is, the effort to memorize them will be much easier. If the easier-factor is 2, then the 300 modules become 150 in terms of memory effort. So, only 370 (220 + 150) faces needing to be memorized for the entire Chinese word system in terms of visual memory.

If the meaning of the module is known, the meanings of the entire word group can be read from their faces out loud. Again, in order to prevent foreigners to learn Chinese written language with this kind of easiness, more than half the modules are not implemented as words. That is, their meanings are not revealed even to Chinese people themselves. One example is the module for the words 戀

、變.... The followings are two more examples:

塞、寒、賽、賽、寨、騫、騫 ...

合、食、今、令、命、倉、食、會 ...

For these three modules, 99.9999...% of native Chinese does not know their meanings. Thus, the meanings of those words cannot be read out from their faces out loud even they are memorized visually. Thus, they still need to be memorized as stand-alone words, one at a time in terms of their meanings. For native Chinese, they have a lifetime to burn them in.

3. Auditory memory -- externally, it is one-dimensional. However, it has some internal dimensions.

- Syllabizing -- Every Chinese word has only one syllable. Every Chinese word carries a sound tag explicitly (such as phonetic loan words) or implicitly (the sense determinant words).

For phonetic loan words, the sound tag is a part of the word: (珠、朱), (鵬、朋), (霧、務) The second word in the () is the sound tag.

For the sense determinant words, the second word depicts the meaning of the first word and is also its sound tag. Yet, they have two different word forms. (羸、盈), (祭、即), (相、像), ...

- Rhyming -- most languages have rhyme, and I will not discuss this further.
- Chiing -- as I have shown above, the Chinese written language is based on the philosophy of Chi (life force). In the West, the punctuation marks are parts of a visual language, not of the auditory language. In Chinese, the demarcation marks are chi-words which are parts of both the auditory and the visual languages. For the old Chinese writings, no punctuation marks were used while we do use them today after they were imported over 120 years ago.

With chiing, a learned chi-scholar can memorize 1,000-word essay (written in accordance with chi) with only one reading. I, myself, can memorize, at least, 60% of any old classic essay of 1,000 words with one reading.

The 秦始皇 (first emperor of China, 221 b.c.) burnt all Chinese Classic. After the Ching dynasty was overthrown, an effort was made to recover those burnt Classic. An old man 伏生 was able to recite the entire Classic (13 volumes, over 100,000 words), one of which is a dictionary 爾雅 which contains over 5,000 words. A century later, a set of those Classic (as bamboo scrolls) was discovered. The difference between the two sets of Classic (the recited one and the bamboo scrolls) was very small.

4. Webbing memory -- this is more than memory by association. The Chinese word system is, in fact, a web. The modules are anchors. The 部首 (leading radicals) are synapses.

Example of Chinese word web

Modules / Leading radicals	* 易 軍 \$ #
木	寨 楊 樺 欒 樑

手	拳 揚 揮 攣 探
or its root form	
水	寒 湯 渾 灣 深
or its root form	
日	暘 暉
貝	賽 暉 睽

5. Note: Often, when a word root becomes a stand-alone word, it changes its word form, such as 手(hand) and 水 (water). Furthermore, there are 14 (6.4% of 220) word roots for hands, as Chinese culture is based on the hands-on philosophy.
6. In addition to the word form web above, there are word sound web and word meaning web. However, they are not revealed directly to Chinese people. Only after decades of concentrated study, one might be able to sense (not to construct, as it is a mammoth job) them. Furthermore, by letting some (over 50%) modules to be not words, these webs become very difficult to be discovered. Yet, although without the conscious knowing of those webs, their existences help the memory management unconsciously.
7. Error forgiving -- many different Chinese words with different meanings in their writing forms have the same (identical) pronunciation, including tones and accent. Seemingly, this will cause some great confusions. In a sense, it does. However, it is the greatest forgiving mechanism for the illiterate as those fine differences do not show up in a verbal sentence. That is, using a wrong word (with the same pronunciation) in a writing sentence can still be understood without any difficulty. Only something more is revealed; he is an illiterate. In fact, this forgiving mechanism is a great memory management tool for a language. This confusion is, in fact, a measuring bar to measure the degree of literacy.

III. Learning Chinese written language

With this error forgiving mechanism, with hiding 50% of word roots and with hiding 50% of modules, the Chinese language system effectively divides its learners into two categories.

- A. The native Chinese -- they learn the language by burn-in. Every Chinese word is learned as a stand-alone word without the connection to any other words, as they have a lifetime to do anyway. With 20 years burn-in, the college graduate learned about seven thousand words, and it is enough for them to live in a literate world. For those people, they might sense some beauty about the Chinese language but have no chance to know its essence.

With a lifetime devotion (such as professors who teach the Chinese language in universities), one could put the error forgiving mechanism aside as those confusions are no longer confusions. He might even sense that there is a great underlying structure in the Chinese language. Yet, no such a literature was published before 2006.

On June 12, 2007, the Huntington Library in California announced that its Chinese Garden is named as 「流芳園」 (Garden of Flowing Fragrance), and this name was selected by a committee (which has at least three Chinese language professors). The word 流, indeed, means flow or flowing. While flow or flowing is a neutral word in English, the word 流 carries a very strong negative meaning in Chinese, such as:

1. 流產 -- miscarry the pregnancy.
2. 流審 -- mistrial of a law case.
3. 流標 -- in an auction, no bit is submitted.
4. 流鶯 -- the prostitutes.
5. 流寇 -- the bandits.
6. 流氓 -- the outlaw.
7. 流浪 -- the vagabond.
8. 流言 -- the rumor.
9. 流放 -- the banishment.
10. 流星 -- the burnt off asteroid.
11. 流失 -- flowing into nothingness.
12. 流掉 -- lost.
13. 流血 -- losing blood.
14. ...

According to the news report, the name 流芳 was chosen because it was used in a great essay (洛神賦) written in 220 a.d. That essay described the meeting of a goddess (宓妃) by the author (曹植) who was the younger brother of the Emperor of Wei Dynasty.

This goddess was first mentioned in an essay (離騷) written around 230 b.c. by 屈原 who was banished by a Duke. He was hoping to regain the love and the trust from the Duke but in vain. Finally, he drowned himself, and we race the dragon boats on that anniversary now every year to commemorate his loyalty to the Duke. In his essay, he mentioned that he tried desperately to search for the goddess but failed. In fact, that goddess is the metaphor for the Duke's trust in him before his banishment.

曹植 had the chance to be the Emperor. Thus, the goddess was the metaphor of that lost chance which was long gone, untouchable and unreachable. In addition to being fragrance, the word 芳 means virtue or virtuous thing. Thus, in that essay, 流芳 is not flowing fragrance but is the losing virtue, the untouchable and the unreachable. The usage of the word 流 in that essay is in accordance with all the examples listed above. The essence of that essay is the four sentences below.

- 恨人神之道殊兮、怨盛年之莫當。(Hating the pathways of man and of the goddess is not intersecting, hate my inability to bridge them while I am far from old.)
- 抗羅袂以掩涕兮、淚流襟之浪浪。(Refusing to cover my crying with sleeve, tears flood to the collar as wave after waves.)

Is the Chinese Garden of Huntington Library a place to draw flooding tears from the visitors? Is the Chinese Garden of Huntington Library a place of losing virtue and losing fragrance? Is it a place of heartbreaking?



The photo above can be viewed as two faces or as one vase. This kind of situation happens in the universe all the time. Chinese culture was fully based on Yijing (易經), while the Yin-Yang (陰陽) is its sole backbone. The left photo is one example of the immanence between Yin and Yang. The Chinese language has a precise system to deal with this faces/vase entity. I will just discuss one of the ways here, the f/v (yin-yang) words. One example of f/v words is {出 (#23), 止 (#1), 生 (#26), 土 (#68)}.

For the f/v words,

- Often (not always), their pronunciations are the same (identical).
- Their word forms will be different.
- Their meanings are the same (as the same pronunciation could mean the same thing) in a way. Yet they are different, one is F (yin), the other V (yang).

The word 留 (keep or stay) has the identical pronunciation to the word 流. If we guess that these two words are the same word, we are not far off the target. In English, flowing is quite different from staying or keeping. Yet, in Chinese, they are f/v words. 流 means flowing (away), lost, a goner. 留 (keeping, staying) means flowing into future, into eternity. So,

- 20. 留影 -- keep a picture of where we have been.
- 21. 留念 -- keep someone or something in one's thought.
- 22. 留連 -- unwilling to leave a place.
- 23. 留戀 -- remain passionate about someone or something.
- 24. 留芳 -- there are some great idioms on this phrase.
 - 萬古留芳 -- one's virtue or accomplishment has marked history, and it will flow into eternity. Not only is that individual flowing into the history, but that virtue is also flowing into the hearts of mankind.
 - 口齒留芳 -- after sipping a great wine, the great taste is filled in the mouth. This phrase can be used for other items, such as, good song, good essay, good poem. After reading a poem, my mouth is filled with a great fragrance.

So, 「流芳園」 can only mean a garden of losing virtue. And, the 「留芳園」 (Garden of living Fragrance) is a place for visitors to dwell (留連) in that fragrance and to take that fragrance home as 留影 (pictures) and as 留念 (memory in heart). They can also leave their hearts in the Garden as 留戀 (passionate thoughts of the place in their hearts).

Of course, it is Huntington Library's business to name its garden. Yet, this example shows that how detailed fine structure the Chinese word system is. In short, with the burn-in process, the Chinese word system effectively divides Chinese people into three groups.

i. The commoners -- the verbal language takes the precedence. The key words are tolerance and forgiving. That is, the misused or mispronounced words are all forgiving. Anyone learned less than seven thousand Chinese words (such as a college graduate) is in this group. Only about three thousand words are needed to read Chinese newspaper.

ii. The educated -- many highly educated engineers and scientists are not educated in Chinese writing language. There are two unique features in the Chinese language.

- Many different words (with different word form and meanings) have identical pronunciation. The words in each () have the identical pronunciation. (方、芳), (仿、坊、訪), (藿、灌、罐、鶴), (詒、怡、貽), (妻、棲、悽、萋、淒), (志、誌、痣), (撤、澈、徹), ..., ...
- One word can have many different pronunciations. With different pronunciations, the word means differently. The words in [] have the identical pronunciation and identical meaning although they are different words.
 - [相、像 (looks like)], [相、襄 (helping)], ...
 - [大、達 (great)], [大、代 (assistance)], ...
 - [諡、示 (showing...)], [諡、易 (learning...)], ...
 - ...
- The internal structure of the Chinese word system as 100%-word root system was never known before 2006.

iii. The foreigners -- without the help of the burn-in process, Chinese language is often a nightmare for most foreigners. Yet, as a verbal language, it can be learned in a year to handle the daily conversations. By the old design, the Chinese language must be learned by burn-in in order to read those Chinese Classic which is the essence of Chinese culture. After a good burn-in, a learner would have been Sinicized.

However, by knowing the underlying structure of the Chinese language, any foreigner can set a solid foundation on Chinese written language in six months.

IV. Conclusion and sample pages of the Canons

While arts and many others are parts of a culture, only language can be evaluated as a test bar for the culture energy in terms of science. I have discussed two of the three issues on language.

1. How big a scope of the universe can a language cover or describe?
 - The syntaxing -- naming members of a universe
 - The abstraction -- relations among members of a universe
 - The infiniteness -- the size of a universe
2. How good a memory space management system does the Chinese language have?

For the third issue,

3. How strong an ability can a language adapt for a future challenge?

The advancement of the world is shared by all languages. The only unique challenge for a language is the ability to digest the other languages. This issue must go into the detailed comparison between languages. It is, of course, a mammoth task. Thus, I would like to leave it to another occasion.

The Chinese word system was studied very extensively from and very intensively in all directions. The following five books are the representations of those efforts.

1. 爾雅, it was edited by Confucius. That is, it is more than 2,600 years old. It was a beginner's book, having over 5,000 words. It takes the form of synonym thesaurus.
2. 說文解字, it was published around 150 a.d. , a time far removed (at least, two thousand years) from the creation of the Chinese word system. It is almost a book of word root system. It used the 部首 (leading radicals) system, having 9,353 words. Because 20% of its explanations on words were wrong (in terms of the word structure, not in meaning), the word root system was buried in those errors.
3. 康熙字典, it was commissioned by Emperor 康熙 around 1665 a.d. More than 300 scholars worked on it for over 15 years. Google search was invented at this time while the searching was done manually. Over one million books were searched for every single word on its usage and its derived meaning. All genuine usages and meanings on any word are accepted in this dictionary. A word can sometimes have 20 different meanings and 10 different pronunciations. It collected over 50,000 words. This is the Bible on Chinese words.
4. 詩韻集成, its book form appeared around 900 a.d. Yet, it was extensively used around 600 a.d. In the Chinese language, there are 16 vowels and 21 consonants. In this book, words are classified into the groups according to its vowel and its consonant. This book collected over 40,000 words.
5. 對韻, when it was published is not clear. It is a list of contrasted words thesaurus, especially in terms of their vowels.

As a burn-in culture, the culture energy is implanted in Chinese without demanding their knowledge on the Chinese Etymology. Yet, for a foreigner without the burn-in, he will not easily capture the essence of Chinese culture if he does not know the details of Chinese written language.

Epilogue

The capacity of language is not equal for all different languages. The bigger the capacity of a language has, the higher its culture energy will be. I have shown that the Chinese language is the ONLY perfect language in the world, see the books {Linguistics manifesto; http://www.worldcat.org/title/linguistics-manifesto-universal-language-the-super-unified-linguistic-theory/oclc/688487196&referer=brief_results and <https://books.google.com/books?id=Uh8EtwAACAJ&dq=inauthor:%22Jeh-Tween+Gong%22&hl=en&sa=X&ei=JIHyT-3sO8mA2wW90bz3AQ> } and {The Great Vindications; http://www.worldcat.org/title/chen-yuan-da-bai-wei-hong-lou-meng-yu-han-yu-wen-ping-yuan/oclc/852149215&referer=brief_results and <https://books.google.com/books?id=ZgDynQEACAJ&dq=%E6%B2%89%E5%86%A4%E5%A4%A7%E7%99%BD+:+%E7%82%BA+%22%E7%B4%85%E6%A8%93%E5%A4%A2%22+%E8%88%87+%22%E6%BC%A2%E8%AA%9E%E6%96%87%22+%E5%B9%B3%E5%86%A4&hl=en&sa=X&ei=SnRuVaWNE4HYoAScioDgCQ&ved=0CB4Q6AEwAA> }.

Both Dr. Needham and Dr. Northrop (two greatest Sinologists of the modern time) do recognize that the language capacity is the most important element for the culture, but they both had zero understanding about the Chinese language.

So, this paper about the Chinese language is the KEY for all China studies.

Chapter ten: Political Science and the Equation of War

In the book The Clash of Civilizations and the Remaking of World Order (ISBN 0-684-84441-9), Dr. Samuel P. Huntington wrote, "Terrorism historically is the weapon of the weak, that is, of those who do not possess conventional military power. Since World War II, nuclear weapons have also been the weapon by which the weak compensate for conventional inferiority. In the past, terrorists could do only limited violence, killing a few people here or destroying a facility there. Massive military forces were required to do massive violence. At some point, however, **a few terrorists will be able to produce massive violence and massive destruction.**" (Page 187 - 188).

The above passage was written in 1996, five years before the event of September 11, 2001. It was truly a great insight. However, it is not a scientific prediction because that the Political Science is not a physics-like science. Many people believe that Political Science can never be like physics because Political Science deals with the subject of intelligence and free will while physics describes only some mindless particles and forces. I do not wish to challenge this kind of opinion. I, however, would like to point out that there are many more differences between Political Science and Physics in addition to intelligence and free will. If those differences are reduced or eliminated, would Political Science be more physics-like? Before we give out another opinion, perhaps, the best way is to find out their differences first.

A. The difference between Political Science and physics-like science

1. The difference in the way of defining terminology
2. About charges
3. An example of a dynamic system
4. The ambiguity of terminology in Political Science

B. The dynamics of Political Science

1. Religion charges: exclusiveness verse inclusiveness, etc.
2. The world religions, civilizations, and their interactions
3. The difference between Pre- and Sub- in the dynamic system
4. Political force equation

C. The equation of war

1. Quantum collapse and quantum probability
2. About war charges and their interactions
3. A hypothetical example: the war cloud between USA and China

D. Conclusion

A. The difference between Political Science and physics-like science

I. The difference in the way of defining terminology

In Physics, there are entities (galaxies, chemical compounds, atoms, protons, quarks, prequarks, etc.) which interact among one another via charges (source of interaction) in a field (space and time). So, a physics equation can be written as a function (interactions) with some variables (entities, charges, fields or the combination of them). So, Physics is, indeed, very simple, and it consists of only five items.

1. Entity -- an object which can be distinguished from the other objects.
2. Charge -- a source of interaction which allows an entity to interfere with the other objects.
3. Field -- a stage or a playground for the entities to roam or to show off their charges.
4. Variable -- a quantitative representation of a situation created by the three factors above.
5. Function (interaction) -- the result or the hodgepodge of many variables.

Although political actions are constantly intervened by both intelligence and free will, there is seemingly no reason to prevent Political Science for adapting the physics methodology above. Let us make a try.

- Entity -- religions, civilizations, races, nations, states, international institutions, etc.
- Charge -- military force, economy, culture, history, language, technology, religion, kinship, etc.
- Field -- geography, oceans, Earth, Space, United Nation, etc.

Of course, this is only my wild guess. Yet, I do discover a problem. Religion is listed as both an entity and a charge, and United Nation can be either an entity or a field. This is not an issue of right or wrong. In science, when a term has multiple meanings, it will render an equation becoming meaningless. If we want the term of religion to be an entity, then the force (charge) of a religion must use a different term. If we want Political Science to be more physics-like, we must be sure that all its terms are clearly defined without any ambiguity, and **this requirement has nothing to do with intelligence and free will.**

II. About charges

Then, what is charge? In Physics, it has, at least, three types of charge, the unitary charge, the binary charge, and the ternary charge.

1. Unitary charge:
Any unitary charge cannot stir up too many different scenes. It, in fact, can only produce one thing. In physics, the mass of any entity is a unitary charge. The mass of my body and the mass of an electron is exactly the same thing although they are having different quantities. Thus, a unitary charge can only produce one kind of interaction and result. In the case of mass, it produces only one kind of force, the gravitation.
If I guess or assign that grace is a unitary charge of all religions, it will also only produce one kind of result, the love of humanity. And, this grace charge can be used in the calculation of any political equation which contains this charge.
2. Binary charge:
Obviously, a binary charge can whip up many different combinations. In physics, the electric charges (+, -) and the magnetic charges (north, south) are binary charges. The

simplest interaction of binary charges is the same as the electricity; the same charges repulse and the opposite charges attract, and this interaction can be written in a mathematical table.

Interaction of electric charges

electric charges	Positive	Negative
Positive	Repulse	Attract
Negative	Attract	Repulse

There are many other types of binary charge interaction, and they can also be represented with mathematical tables. For convenience, I am using (0,1) to represent the binary charges and Int (2) as interaction 2, Int (3) as interaction 3, ...

Interaction 2 of (0,1)

Int (2)	0	1
0	0	1
1	1	0

Interaction 3 of (0,1)

Int (3)	0	1
0	0	0
1	0	1

Interaction 4 of (0,1)

Int (4)	0	1
0	0	1
1	1	1

Many readers might already notice that Int (2) is, in fact, the Addition table for binary arithmetic, and it could be the representation of electric charge interaction. That is, the electric charge interaction is an addition-like interaction. The Int (3) is, in fact, the Multiplication table of binary arithmetic.

If the political interactions can be described in terms of some charges, then Political Science will become a physics-like science. Again, **this effort does not have anything to do with intelligence and free will**. I will demonstrate a religious binary charge in this paper later. It is better to know about the ternary charge now.

Ternary charge:

It is not hard to guess that the algebra of ternary charge is very complicated. So, I will just show a very simple example here.

For a ternary charge, it needs, of course, three symbols. Let us choose them as 1, 2 and 3. The simplest ternary charge interaction is the interaction of complement, such as;

- 3 is the complement of (1, 2). So, we can write the equation

$$(1, 2) = \text{complement } 3 = 3$$

Please note, in general, complement 3 does not always equal to 3. However, in the case of this complement interaction, the above equation can be accepted as a notation convention because it won't cause any confusion. In the table below, the answer field is known to be the complement field. With this logic, the interaction of (1, 1, 2) can be calculated

$$(1, 1, 2) = (1, (1, 2)) = (1, 3) = 2$$

- The complement of (1, 2, 3) is the **wholeness**, and we can use # to represent it.
- The self-interaction (3, 3, 3) is defined as a **singularity**, and we can use * to represent it.

With the above definitions, an algebra table of this ternary charge can be constructed. I will show part of the table below.

Complement interaction of ternary charge

Ternary charge	1	2	3
1, 1	*	2	3
1, 2	2	1	#
1, 3	3	#	1
2, 1

Seemingly, this is a very strange interaction. First, we have not used 1, 2, 3 in this manner before. Second, we seemingly did not know any actual example of this kind of interaction in our life experience. However, in our life experience, we do know a color law, three primary colors. Every primary color is the complement of the other two primary colors. When all three primary colors are mixed together, the result becomes colorless. So, using three primary colors as the symbols of a ternary charge will be a much better choice. So, let us re-write the above table in terms of colors below.

Complement interaction of ternary charge

Ternary charge	Red	Yellow	Blue
R, R	*	Y	B
R, Y	Y	R	#

R, B	B	#	R
Y, R

III. An example of a dynamic system

If the charges of Political Science are much more complicated than the charges of the physical world, they could be more complicated than ternary charge. However, there is a chance that some charges of Political Science can be described with these three well-known charges.

Anyway, let us investigate one ternary charge of the physical world first.

The physical world is built up in a form of a hierarchy, as follow:

1. Marco-world, the large body -- controlled with a unitary charge, mass, the gravitation.
2. Chemical compound -- controlled mainly with a binary charge, the electric charge. The magnetic charge also contributes some controls in this arena.
3. Atoms -- in addition to the above binary charges, the nucleus is held together with a strong force, the residual of a ternary charge.
4. Proton or Neutron -- is composed of quarks which carry a ternary charge. As we can guess it, physicists give that ternary charge a name, the color charge. And, that model is called Quantum Chromodynamics (QCD), as chromo- means color.

In QCD, there are six quarks. But proton or neutron is composed only with two of them, the up quark and the down quark. The names of up or down are just names. In fact, the QCD is very simple.

- Up quark carries $2/3$ unit of positive electric charge.
- Down quark carries $1/3$ unit of negative electric charge.
- All quarks carry a ternary charge, the color charge. So, the up quark has three variations, u (red), u (yellow) and u (blue). It is the same for the down quark.

The fact that proton carries one unit of positive electric charge, its structure must be as:

$$\text{Proton} = [u (+2/3), u (+2/3), d (-1/3)] = +1 \text{ electric charge}$$

and

$$\text{Neutron} = [u (=2/3), d (-1/3), d (-1/3)] = 0 \text{ electric charge}$$

Yet, both proton and neutron do not show a ternary charge. That is, the ternary charge of quark must be canceled out in the quark interaction. And, indeed, it does.

$$\text{Proton} = [u (\text{red}), u (\text{yellow}), d (\text{blue})] = \text{colorless}$$

and

$$\text{Neutron} = [u (\text{red}), d (\text{yellow}), d (\text{blue})] = \text{colorless}$$

Well, the most advanced physics is just this simple. The quark dynamics consists of:

1. Two charges:
 - One binary charge -- electric charge.
 - One ternary charge -- quark colors.
2. One field -- three seats (in proton or neutron).

Seemingly, we can translate the American Constitution into this quark language, such as:

America = [Congress, Court, President] = sovereignty
or

Sovereignty = [People, Territory, Government] = nation

Of course, this will be a mammoth work, and I will not try to do it here with one stroke.

IV. The ambiguity of terminology in Political Science

In Dr. Huntington's book, The Clash of Civilizations ..., it has much good information and many more great insights. Those material are also organized into a very good structure. After reading it, we are truly enlightened. Yet, we are unable to come up with some laws or equations with that information and insights. That is, we are unable to make any **scientific** prediction with that information. There is, at least, one problem. Many terms are not clearly defined. Dr. Huntington wrote, "Religion is a central defining characteristic of civilizations, and, as Christopher Dawson said, 'the great religions are the foundations on which the great civilizations rest.' Of Weber's five 'world religions', four -- Christianity, Islam, Hinduism, and Confucianism -- are associated with major civilizations. The fifth, Buddhism, is not." (page 47)

In page 65, Dr. Huntington quoted a table from World Christian Encyclopedia: A comparative study of churches and religions in the modern world A.D. 1900 -- 2000.

World population adhering to major religious traditions (in %)

Year/ Religion	1900	2000 (est)
Western Christian	26.9	29.9
Orthodox Christian	7.5	2.4
Muslim	12.4	19.2
Nonreligious	0.2	17.1
Hindu	12.5	13.7
Buddhist	7.8	5.7
Chinese folk	23.5	2.5
Tribal	6.6	1.6
Atheist	0.0	4.2

While these two passages were quoted from someone else, Dr. Huntington failed to point out whether the Confucianism is a religion or not. Does Confucianism equal to Chinese folk religion? Without knowing these answers, how can he define the Sinic civilization in terms of his saying, "Religion is a central defining characteristic of civilizations, ...?" However, I do agree that we cannot truly understand a civilization only from an economic, technological, and political point of view. So, now is the best time to find out whether Confucianism is a religion or not. The book Christianity and Chinese Religions (ISBN 0-385-26022-9) was co-authored by Dr. Hans Kung (professor of ecumenical theology at the University of Tübingen in Germany) and

Professor Julia Ching (a native Chinese scholar, professor of religious studies at the University of Toronto). Professor Ching wrote, "Are the Chinese a religious people and is their civilization rooted in religious beliefs? Had they gods, myths, and heroes as did other people -- Greeks, Hindus, and even Japanese? It may seem strange to raise such questions, and yet these are questions which have often been answered negatively by those scholars who specialize in one or another aspect of China's traditional and modern culture." (page 4).

Dr. Kung wrote, "But this means that, seen globally, China is not the entirely incomparable and (ir-)religious foreign element that some philosophers of the European Enlightenment assumed it to be. Rather, with all the similarities and differences one might observe, **China is part of parcel of the single 'religious history of humankind'** (Wilfred Cantwell Smith). Next to the other two still-existing great religious river system of Semitic-prophetic and Indian-mystic origin, China has shown itself ever more clearly (the significance of 'sage' = sheng [聖] (holy) is striking) to be a third completely independent system." (page 36, *ibid*)

Again, Dr. Kung wrote, "This is becoming especially apparent in Taiwan. In spite of an enormous injection of personnel, money, and time, in spite of forty years [over 67 years now] of unhindered missionary work, Christianity is stagnating there. Only 3.5 percent of the nineteen million Taiwanese [23 million now] could be won over to Christianity, and a large proportion of these are from the non-Chinese aboriginal population. And yet, Chinese folk religion is experiencing an unparalleled revival after extended political and cultural suppression under the Japanese colonizers (1895 - 1945). This flowering of a Chinese folk piety mixed with Buddhist, Taoist, and Confucian elements can be seen above all in the restoration and new construction of numerous temples. In Taiwan, there are apparently around twelve thousand altogether. How is this development to be explained? It is more than a matter of economic prosperity; it also has to do with the search for spiritual sources in the traditions of one's own people and with all the feast and pilgrimages that the new media of communication encourage. ...

It need not be denied that such folk religion can be an opium of the people instead of a remedy for them. Mao Tse-tung and the Chinese Communists undoubtedly had a good reason for their rejection of religion. " (page 48 - 49, *ibid*).

In the preface, Dr. Kung wrote, "But a comparison between Christianity and the Chinese religions, this third great world religious 'river system' beside the Semitic-prophetic and the Indian-mystic? This is, in fact, my working hypothesis, one that will be confirmed again and again in the course of this book: within the single 'religious history of humankind' (Wilfred Cantwell Smith, *Towards a World Theology* [Philadelphia, 1981]), the Chinese religions are not some kind of Far Eastern and exotic appendage of general religious history, to be treated as marginal or as an afterthought as the textbooks usually do. No, the Chinese religions must be taken seriously as a third independent religious river system, equal in value to the others." (in Preface, *ibid*).

In the book The Clash of Civilizations ..., Dr. Huntington wrote, "The Chinese have to date consistently defeated intense Western efforts to Christianize them. If, at some point, they do import Christianity, it is to be expected that it will be absorbed and adapted in such a manner as to be compatible with the central elements of Chinese culture." (page 76)

From these five passages, we get the following impressions:

1. The Chinese was and still is consistently able to defeat intense Western efforts to Christianize them.
2. The Western theologians, including those in the time of European Enlightenment, view Chinese people is not religious.
3. Dr. Kung gave some mixed signals:
 - Chinese religion(s) must be taken seriously as a third independent religious river system, equal in value to the other.
 - Taiwanese are folk religion mania. But folk religion can be an opium of the people, instead of a remedy for them.
 - China has shown itself ever more clearly (the significance of sage [聖] is striking) to be a third completely independent system.

Note: 聖 is the center point of Confucianism. Yet, Dr. Kung did not formally declare that Confucianism is a religion.

In the book The Clash of Civilizations ..., Dr. Huntington wrote, "Perhaps the most important cultural diffusion not the result of conquest was the spread of Buddhism to China, which occurred about six hundred years after its origin in northern India." (page 49)

Over 50% of Buddhism Sutra was translated into Chinese by 鳩摩羅什 who was born in a place where is now Kashmir. He was a renowned Buddhism teacher in six century A.D. When his fame reached Western China, the king sent a large army to kidnap him from Kashmir and made him the Teacher of the State. Furthermore, he, being a monk, was forced to accept a harem in order to preserve his seeds. With this true story, Chinese people, at least, at six century A.D. was a religious fanatic.

Seemingly, this kind of story and issue has not much to do with my objective here, to transform Political Science to a physics-like science. Not so! As the saying of Dr. Huntington, religion is, indeed, a central defining characteristic of civilization. Now, the question is no longer whether China has a religion or not. The question is whether we truly know the definition of religion. If China is a third religious river system, why is no one knowing about it before? While Dr. Kung insisted that Chinese religion is the third religious river system of humankind, why was he unable to put a finger on it?

Although these issues are truly important, I, after all, have no time to discuss them in detail here. I will only give out a conclusion here and move on to my original objective.

1. Confucianism is an invisible religion:
Confucius said, " 民可使由之，不可使知之。 " (People can be taught to do things, but do not teach them the knowledge of why.) One way to achieve this is to camouflage the written language. Over two thousand years, every Chinese learns the Chinese written word as a stand along character while all (100%) Chinese words are composed of only from 220-word roots. If this root word system is known by everyone, the Chinese written system can be mastered by any foreigner in six months, and the Chinese culture will become naked in front of the whole world.

In the book Christianity and Chinese Religions, Professor Ching wrote, "A phrase frequently found in the Book of History [尚書] introducing royal pronouncements is Wang jo yue [王若曰]. The difficult term is jo [若]. Some philologists have explained it

as 'The King, seized by the spirit (jo), said.' In this light, the kings appear to have made many speeches in a trance state, communicating what they had heard from the divine, or at least they were perceived as having done so. The loss of the etymological meaning of the word jo has caused Chinese exegetes and Western translators to understand it to mean 'The King said to the following effect.' " (page 25).

There is no excuse for the errors in the above passage, especially as Professor Ching is a native Chinese scholar. Indeed, the Chinese Etymology is heavily camouflaged and is deeply hidden. But it is not completely lost. Furthermore, the common meaning for the word 若 is "as... something" or "if...something." There is no chance of any kind for it to be a spirit of any kind. Let us look at the following

words, 花 (flower), 茶 (tea), 苦 (bitter), 若. All these four words share a word root (on the top of each word) which is a word root to identify that word is a name of a grass-like plant. You might already notice that the word 苦 (bitter) and the word 若 are very similar. The word 苦 is a name for a vegetable which is very bitter, so it also means bitter. The cross (十) right above the 口 (mouth) in the word 苦 is a different way to write the word root 艹 (grass or weed). By pointing that 艹 directly into the mouth, it signifies to swallow it quickly as it is very bitter. Now, we might guess that the word 若 is a kind of vegetable which can be enjoyed slowly as that 艹 sits on the side of the mouth. Indeed, it is. 若 is the name of a chive-like vegetable, and it is always served on the side of the main dish. That is, it is not the main thing. So, its derived meaning today is "as ... something."

In the old time China, king's pronouncement was called edict. In professor Ching's passage, that king {周 成 王} was only a few years old kid then, and the country was ruled by his uncle (周 公), the most famous Duke of Chou who was the one setting the foundation for 800 years of Chou dynasty. Thus, the pronouncement of a kid king can only be call as-edict. This was the reason that the text was written: "King 若 (as...) pronounced."

Indeed, no one today knows that the word 若 was a name of a vegetable as it was only recorded in an ancient dictionary which no one uses any more. Yet, since Chou dynasty, it already means "as ... something" or "if ... something." In fact, it gives rise to the meanings of many other words, such as 諾 (a promise, not yet something concrete), 惹 (provoking, not yet become a fighting).

If 99.99% of native Chinese scholar does not know that Confucianism is a religion, what is the chance for foreigners to know better?

2. Being an invisible religion, Confucianism is:
 - not a missionary religion. The Sinicification of Vietnam, Korea, Japan, etc. is not the result of any missionary work.
 - an inclusive religion. It has Sinicized Buddhism as its sidekick, also the Laotzu Taoism.
3. In order to prove my view above, we need to look into the following issues:
 - The theology of Confucianism -- please read the article [Confucianism -- as a religion](http://www.chinese-word-roots.org/Confuciu.htm) at <http://www.chinese-word-roots.org/Confuciu.htm>

- The metaphysics of Confucianism -- please read the article [Chinese culture and the World Security](http://www.chinese-word-roots.org/cwr011.htm) at <http://www.chinese-word-roots.org/cwr011.htm>
 - The transformation of Confucian theology into a form of Government. Many people are wishing the coming collapse of the Chinese government. Only by understanding, we will be able to know whether this wish is a genuine hope or just a pipe dream.
 - The transformation of Confucianism into a folk religion. Superficially, the folk religion is a pantheism while Confucianism is an absolute monotheism. Many practices of Chinese folk religion were documented in detail by a Belgian Missionary, Dr. J.J. M. de Groot, in his book The Religious System of China, published around the 1890s. In conclusion, the Chinese folk religion is a derived religion from Confucianism. I will write about this soon.
4. Conclusion:

As Dr. Kung's saying, Chinese religion is a third religious river system. In China, there is only one religion, the Confucianism which begets one kid (the folk religion) and adapts two foster kids (Sinicized Buddhism and Laotzu Taoism). Thus, Chinese religious river is as follow:

Confucianism: with three sub-religions

- Folk religion
- Laotzu Taoism (also Shin-Taoism which is a carbon copy of Loatzu Taoism)
- Sinicized Buddhism

Without knowing that Confucianism is a religion and that it is the mother or foster mother of all Chinese religions, we will not be able to define a very important **religion charge**: the exclusiveness and the inclusiveness.

B. The dynamics of Political Science

I. Religion charges: exclusiveness verse inclusiveness, etc.

By knowing that Confucianism is a genuine religion, we are now able to deal with Dr. Huntington's saying, "Religion is a central defining characteristic of civilization." Now, we are able to introduce two charges for religion.

1. Charge one, the missionary -- this is a binary charge, aggressive or passive.
2. Charge two, the Absoluteness, or simply the **Godness**:
 - One kind of monotheism, such as Confucianism, is absolutely not worried about that His throne can be taken away by any means. That is, He permits all kinds of less deity dancing around Him. It, in fact, looks like a pantheism. This absoluteness charge is called **Inclusive**.
 - The Semitic religion is a different kind of monotheism. It takes the position of excluding all other deities and idols. This absoluteness charge is called **exclusive**.

This Godness charge is obviously a binary charge, and it can have a few different types of interaction.

Interaction (A) of Godness charge

Godness Charge	Exclusive	Inclusive
Exclusive	Exclusive	Exclusive
Inclusive	Exclusive	Inclusive

Interaction (B) of Godness charge

Godness Charge	Exclusive	Inclusive
Exclusive	Exclusive	Inclusive
Inclusive	Inclusive	Inclusive

Of course, as a binary charge, the Godness charge can have many other possible interactions. I have listed two of them. They show two possible pathways or outcomes when two religions met. The interaction A is a multiplication-like interaction. When an exclusive religion is stronger, it annihilates the other religion. The interaction B is an addition-like interaction. When an inclusive religion is stronger, it absorbs or adapts the other religion.

With the concepts of charges, interactions and pathways, we can now consider two cases below:

- A mindless particle was forced into one of the pathways by the dynamics of charges and interactions.
- An intelligent being with free will carefully selects a pathway which is one of the pathways produced by the dynamics of charges and interactions.

Is there any difference between these two cases in terms of charges - interactions dynamics? At this level, the intelligence and free will is not a factor at all for distinguishing the Political Science and a physics-like science. If it is a factor, it will be on a different level.

II. The world religions, civilizations, and their interactions

Now, by knowing the charges of religion, we are now able to calculate the effects of religions on different civilizations. By knowing what civilization is, we are able to calculate the dynamics of humanity. The religious system of this world is as follow:

1. Semitic-prophetic religion:
 - Judaism
 - Christianity:
 - Catholicism
 - Protestantism
 - Orthodox
 - Islam
 - Sunni
 - Shi'ite

2. Indian-mystic religion:
 - Hinduism
 - Buddhism
 - Jainism
3. Sinic-moral religion: Confucianism
 - Folk religion
 - Laotzu Taoism (Shin-Toaism)
 - Sinicized Buddhism

That is, there are only three **root religions**. Each root religion degenerates into a few **religions**. Some religions are further degenerating into a few sects (denominations). It is very important to make this hierarchy very accurate in order to define charges and fields of interactions very clearly.

With this chart of religion of the world, we can define the world civilizations.

1. Semitic
 - Western (Catholicism and Protestantism)
 - Latin American
 - African
 - Orthodox
 - Islamic
2. Hindu
 - Buddhist (Thailand, ...)
3. Sinic -- Chinese
 - Japanese

Obviously, this chart is defined with the chart of religion. In the book **Comparative Philosophy** (ISBN 0-911714-10-3), Dr. Archie J. Bahm wrote, " 'Comparative philosophy,' in the sense being clarified here, involves, as a minimum, comparisons of views from all the major civilizations of the world and, as a maximum, that is, as an ideal, comparisons of all views from all civilizations. From the perspective of the present writer, there are three major civilizations -- the Indian, the Chinese and the European." (page 5)

Although Dr. Bahm did have the same view as mine, many other scholars see the term of **civilization** with somewhat different definition. Again, its definition is very important in terms of the dynamics of charges and fields of interactions. So, I will define the three civilizations above as root civilizations. The term of civilization is defined with religion. That is:

- Root civilization (RC) = root religion (RR)
- Civilization (CI) = religion (RE)
- Sub-civilization (SC) = SC (religion, geography, history)
- State (ST) = ST (religion, geography, history, sovereignty)
- International organization (INO) = a group of states

The following is the chart of world civilizations:

1. Western (Catholicism and Protestantism)

- Latin American
- African
- 2. Orthodox
- 3. Islamic
- 4. Hindu
 - Buddhist (Thailand, ...)
- 5. Sinic
 - Japanese

The following chart includes the sub-civilizations:

- 1. Western (Catholicism and Protestantism)
 - Latin American
 - African
- 2. Orthodox
 - Turkish Muslim
- 3. Islamic
 - Arab Muslim
 - Turkish Muslim
 - Iranian Muslim
 - The other Muslim, Pakistan, Indonesia, etc.
- 4. Hindu
 - Buddhist (Thailand, ...)
- 5. Sinic
 - Japanese
 - Muslim

This chart is very close to the real world. That is, our definition of civilization is not too far off. For Political Science to be a physics-like science, its model must be valid for the entire human history. Furthermore, that model must be calculable. However, the above definition is still a conception definition and is not calculable. Worst yet, I do discover some problems.

In the Quark model,

$$\text{proton} = [u (\text{red}), u (\text{yellow}), d (\text{blue})]$$

This equation provides four precise information:

- 1. Quarks (u or d) are precisely defined. They are the sub-particles of the proton.
- 2. Their electric charges are precisely described and balanced.
- 3. Their color charges are also precisely described and balanced.
- 4. Their field of interaction is precisely described, as three seats inside of the proton. Inside the proton, these three quarks interact very strongly. The attractive force is so strong that proton can never decay (fall apart) by itself. However, outside of the proton, its power reduces sharply. Yet, it still can provide enough force to hold mid-size (atomic number smaller than 90) nucleus together. For large nucleus, it often will decay. Outside the nucleus, this quark force has absolutely a zero power.

On the contrary, the function (or the equation) of sub-civilization or State has three big problems.

1. The definition of Sub-civilization (SC) = SC (religion, geography, history) is seemingly already very clear for many. But what are those variables? Are they sub-particles of SC, similar to the case of proton - quarks model? Are they variables of function SC? Is SC a function or a particle (entity)? Without knowing these, we are unable to deal with it as a science.
2. We do not know the field of interaction for those variables.
3. For proton, quarks are its sub-particles. Yet, religion is obviously not a sub-particle of sub-civilization or of a state.

Unless we can resolve these issues, we are not any closer to our goal, to transform Political Science to be a physics-like science.

First, let us look at the field of interaction of religion. Historically, the interaction between three religious river systems was very small, either there was no interaction, or a significant effort resulted in almost nothing. On the other hand, the interaction inside the river system was and still is very strong and did (and still do) often become a military conflict. So, we can define two charges:

1. The root charge: This is a charge carried by root religions. The interaction between root charges of religions is very weak. With only three root religions, it is a ternary charge. From the examples of history, it is seemingly producing a repulsive force. It prevents other root charges from invading it. This is similar to the quark color charges. When a red quark is taken up one seat in a proton, the next quark must settle with a yellow or a blue color. When both red and yellow are taken, the third quark has no choice but turns its face to a blue color. Now, it becomes understandable why only 2% of Indians are converted as Christians while the British colonized India for over 100 years.

Note: While quark color charges are repulsive in the above-described situation, they are also producing a very strong force to hold the proton together. With these root charges of religion, the humans become a humanity.

2. The root degeneration charge: it is very strong inside its root system. It can be a binary charge (fellowship, rivalry). When two religions who both carry exclusive Godness charge and rivalry root degeneration charge, there will be conflict between them for sure.

While electric charge is a binary charge (+ or -), a particle can carry only one of them, such as, proton (+), electron (-). On the contrary, a religion can carry both fellowship and rivalry at the same time.

In physics, the electric charge is called a scalar charge. All charges (unitary, binary or ternary) that we have discussed so far are scalar charges. Yet, there are vector charges, that is, a charge contains two or more components, such as the root degeneration charge of religion contains two components (fellowship, rivalry).

Note: Only particle (entity) can carry charges. Charge cannot carry charges. The vector charge consists of two or more dimensions. For a three-dimensional vector charge, it

can always be reduced to a set of three scalar charges. This fact does not mean that charge carries charges.

The vector algebra is a very mature discipline. I will show only one operation here, the inner product.

- Root degeneration charge of religion A = (Fellowship A, Rivalry A) = (FA, RA)
- Root degeneration charge of religion B = (Fellowship B, Rivalry B) = (FB, RB)

$$\begin{aligned}\text{The interaction (inner product)} &= (FA, RA) * (FB, RB) \\ &= (FA * FB + RA * RB) \\ &= F (A * B) + R (A * B) \\ &= \text{Fellowship } (A * B) + \text{Rivalry } (A * B)\end{aligned}$$

The inner product of two vectors is a scalar, a number. Obviously, if the fellowship number is bigger than the rivalry number, there is peace between A and B. Otherwise, there will be a conflict between them. Seemingly, the degeneration between Catholicism and Protestantism resulted in more fellowship than rivalry. On the contrary, the degeneration between Christianity and Islam produced more rivalry than fellowship. With the introduction of these two religion charges, the model of religion dynamics is very close to the real world. The entities, the charges, the interactions and the fields of interactions in this model are all clearly defined. However, I still see some problems.

III. The difference between Pre- and Sub-

In physics, only particle (entity) can carry charges. The field is a space-time for a particle to roam around and for interaction to play out. Yet, the field of this religion model is also religions, that is, the particle (entity) and the field cannot truly be distinguished in this religion model. Perhaps, Political Science is different from Physics after all.

Yet, there are some cases that particle and field are, indeed, cannot be distinguished in physics.

1. In Newtonian physics, the mass charge is carried by particles (entities). In General Relativity, Einstein claimed that mass is the result of a wrinkle on the space-time sheet, that is, the mass charge is carried (or produced) by the field (the space-time). That is, the Einstein mass charge will travel in this space-time sheet as a wave, the so-called gravitation wave.
2. Today, physics is separated into two disciplines, the classic physics (the Newtonian physics) and quantum physics. They roam in two different fields, the classic field, and the quantum field. However, if we can define a quantum charge (q_0 , q_1), then a unified field which carries this quantum charge can represent both classic field and quantum field:
 - Classic (Newtonian) field = unified field (q_0)
 - Quantum field = unified field (q_1)

This is not just a new way of representation. It changes the entire concept of physics. That is, the field can carry charges. Then, the difference between a particle and a field

might not be significant anymore. However, at this point, this suggestion is all mine.

After all, this is just a different way to see an issue.

In the book **Super Unified Theory** (ISBN 0-916713-01-6), it outlined a Prequark model, as follow:

- Quarks are composed of Prequarks
- There are only two Prequarks (V, A)
 - V (Vacutron) is vacuum or nothingness. It carries 0 electric charges.
 - A (Angultron) is an angle which is created by the General Relativity wrinkle in the space-time sheet. It carries (+, -) 1/3 electric charge. Obviously, it should carry mass charge too.
 - Prequarks do not carry color charges.
- Quark has three seats, similar to a proton, and they form a field for Prequarks.
- Quark colors are carried by those seats:

Quark = (Red, Yellow, Blue)

Note: This means that **field** is carrying charges in this Prequark Model.

Thus, religion being both entity and field is no longer unacceptable. The other issue is that religion, as a particle, is obviously not a sub-particle of a sub-civilization while it acts like one in the definition of sub-civilization. Can Prequark Model provide another rescue? I think so, but it will take a tortuous road.

The quarks can be written as the composite of prequarks as follows:

- u (up quark) = (V, A, A). Obviously, the electric charge is correct on both sides. $u (+2/3) = (0 + 1/3 + 1/3) = (+2/3)$
- d (down quark) = (V, V, -A). Again, $d (-1/3) = (0 + 0 - 1/3) = (-1/3)$

The quark color charges are also correct. As V is a vacuum, I will not write V out in the following equations; so, the quark color, as the charge of the field, can be seen.

- u (up quark, red) = (Red, A, A). As yellow and blue are covered by A's, the red shows through.
So, u (up quark, yellow) = (A, Yellow, A)
u (up quark, blue) = (A, A, Blue)
- d (down quark, red) = (-A, Yellow, Blue). This d quark obviously has a (- complement red) = red color. The yellow and blue d-quarks work the same way.

The Prequark Model above is very simple. However, I am discussing it here because that it is the only model which can provide solutions for transforming Political Science into a physics-like science.

As we often need two id cards to identify a person, it is the same in physics. To identify a particle, it is necessary to know its **mass** plus, perhaps, its electric charge or one of the other charges.

The prequark V is a vacuum. Thus, it might not have any mass. So, the chance to discover V prequark in the laboratory is not good. How about the A prequark? First, we need to make a guess, the range of A's mass. As V is a vacuum, we can omit V and write d quark as:

d quark = (V, V, -A) = (, , -A)

From the hint of d quark, we can make three guesses about the mass of prequark A.

1. All d quark's mass is coming from the prequark A. That is, $\text{mass}(d) = \text{mass}(A)$. This guess obviously cannot be correct for at least two reasons.
 - Then, there is no way to distinguish d and A.
 - The mass of u quark (A, A, V) differs from two d quarks significantly.
2. In the General Relativity, a field has mass too. So, the mass of A-prequark is smaller than the mass of d quark. This guess is also very unlikely. If the mass of A is smaller than d quark, it could be discovered in the laboratory long ago as we have enough energy to produce it.
3. The mass of prequark A is much, much, much higher than the mass of d quark. It is much heavier than we can produce in our laboratory. How can this be?

When two protons form an atom, the mass of the atom is less than the sum of two proton's mass because some mass is converted as energy to bind them together. If the ticket price is very high for entering into the quark field, the prequark A might use out 99.99% of its mass-energy for entering into the quark. Seemingly, this is the best guess.

Thus, the prequark A, as a sub-particle of quark, is much more massive than the composite quark. So, the religion, as a constituent of a sub-civilization or of a state, can, of course, be much more massive than either of them.

The prefix sub- means less than or subordinate. The prefix pre- means earlier or prior to. According to the above description, the prequark is not less than quark in terms of mass. Yet, it is prior to quark as it is the constituent of quark. Thus, this is the reason for choosing the term Pre-quark instead of Sub-quark in the Prequark Model.

In the physics hierarchy, only prequarks break out the particle - subparticle axiom. Is there a similar example existing in our daily life experience? The best example is the visible iceberg (v-iceberg). As a particle, it can be written as:

V-iceberg = (big chunk ice, ocean water, empty space above)

Only with these three constituent parts, any v-iceberg can thus be seen or be measured. Yet, every **constituent** of this v-iceberg is much more massive than the v-iceberg itself.

Without the concept of pre-particle (not sub-particle), it will be very hard to define the term state (nation) in terms of religion, race and history, as each one of those is often more massive than a state itself. Without clear definitions, the Political Science cannot be a genuine science.

IV. Political force equation

Now, not only are we able to define many terms, we have done the followings.

1. Root religions, religions, ..., civilizations, ... states and international organizations are defined as particles (entities) which can carry charges.
2. By knowing the charges, the interaction between charges can be calculated.
3. By discovering the pre-particles,
 - The particles can also be **fields**.
 - The constituent of the particle can be much more massive than the particle itself.

Note: Without the understanding of these two, there is no chance to transform Political Science to a physics-like science.

4. By knowing particles, charges, and fields, a field theory can be constructed. That is, a force equation can be written.

Political force equation

$$= K * [\text{charge A}(1) * \text{charge A}(2)] / [\text{delta space} * \text{delta time}]$$

- The charge interaction always has an algebra table. For a vector charge, it can also be calculated with vector algebra.
- Those algebra tables can always be quantified. The K is the coefficient of this quantification process. In physics, it is called a coupling constant.
- Delta space is the distance between the two interacting charges. The bigger the distance, the weaker the interaction.
- Delta time is the time has lapsed after two charges interact. The longer the lapse, the weaker the interaction.

Now, we can check out two cases of religious (not political or economic) interactions:

- between Israel and Jordan
- between Israel and China

Of course, there are many charges for religion. I have listed four sets of them.

1. Grace -- a unitary charge
2. Godness -- inclusive verse exclusive, binary charge
3. Root charge -- a ternary charge
4. Root degeneration charge -- a vector charge (fellowship, rivalry)

We can calculate the force of each charge with the force equation above.

- Case 1: between Israel and Jordan
 - Delta space -- very small, the interaction will be strong
 - Delta time -- very small, as in contact constantly. Interaction will be strong.
 - Godness -- both exclusive, resulting in repulsive
 - Root degeneration charge (fellowship, rivalry) -- very strong as having the same root charge (having the same root field). It could be very repulsive.
- Case 2: Between Israel and China
 - Delta space -- large, the interaction could be small
 - Delta time -- large, not in a frequent contact. The interaction could be small.
 - Godness -- one exclusive, one inclusive. Interaction is smaller than both being exclusive.
 - Root degeneration charge -- having different root charge, in different root fields. The interaction could be small.

C. The equation of war

I. Quantum collapse and quantum probability

Even without the knowledge of the concepts of charges and equations, many people do reach the above conclusions. However, the model above does make the analysis easier. Yet, if we

stop here, this model is not very useful. So, what if we get a quantified number for both cases, such as: case 1 = X and case 2 = Y? For the question of what the probability of war between country A and country B is, how can the number X and Y play a part to calculate that probability? In order to calculate this kind of probability, we must look at some concepts of quantum probability first.

For every quantum system, it consists of four concepts:

1. Quantum states -- for a system, such as (country A, country B, war charge), it forms many possible scenarios. Each scenario is one quantum state.
2. Quantum probability -- from many quantum states of that system, each quantum state will have a probability comparing with the other quantum states.
3. Quantum collapse -- before the manifestation of a quantum event, that quantum system has many quantum states, and each quantum state has a probability for its manifestation as an event, such as, state (9) has the probability of 1% to become an event. However, when the state (9) manifested as an event, its probability is no longer 1% but is 100%. This is called quantum collapse. The quantum probability gives us some information about the chance to manifest for each quantum state before the quantum collapse. For example, I brought one million Lotto tickets while Mr. A. brought only one. Thus, my chance to win is one million times higher than Mr. A's chance. However, Mr. A could be the winner, not me. When Mr. A won, his winning probability is no longer smaller than mine but is 100%. That is, however, small a quantum probability is, it could turn out to be a 100% quantum reality.
4. Quantum tunnel -- a quantum state has a zero-quantum probability, yet it could turn out to be a 100% quantum reality. For example, I brought one million Lotto tickets while Mr. B had none. One month after the drawing, a Lotto ticket was blown to Mr. B's doorstep, and it is the winning ticket.

With quantum probability as an example, we are now able to construct the **probability equation of war** with the following steps:

1. To find or to define a **charge** -- war charge
2. To calculate the war charge **interactions**
3. To calculate the **force** of that war charge with the Political force equation (a unified force equation) which uses the **field** of interaction as the denominator
4. With the above (charges, interactions, forces, fields) and their combinations to find out all possible scenarios (quantum states)
5. To construct a quantum probability equation for this charge or charges
6. To calculate the probability of each quantum state

Obviously, as soon as we find out or define the war charge, the rest steps are simply mathematics. So, what is the war charge?

II. About war charges and their interactions

The war charge for civil war is completely different from all other wars. So, I will not discuss the civil war here. For all other wars, there are two kinds of motive for war, the war of survival and the war of wants.

- War of survival has two types:
 - Offensive: to rob others in order to survive
 - Defensive: to defend from an offensive war
- War of wants was the livelihood of Romans. In the book **On the Origins of War** (ISBN 0-385-42374-8), Dr. Donald Kagan wrote, "Clientage was one of Rome's most important institutions. The client was 'an inferior entrusted, by custom or by himself, to the protection of a stranger more powerful than he and rendering certain services and observances in return for this protection.' The Romans spoke of a client as being in the fides or trust, of his patron, ... (page 235)

"..., applying the deeply rooted internal principle of clientage based on fides to the arena of relations between peoples and states. A people defeated by the Romans were required to make an unconditional surrender. Then the Romans granted them a relationship, usually as an ally on one basis or another, but the defeated power was in the position of seeking a favor from Rome from a position of inferiority, as in private life an individual might have the status of a client seeking to be accepted into the fides of a patron. When the Romans accepted a state into its alliance and fides, they expected the performance of specified duties, and they expected allegiance and loyalty. In return, they undertook a moral obligation to provide protection. ...

"... One scholar's examination of the process leads him to this conclusion: 'Rome claims... the right to extend her alliance to any free state and to protect it against its enemies, even if the attack actually preceded the alliance. Thus the principle of the fetial law which prohibited aggressive wars was overcome and the legal form was developed which later permitted the conquest of the Mediterranean without clear infringement of this principle.'

Rome's relations with other states, however, often seem less the extension of protection than the imposition of a protection racket, and there is a considerable reason to believe that the Romans' remarkable expansion did not occur in a fit of absentmindedness or exclusively in defense of honor and friendship. ... Cicero emphasizes ... 'our ancestors took up arms not only to be free but also to rule.' The full story of Roman expansion, moreover, does not suggest that concern for their fides did very much to restrain the Romans from going to war. On the contrary, it often was the reason given for entering into a war that ended with the growth of Rome's territory and power; sometimes, perhaps it was just a pretext. Nor did the solemn legalities of the fetial law have a restraining effect. The Roman's demand for satisfaction of their grievances generally was framed in such a way as to guarantee a negative answer. We know of only one case in which the demand was complied with..." (page 241 -242)

In a nutshell, the war of wants is the war for ruling over others. In history, there are four types of war of wants.

- To rule after the war -- colonial wars

- To rule in the future time -- the preventive war, to prevent the rise of a strong enemy. The British's entering into the World War I was to annihilate the naval threat from Germany.
- To prevent further conflict -- the spanking war, the only intention is giving a warning for any further conflict, such as, the Sino-India war of 1962 and Sino-Vietnam war in 1979.
- To fight for others -- the alliance war, drawn into war by an alliance obligation.

This war charge (survival, wants) is obviously not a scalar charge. However, every vector charge can always be reduced to a set of scalar charges. And, there are always many different kinds of interaction between a charge. I will show two kinds of interaction here and treat them as the interaction of scalar charges.

- The offensive survival war = OS
- The defensive survival war = DS
- The war of wants = WW
- The interaction = $\text{Int}(S) = (\text{no war}, \text{war start}) = (0, S)$

The following is the algebra table for this $\text{Int}(S)$ interaction.

Will war start table

$\text{Int}(S)$	DS	OS	WW
DS	0	S	S
OS	S	S	S
WW	S	S	S

Although there are many types of WW, there is no need to write out each one of them in the above table, as each kind of them will always start the war. However, in a different interaction (such as, who will win the war), each type of WW might react differently. Let us define the term victory first.

- Instantaneous victory -- a purely military victory which is gained after the military actions are ceased.
- The final victory -- including the political victory which might arrive long after the end of military actions, perhaps hundred years later.

This analysis is not an equation of the odds of winning a war in calculating the military tactics. In the book **Art of War** by Sun Tze (written 2,500 years ago), it does have such an equation. Please read the article [Satellite Killer, unbreakable codes and more](http://www.chinese-word-roots.org/cwr015.htm) at <http://www.chinese-word-roots.org/cwr015.htm>

As we are now investigating the nature of war, it is okay to assume that the starter of war is always the military winner, as he should know better before he starts a war. Yet, will he always be able to win the final victory? It is a reasonable assumption that the endurance for a long-lasting war is much less for WW than for DS. Of course, there is no reason to make such an

assumption. We can always use other assumptions to calculate their interaction table. For the two tables I am showing below, I will use the following two assumptions:

1. WW will always gain the instantaneous victory, WW win.
2. WW will always have less endurance for a long-lasting war. Thus, DS will always win the final victory.
3. 0 means no war, no winner. '?' means unknown.
- 4.

IV, Instantaneous Victory table

IV	DS	WW
DS	0	WW Win
WW	WW Win	?

FV, the Final Victory table

FV	DS	WW
DS	0	DS Win
WW	DS Win	?

Of course, there are many more such tables. In fact, the decision makers of national security are using this kind of information to formulate their war or peace decision although they might not write out those tables. That is, with these tables, we can deal with a war decision by evaluating many quantum states and by calculating the probability of each quantum state in an Equation of probability of a War. In addition to the motive of war, there are two more factors which will change the calculation of the probability. One is an accelerator of war, the other the decelerator.

- Accelerator:
 - the military alliance is always an accelerator even if it is a defensive alliance.
 - military superiority
 - An easy and large gain (spoils)
 - etc.
- Decelerator:
 - Deterrence
 - International laws
 - International organizations
 - etc.

With these three factors (motives, accelerators, and decelerators), the quantum states of any war cloud can be listed out as functions of these three factors and the combinations of them.

And, the probability of each quantum state can be calculated. So, the probability of starting a war $P(\text{war})$ is:

$P(\text{war})$ = the sum of all probabilities of quantum states of this war cloud

The quantum states of this war cloud arise from the following factors:

- Motive of war, MO
- Accelerator, AC
- Decelerator, DE
- The combination of the above three, CO

So,

$$P(\text{war}) = P(\text{war charges}) = P(\text{MO}) + P(\text{AC}) + P(\text{DE}) + P(\text{CO})$$

III. A hypothetical example: the war cloud between the US and China

Of course, MO, AC, DE, and CO can be calculated with their interaction algebra table. With this equation, we can calculate the war cloud between the US and China. First, we must list out all possible quantum states.

- state 1
- state 2
- State 3 -- Taiwan announced independence. China chooses to find a solution via diplomacy.
- ...
- state N
 - Motive: preventive on China's rising
 - Accelerator:
 - US-Japan and NATO alliances
 - China attacks Taiwan after Taiwan announced independence
 - Decelerator:
 - Deterrence -- might cause a nuclear war
 - The US is now bogged down in other arenas
 - The US needs China's help on many other issues
 - UN or other international organizations to mediate
 - The cost of human suffering on both sides
- ...

Now, we can calculate the probability of state N with two steps:

1. Let us assume that there are total of 10 quantum states for this war cloud. That is, there are 10 pathways for this war cloud to settle. Again, assume that the probability of each quantum state is the same. So, the chance for quantum state N to manifest is 10% among all quantum states.
2. The internal dynamics of state N is as the following table:

Go, no go decision chart

Decision	Accelerator verse Decelerator	Motive verse Decelerator
go	go	0, 1
no go	no go	0

3. This chart is very much self-explanatory. After the comparison of accelerator with decelerator, only a Go decision will invoke the second comparison (motive verse decelerator). Without any decisive factor being known, the simplest way to calculate is to give an even outcome, 50/50. That is, with this chart, the probability of (go) is 25%.

Combining the two steps above, the probability of state N to become a reality (go) is $(0.10 \times 0.25 = 0.025) = 2.5\%$. Of course, this calculation used a few assumptions, and they are the simplest ones. With different assumptions, we will get a different calculation. The detailed charge interaction tables will provide us information for many different assumptions. In short, several calculations can be simulated with a computer model.

The probability for state N is seemingly small. However, according to the concept of quantum collapse, state N could be a quantum reality, let alone to say that there is still a power of quantum tunneling. At this point, it is the time to inject our human intelligence and free will into this mathematical calculation and to do everything we can to prevent the collapse of state N.

D. Conclusion:

Yes, Political Science can be transformed into a physics-like science via the following procedure:

- Describing every political statement or act with dynamics. For example, the statement "Two men were fighting in the garden at 4 p.m." can be re-written with a dynamic as follow:
 - Entities (particles) -- actors (two men)
 - Charges:
 - Emotion, charge (e)
 - Fists, charge (f)
 - others
 - Interaction:
 - fighting, Int (f)
 - playing, Int (p)
 - others
 - Field (of interaction):
 - place, Fi (p)
 - time, Fi (t)

The above statement can be re-written as, "Two men who carry the charge (e) and charge (f) had the interaction Int (f) at Fi (p) and Fi (t)." This new statement is not only

encompassing the original statement but is more detailed, and it can be used in a deeper analysis.

2. In order to use the dynamic system above, every term must be defined according to the rules of dynamics, and it consists of three simple rules:
 - objects (nouns):
 - entities
 - charges
 - interactions
 - fields
 - action verbs (operators):
 - logic verbs
 - and -
 - or -
 - others
 - functions and equations
examples:
 - $\text{force} = (\text{charge interaction}) / \text{field}$
 - quantum states = scenarios which are created by the degeneration of the forces
 - probability of a quantum state = the internal probability of a state x the probability of this state in the entire system
 - Principles:
 - Exclusion principle: every term defined above cannot have any intersection with other terms. For example:
 - Root religion charge (Semitic, Indian, Sinic)
 - Religion degeneration charge which produces
 - Christianity, Islam, etc.
 - Hinduism, Buddhism
 - Folk religion, Taoism, Sinicized Buddhism

There is no overlap nor intersection between these two charges.
 - Completeness principle: Without knowing that Confucianism is also a religion, we will not be able to define the Godness charge (exclusiveness, inclusiveness). Without knowing the Godness charge, the interaction among religions cannot be defined. Each term must be complete. Of course, this is not an easy task. Yet, it can be done with a step by step approaching process.
3. Political Science is, indeed, much more complicated than Physics. Besides the Prequark Dynamics, the entity and the field are 100% distinguishable in the entire Physics, as only particle can carry charges. Only in the Prequark Dynamics, the field can carry charges too. In a sense, field becomes charge. That is, the entity (particle), the charge and the field are all becoming not distinguishable in Prequark Dynamics. Yet, this is also the case for Political Science. The United Nation is obviously an entity (particle). It is also a field.

The Roman Church is, of course, an entity while it is also a field. Without using this Prequark Dynamics, Political Science cannot truly be transformed into a physics-like science.

This Prequark Dynamics is not truly in conflict with the term exclusion principle above.

There is a major difference between the following two cases:

- A term was never defined clearly at the beginning, and it, of course, violates the exclusion principle.
- A term was defined very clearly at the beginning, and it did not violate the exclusion principle. Yet, this term has many different functions as it can act as an entity, a field or a charge. There should be no confusion when the job assignments are clearly labeled for each term. So, Mr. A (entity) and Mr. A (field) will not cause any confusion.

In Quantum physics, the act of observation of a quantum system can, in fact, change that system. That is, the very act of observation is changing the system which we are trying to observe. On the same token, can the equation of war of this article not only be as a tool for politicians to calculate the probability of a given war cloud, but it will become a part of that decision making? I hope that this Equation of War will bring peace to this world as everyone can see that there are always many other pathways (quantum states) in addition to the course of war.

Chapter eleven: Issues of Asia security

After the collapse of the Soviet Union in the early 1990s, the collapse of Yugoslavia Federation in the late 1990s and the formation of the European Union in the early 2000s, there is no more singularity in the European dynamic equation. In the continent of America, Cuba is ready entering into a new post-Castro era. Some ripples of South America will not become a flashpoint. The Immigration issue, however difficult, is a backyard issue. The true flashpoints of the world are now concentrated in Asia. That is, the Asia security is the security issue of the world today.

There are two types of security issues, the visible flashpoints and the hidden currents under the surface. There are three visible flashpoints in Asia today.

1. The Israel-Arab conflict; terrorism, Iraq, Afghanistan, Lebanon, ..., etc.
2. Nuclear weapons proliferation, Iran and North Korea, of India, Pakistan, and Israel. The desire of a Nuke Club membership by Brazil, Japan and ... is the undercurrent issue.
3. The tension between Taiwan Strait.

As the news goes, the internal dynamics in Taiwan shows that the Taiwan Independence movement will not be able to stir up an international event in the next 10 years. This flashpoint will remain dormant for a decade (counting from 2008), at least.

A flashpoint can stay hot only if it gets enough fuel supply. Fighting fire is not the best way to put out the fire. To cut off its fuel supply is.

Israel - Arab conflict has two fuel sources;

1. The difference between ideologies and religions, although this fuel can be stopped, it will not be easy, and I will not discuss this issue at this point.
2. The supply chains of the geopolitical manipulation.

A flash point has two meanings. It can burn one's hand, or it is a tool to burn other's hand. Obviously, the Israel - Arab conflict is a fire burning America's hand. Although this fire might not be set by them originally, Russia, China (even France) are benefiting from this firework. It is all understandable if they all are secretly praying for the long life of this fire. It will not be a surprise if they are doing all they can (without violating any international laws) to sustain this fire.

In the simple mathematical calculation, China needs 10 more years to assure that she will not be defeated by America militarily in a local conflict, and she needs 20 more years to be able to compete with America globally. That is, a few nice fireworks to draw America's attention are doing nothing but all good for China (also Russia). Although China did not set the fire and the stage, but the opportunities are on her side.

If Iran becomes Iraq 2, America is sure to be bogged down there for 10 years, at least. If Iran can stay as an opposition power to the USA, she will be the controlling player in the Middle East.

Can America success in Afghanistan?

Can America success in Iraq?

America can never claim a final victory on these as long as there is a viable anti-America Iran. Many Middle East experts might have a different view from mine. Their answer is depending upon the success of democracy in three countries, Iraq, Afghanistan, and Lebanon. Of course, it is a hope. But, in reality, the insurgents are seemingly taking democracy as their safety cover, both in Iraq and in Lebanon. This is a war between the true democracy and the camouflaged insurgency. If the true democracy wins, Iran will fade into the background. Yet, with the recent event in Lebanon (Hezbollah), not only is the insurgency in Iraq encouraged but reached a new height.

At any rate, Iran can never fight against America alone. Yet, she has some karma friends. Historically and geopolitically, Russia needs an independent Iran. To be a cheerleader of the opponent of the USA is seemingly a genetic trait of France now. China is the only pivot point of this America - Iran conflict. If China sides with Russia, Russia will harden her stand. If China sides with America, the chance to break the Shiah chain (Iran, Iraq, ..., Lebanon) becomes possible. But there is no incentive of any kind for China to side with America on this issue now. China needs oil. The Iranian oil to China is a real oil for China but could be a lifeline for Iran. In conclusion, if America cannot bring China to American side on this issue, this Middle East fire will go on for decades. The Iranian nuclear weapon issue is just an interesting episode of this bigger story. It is very difficult to imagine that Iran will jeopardize the big picture (described above) with a Nuke issue. Yet, the Iranian Nuke will be an issue for decades to come.

On the contrary, the North Korea fire is much less complicated than the Iranian issue. While every company has a mission statement, every country has some national goals. The goal of many nations is to provide a good living for her citizens. The goal of America is to defend the "sole superpower Status Quo" eternally, as claimed by President Bush. North Korea has two national goals.

1. To annex South Korea if possible.
2. To sustain the dynasty of the ruling party with all cost.

To Korealize the world is not a part of North Korea ambition. That is, North Korea should not post a threat much beyond the Korea Peninsula if her national goals do not go much beyond the above description. Yet, things could often go beyond the original intention un-intentionally. When North Korea tries to reach her national goals by developing Nukes, an original simple problem is now complicated.

The "Big Boy" technology is now 60 years old and is available online. A home-made (not supported by a state) "little boy" is now technologically possible. In a "Dollar" analogy, while everyone is able to make a Dollar, to be a billionaire is still an unreachable dream for 99.99..%

of the people. Thus, the Nuke proliferation issue must be divided into two issues, the proliferation of the "Dollar carriers" and the proliferation of the "Billionaires."

Not only does a "Nuke Dollar" not carry any geopolitical weight but the Dollar carrier must shoulder heavy sanctions from the world. Most of the "Nuke Dollar" carriers are only looking for a vanity prestige. Thus, the Nuke Dollar rollback is more than possible. North Korea cannot go much beyond as a Dollar(s) carrier. Of course, when one Nuke device goes to the hand of terrorists, it will become an unmanageable problem.

In short, the Iranian Nuke has the intention to support an ideology and is much more troublesome than the North Korea Nuke. Furthermore, China does have a short dog leash on North Korea. At least, China is able to put one on North Korea if she wants to, and China did kick off a war game along the North Korea's border this August, 2006. The nature of North Korea issue is a problem of a rascal, and China has the necessary force to rein in this rascal if the needs arise. Yet, there is no incentive of any kind for China to do such a thing at this moment. For both Russia and China, North Korea issue is a nice chess game, and it will go on for a while.

In Quantum Dynamics, there are three very important concepts, and they can be very useful in describing the political issues.

1. Quantum probability: there are a few quantum variables in every quantum equation, and they produce a few quantum states, QS (a), QS (b), QS (c), The probability of those quantum states (Pqs(a), Pqs(b)...) can be calculated with that equation. In an analogy, Mr. A bought one million dollars of Lotto tickets, Mr. B ten dollars, Mr. C one dollar. Then, the probability to win the Lotto for Mr. A is one million times higher than the probability of Mr. C. The quantum probabilities are well-defined functions.
2. Quantum collapse: Although PMr(A) is one million times higher than PMr(C), Mr. C can be the winner. When a quantum event manifests, the quantum probabilities collapse into a reality. However small a quantum probability can always have a chance to become a 100% quantum reality. This process is called quantum collapse.
3. Quantum tunnel: Mr. D did not buy any Lotto ticket. The PMr(D) is, of course, a big zero. Yet, Mr. D can be the winner if he found a winning ticket on the street. That is, a zero-probability event still can happen via a quantum tunnel. The September 11, 2001 is very close to being a quantum tunnel event.

While both Russia and China see North Korea issue as a well-defined equation in terms of its national goals and the threat level, it can turn out to be a catastrophe via the quantum collapse and the quantum tunnel processes, as it can spin off some new issues. Japan is eagerly trying to play a bigger role in this North Korea issue. At any rate, the entire Nuke proliferation issue is very complicated and is way beyond the scope of this paper.

Now, it is very safe to conclude that the true security issue of the world is not about the flashpoints but is the interplay of many dynamic equations.

1. The internal dynamics of Europe proper and of America proper are well-behaved functions, no discontinuity, no singularity. The troubles come from outside.
2. Russia is a resource-rich country and will not be a fighting party in a resource war. Without the drive of an ideology (such as Communism), Russia will be a dice player, siding with this or that depending upon to her national interests.
3. India has one billion people. Yet, she is unable to harness all that people power due to the caste system. Geologically, she is boxed in by the Indian Ocean. She is also weakened by a counterweight, Pakistan. It is no doubt that India will become an important country but will not become a heavyweight variable in the world security equation. India and Pakistan will be confined in the traditional issues between them and will not stir up problems beyond that. Of course, Pakistan is now an important part of the war against terrorism, and this is a well-defined equation which might be disturbed only if Iran gets an upper hand in the America - Iran conflict.

How about East Asia (Including South East Asia)? Is America's East Asia policy a success? During the 2004 tsunami, many South East Asian countries were reluctant to accept the help from the American military and demanded its withdraw as soon as the situation permits. Last year, America was denied the membership for South East Asia forum. Why are South East Asian countries viewing the American military as a contagious disease?

This is the key issue for Asia security. Besides America herself, two major players on this issue are Japan and China. Of course, to discuss Japan and China in details is way beyond the scope of this short paper. But, one point is worthy of mention here.

For many scholars, Japan was Sinicized since Tang dynasty (around 600 a.d.).

1. Japanese family value follows Confucianism (Siza in Japanese).
2. A majority of Japanese believes in Sinicized Buddhism. Some Japanese scholars (such as Hirata, 1776-1843) claimed that Shin-taoism (神道) is a native Japanese religion which existed before any Chinese influence. Yet, in essence, Shin-taoism has a remarkable resemblance to Chinese Taoism. Its central doctrine of ancestor-worship is a carbon copy of Confucianism.
3. There are over 1,000 Chinese characters in use in Japanese language.

Japan calls herself "Nippon" (日本). The meaning of these two Chinese characters is, "the home (land) of the Sun (god)," as the earliest ancestor of Mikado (the ancient sovereign of Japan) was identified with the sun. The Chinese phrase for Japan was (東瀛). As I mentioned often, the original meaning of a Chinese word or phrase can be read out from the word or the phrase directly. This Chinese name for Japan clearly carries a time mark which marks the first encounter (around 220 b.c.) between China and Japan. Of course, 99.9999% of native Chinese is no longer able to read out that information anymore.

A few years ago, an artifact of Han dynasty (about 200 b.c.) was unearthed in China. It is an oil lamp with three legs. Those three legs are three sumo fighters who carry the lamp on their shoulders. This finding has three meanings:

1. Sumo wrestling existed in China around 200 b.c., and it disappeared also around that time, as no record of it after that time.
2. Thus, the sumo encounter cannot be later than 200 b.c., and this time mark very much agrees with the "name phrase" time mark above.
3. While the sumo becomes a national sport of Japan, it disappeared in China two thousand years ago. This could be a defining divide between Chinese and Japanese cultures. By viewing and treating the sumo differently, these two cultures have two different world views.

Theoretically, two twins can have different genetic traits if different genes were switched on or different switches were flapped for the same gene. Thus, Japanese culture and Chinese culture can be significantly different even though they two might have identical genetic make-up. For any equation A at a world point B, that equation can result in different answers for different sets of initial conditions or boundary conditions. It is not too difficult to whip up a geopolitical equation for a world event, but it is impossible to find the correct answer for that equation without knowing its correct initial conditions and correct boundary conditions. The different worldviews will definitely result in different initial and boundary conditions. It takes true insights (on the soul of cultures) to know the initial and the boundary conditions for any given equation.

Superficially, there are a few flashpoints between China and Japan, such as the Daito island, the oil in the East China Sea, etc. But these issues will not become a world security issue. They will be enduring bickering points which are nice things to have in any geopolitical chess game. The biggest problem for East Asia security is the different worldviews between China and Japan and the possibility of America's insensitivity to this issue.

While Japan and China are, of course, two heavyweight variables for this East Asia security equation, ASEAN sits at the pivot point. If ASEAN sides with Japan, it will also be friendly to America as Japan is the linchpin for America's Asia policy, and China will be isolated. Although ASEAN is trying to maintain a neutral position sincerely in this equation, she might not be able to achieve her balance for the following reasons:

1. There are over 40 million Chinese living in ASEAN countries.
2. One-third of ASEAN countries share some water resources with China. This could be a bickering point initially but will finally settle as a mutual dependence with China.
3. The economic growth of ASEAN countries will inevitably be linked to the Chinese market.

The disputes of some islands in the South China Sea are again bargaining chips of a geopolitical game and will not become a security issue. Laotzu said:

"In order to give, one must take first.
In order to take, one must give first."

Those island disputes could be a part of "taking first then as gifts for a bigger taking" game.

In the 1980s, Japan tried to promote her Yen to be as an Asian Currency but failed. Although officially ASEAN claimed that having an Asian Dollar is not her policy, the coming of an Asian Dollar will be an inevitable result for a true free trade East Asia. The length of this Asian Dollar pregnancy could be 10 years, 20 years or even longer, yet it will be born eventually. The point is that who will be her mother and who will be her father. Geologically, America will not be her mother. If America misses the chance to be the father of Asian Dollar, America will become an outsider of this Asian Dollar sphere.

The "Go game" is played with two colored stones, black and white. During the battles, black and white can be in a match for a long time. Yet, one single stone can change a balanced game to become a catastrophe for one side. This single stone is called "inversion stone" in Go game. The failed Soviet coup of August 1991 is a classic example of such an inversion stone event. The coming of the Asian Dollar will be a such inversion stone for the Security of Asia. Many signs and indicators show that China is now having an upper hand against other East Asia countries in this equation.

At any rate, ASEAN countries (except Vietnam) do not have any reason to dislike America. Thus, ASEAN becomes an indicator for America's East Asia Policy. If ASEAN sides with America, then the American East Asia policy has scored an A++. If ASEAN is distancing herself from America, then America needs a new East Asia policy.

Yet, China is bigger than the Asian Dollar. Her Central Asia pipeline enables her to play the Iranian game. The Shanghai cooperation organization is becoming an important factor for the security of Central Asia. Her new Beijing - Tibet railway can bring peace with India. China also carries a heavy weight on the war against terrorism, as not only is China a Central Asia country but is an important ally of Pakistan. Russia needs China's support if she wants to stay as a meaningful geopolitics player. Thus, China becomes an indicator for America's world security policy. If China sides with America, America's sole superpower Status Quo will never be challenged, as there is no country besides China has the potential to do such a challenge. While there is seemingly no incentive of any kind for China to make such a choice (to side with America **completely** at this moment, it is possible in terms of Chinese history and of her culture. The point is how to fuo (服) China with an American China policy. Note: for the meaning of "fuo," please read "The Methodology on China Studies" at www.chinese-word-roots.org As a cultural genetic twin of China, Japan seemingly does understand this possibility. Of course, it will be a vital importance for Japan that this possibility can never happen. There are two ways to achieve this Japanese goal.

1. To prevent America ever realize this possibility.
2. To expel America from East Asia before America ever realize this possibility.

In fact, this goal is in agreement with Japan's national goals. The national goal of Japan was to conquer others before and during World War II. The national goals of Japan today are four:

- a) To terminate the Post-War (Peace) Constitution.

- b) To eradicate the American military bases from Japanese soil.
- c) To become a veto member of the UN Security Council.
- d) To become a Nuke billionaire.

In the eyes of Japanese, the Peace Constitution and the American military bases in Japan are not only two dog leashes on her neck but are the daily reminder of Japanese' unforgettable shames. In 1996, Japan discovered a way to undo these two dog leashes, using the US-Japan security treaty to crush the Peace Constitution. When Japan sent troops to Iraq, the substance of the Peace Constitution is no more. In 2005, when the Supreme Court of Japan ruled that visiting the shrine of war-criminals by the Prime Minister is un-constitution, that ruling is, in fact, the death sentence for the Peace Constitution. The Peace Constitution was violated by the US-Japan security treaty. The Peace Constitution was violated by the Prime Minister monthly. Then, what is the Peace Constitution? Nothing but an antique in the libraries.

This War-criminal worship is a design going much beyond destroying the Peace Constitution. It is a very important strategy for eradicating American military bases from Japan. Japan's design on this goal is now very clear, and it consists, at least, three steps.

1. To remove American military bases from off-shore islands (such as Okinawa).
2. To expel American influence from East Asia, beginning from South East Asia.
3. To become a Nuke billionaire by taking the opportunity of North Korea Nuke issue.
Japan can become a Nuke power in months, not years. Everything for a Nuke Japan is set except for two alphabets (G, O), and they will come sooner or later. The sooner America's influence in East Asia is expelled, the sooner the "GO" will come.

Can America be expelled from East Asia? At least, Japan thinks so, and she has done a good job so far. The strategy is very simple, by expelling Japan from East Asia first, although not geologically. With America's Japan policy today, Japan is able to re-define the spelling of two words.

"Japan" is spelled with three letters, USA.

"USA" is spelled with a phrase, "Evil Japan".

When Japan herself is excommunicated from East Asia (including South East Asia), America will not be able to find a true friend in East Asia . This is the game that Japan is playing now. This is the price that Japan is willing to pay. Only America's interests in East Asia is sacrificed.

It is not very hard to achieve this Japanese goal. Instead of learning from Germany to become a new reborn and trustworthy country, Japan tries to make every East Asia country to hate her. Since 1996, Japan has brought up some hate-issues intentionally.

1. Rewriting the history --- Japan as the Saint of the liberator of all South East Asian countries, liberating them from the evil of Western colonialism.
2. Sainting the sex-slaves --- being a sex-slave of Japanese army during World War II was the highest honor that a woman can have.

3. Worshipping the condemned war-criminals.

These acts will regain Japan's national confidence and national dignity internally. Externally, Japan will be excommunicated from East Asia. Only when Japan is excommunicated from East Asia, can America be expelled from Japan!

Japan does have all the history on her side to stir up great hatred toward Japan from those East Asia countries. Serbs and Albanians co-existed peacefully over 600 years. Yet, a hatred of carrying out an ethnic cleansing act can be stirred up between them in a short year. However under-developed they are, the people of South East Asia countries do care deeply about the atrocities they suffered from Japan in the World War II, although they do not mention them with mouths anymore. With the end of Cold War, their national securities are no longer depending upon the protection of America. However, there was no reason for them to dislike America. But, not only is America's Japan policy (especially, as a blind on the War-criminal worshipping issue) an insult to their national dignities as their suffering was great and real but could be a true indicator of America's true nature, as those who tolerate evils could be evil-doers themselves. The opinion poll can never reflect the souls of people.

Is this a Hollywood story or a true Japan strategy? At least, this is a well-known sumo wrestling technique, pulling you out of the ring by falling out myself first.

There is a big difference between undoing the dog leashes by America or by the Japanese themselves. When they are undone by the Japanese themselves, Japan could reach three miscalculations.

1. America is an enemy of Japan in essence after all.
2. Japan is smart enough to undo all curses.
3. Japan was not wrong but picked a wrong fight at World War II.

With these conclusions, Japan will become a trouble-nation even while the US-Japan security treaty remains. Japan is, in fact, a troubled nation now, and it is what Japan wants for her strategy.

After 60 years of Japan surrender, America needs let go of Japan and let her become a normal nation. It is very possible that China will accept American military bases in Japan if those bases are friendly in nature, as China will be happy to use America's military power to keep an eye on Japan. This is not a dream. When it happens, America's sole superpower Status Quo will be challenged by no country anymore.

The aboves are the snapshot of my views. Yet, these issues are dynamic in nature. That is, the Dynamics of these issues are more important than snapshots or views. A Dynamics is a methodology. It is beyond the scope of this paper.

Epilogue

Since the Opium wars of 1840s, China had suffered continuous defeats and humiliations. By 1899, the Capitol Beijing was occupied by the Eight Allied Nations. During these 60 long years, the shame of Chinese “people” had become an angry torrent which gave the birth to Sun Yat-sen’s Republic of China in 1911. This same torrent gave rise to the May 4th movement in 1919 which again gave the life to the Chinese Communist Party (CCP). This same turbulent current led the CCP taking over China in 1949. For the past 150 years, the soul of Chinese people has only two wishes, 1) cleanse this 100-year of shame, 2) regain the greatness of China as a “center” Kingdom again. That is, **any suffering, however great, will be endured before the fulfillment of these two soul-wishes**. So, the oppressiveness or the human right violation from the government will be and must be tolerated for the sake of these soul-wishes.

Even today, the above-said torrent is still the main current in the hearts of the Chinese people. And, the CCP is viewed as the greatest Captain who leads Chinese people to move ahead in this turbulent current. That is, CCP is, in fact, the “soul” savior of Chinese people at this moment. With this understanding, the June 4th of 1989 was not a movement with any solid foundation, as it was only a small whirlpool of this same torrent, perhaps a mutated one which gained no lasting support inside of China while many people outside of China took it as a great opportunity for smearing the CCP.

This situation will not be changed before these two soul-wishes of Chinese people are fulfilled.

In the past 60 years, Chinese people have suffered greatly a few times under the rule of the Chinese Communist Party (CCP). Many people perished during the three years of the Great Leap movement. Millions suffered during the 10 long years of Culture Revolution. However, those mistakes and sufferings are now history and will not become a long-lasting problem for CCP. However tragic that the June 4th of 1989 event it was, it was a one-day event and followed by thirty years prosperity. Obviously, this long-term prosperity has swept that tragedy under the rug for the majority of Chinese commoners.

While most of CCP’s mistakes are now history or swept under the rug by the current prosperity, one blunder of CCP will have a long-lasting negative effect.

Before the discovery of Gong’s new Chinese etymology, the Chinese written language was viewed as the culprit for China’s humiliation for the past 150 years. And, CCP’s effort of Romanization of Chinese language (by launching the simplified system as the first step) was

viewed as the greatest political achievement. Now, with the discovery of this new Chinese etymology, this greatest political achievement has become the biggest mistake. The CCP's great credential will be deeply harmed when most of Chinese commoners find out this fact. This issue will be the biggest vulnerability for CCP for years to come.

If this happens, America has a true chance to move Chinese people for accepting the Western value, especially about the human rights.

But there is little chance for this to happen. America is now a debtor nation, and Chinese government gives millions and millions to American universities when they establish a "Confucius Institute" (see https://en.wikipedia.org/wiki/Confucius_Institute) in their campuses. Stanford University received four million dollars for setting up a Confucius Institute in her campus. Now, over 70 American universities host a Confucius Institute in their campuses. With a Confucius Institute in its campus, its Chinese language department will definitely not teach any program which is different from the curriculum of Confucius Institute.

The Pentagon has knowingly wasted about one billion dollars on the "Star Talk", with 90% failure rate, on the Mandarin. Its collaboration with Confucius Institute will produce more China sympathizers than patriotic Mandarin linguists.

American educators are no longer giving a damn about the welfare and the rights of their students when the big money is at the stake. Millions of dollars will be gained by hosting a Confucius Institute. See <http://www.chineselanguageforums.com/general-discussion/is-it-wrong-to-the-young-students-t36.html> .

With the two above happened, it is the beginning of the bad news.

When a nation is no longer seeking the best, it is the beginning of the downfall.

Japan has announced that the government will purchase the 釣魚臺 (Diaoyu Islands, https://en.wikipedia.org/wiki/Senkaku_Islands) this September (2012). What will China react to this Japanese move?

In the next 20 years, China will not initiate any military action for any islands dispute.

If the military means is the only way to resolve the Diaoyu Islands issue, the military action from China will not deal with only that small issue but will resolve the Ryukyu Islands (which was a China's vassal Kingdom for centuries) issue. China will take military action when the American intervention is no longer a concern. When will this time arrive? When China has 3 to 5 combat ready aircraft carriers, and it is about 20 years from now.

If America fights against China in this island dispute, the war will not be ended until America is driven out of that region, however long it will take (10, 20 or 30 years). This is my prediction.

Will China drive out America from Japan? This issue should be viewed in two levels.

1. It depends on what America is doing in Japan.

a. If America is putting Japan's fascism under a tight leash, America will be welcomed to stay in Japan by China.

b. If America is a gladiator of (or for) Japan, China will try to drive America out.

2. Does China has the ability to drive America out? The answer is definitely a big Yes.

American's generals simply do not know how to calculate the odds about China's military power. In history, America has "never" won against China in any military contest while America's military strength was 100 times stronger than China in those days. Today, the super long sling of American power will be crashed in no time by the concentrated massive land-based Chinese force. All those super stealth bombers are absolutely useless for a country's size as big as China. As soon as they fire a shot, all their escape routes will be swamped by hundreds of fighters.

The bottom line is that China will definitely finish up the Japan's fascism one way or the other. Absolutely, no bet is needed for this one. Whatever price needs to pay will be paid.

The major difference between the military calculus is that one puts the fire power as the first parameter while Chinese puts the foe's weak spot (regardless of how powerful the foe is) as the first consideration. American Generals are used to smash the foe with the overwhelming power without the consideration of foe's strong or weak points. Considering foe's weak point is not the habit (or the culture) of the American style.

However powerful the F-22 and the stealth bombers are, they are just toys if they have no place to land and have no GPS to help. Thus, Chinese calculation is very simple. Can Chinese force flatten the air strips used by those fighters and bombers? Can Chinese force knock out the GPS system? If the answers are Yes, then those super powerful planes are simply trashes.

Without knowing Chinese way of thinking, those American think tanks (such as the Heritage foundation, the NBR, etc.) can only do the "facts" (the moving events) analysis which is very superficial and shallow. Recently, they do employ some Chinese scholars who are mostly with anti-CCP mentality, that is, they of course cannot give a fair assessment on the issue. They only

say the things that the American politicians want to hear. Furthermore, those Chinese scholars are quite shallow themselves, as they do not even know the etymology of their own names. On the China study, American think tanks' doing is a great self-masturbation, without the concern of the way of thinking of its foe. This works great when America is lopsided and overwhelmingly more powerful than her foe. This self-masturbation will no longer work in the case of dealing with China.

If the Western human right concept is not impressed by the Chinese people, does Chinese government under any pressure by our actions of hitting her repeatedly with the Western human right issues?

The human right concept of the West is the greatest human advancement. However, if it is not shared by the Chinese "people", Chinese government does not truly care about our repeated demand on the human right issues.

In any combat (boxing or Kungfu), a missed strike is always becoming an opening. If Chinese people do not share our view on human right, our demand of human right issues on Chinese government simply becomes a gift to her, as a bargaining chip. We always pay some prices for every Chinese government's concession on our demand. She, at least, gains a name of being a reasonable player under a demand.

The human right concept of the West is not valued by the majority of Chinese "**people**". By ignoring this fact, we are cheating ourselves.

It will take a long time to change Chinese people's value system on this. If we want to have a quick result, we should sell our value to Chinese people by packaging it with Chinese ribbon (such as teaching them the Chinese etymology).

Volume II: Yijing

---Treatises and new English translation



Introduction

Chapter twelve: The scope of Yijing

Chapter thirteen: The history, architecture and the Chinese applications of Yijing

Chapter fourteen: Laws of Life in the Tao (Yin-Yang of Yijing) of Confucianism

Chapter fifteen: Chinese medicine (Yijing and Wo-Hsing)

Introduction:

In the 13 canon books of Confucianism (1-易經, 2-尚書, 3-詩經, 4-禮記, 5-周禮, 6-儀禮, 7-春秋左傳, 8-春秋公羊傳, 9-春秋穀梁傳, 10-孝經, 11-論語, 12-孟子, 13-爾雅), 易經 (Yijing) was number one in the list. Yet, in the entire 論語, Yijing was only mentioned once (子曰：“加我数年，五十以學易，可以无大過矣。” Chapter 7: 16).

However, Confucius was the one who wrote ‘十翼’ (ten commentaries on Yijing, the 10 Wings). Without it, Yijing would have been a book of mystic as no one can truly understand it today. In addition to this one statement in 論語, the historical record shows that Confucius studied Yijing every day after the age of 50 all the way to the end of his life. Yet, from the 論語 statement, Confucius admitted that he did not wholly understand the Yijing, as he said, “Give me a few more years, I will probably get it. (Chapter 7: 16)”

Did the Yijing authors (伏羲, 文王 and 周公) understood it? Are the quantum physics inventors (Max Planck, Niels Bohr, Einstein, etc.) understood it [the quantum-ness; QFT (quantum field theory), SM (Standard Model of particles)] in its entirety? Of course not. Thus, Yijing’s original authors did not need to understand it in its entirety in order to write it. Thus,

we should first find out what exactly they did understand and what those understanding became a part of Chinese culture.

Then, what is Yijing?

This is answered in the six chapters.

Chapter two: Confucianism --- A great religion of mankind

Chapter three: Yijing, Wo-Hsing, and Modern physics

Chapter twelve: The scope of Yijing

Chapter thirteen: The history, architecture and the Chinese applications of Yijing

Chapter fourteen: Laws of Life in the Tao (Yin-Yang of Yijing) of Confucianism

Chapter fifteen: Chinese medicine (Yijing and Wo-Hsing)

Then, I translated the entire Yijing [including the 10 Wings (十翼)].

Richard Wilhelm (the most respected Yijing authority in the West) wrote in his book {Lectures on the I Ching, constancy and change"(ISBN 0-691-01872-3), translated from the German to English by Irene Eber}, saying: "... Still, no matter how mystically or scholarly inclined a person may be, he cannot simply settle down to a reading of the I Ching and hope to understand it. The text is more often than not obscure; it refers to matters that are incomprehensible; it suggests symbols from another time and place; the language is terse and befuddling; ...}. Thus, ALL other translations (hundreds of them) are all wrong, as all of them translate it mainly directly and literally without any true understanding about the Yijing.

After reading and comprehending the six chapter above, the readers will not only understand the Yijing via my translation but can realize that all other translations are wrong.

In my translation, some words and concepts are not translated, as there is no way to translate them with a single word or a sentence. However, those words and concepts are listed below as the reference and glossary.

One, 陰陽 (yin and yang), see <http://www.chineselanguageforums.com/chinese-culture/about-yijing-the-general-discussions-t10.html#p413> , the binary code system.

Two, 三才, see <http://www.chineselanguageforums.com/chinese-culture/about-yijing-the-general-discussions-t10.html#p403> . They developed this idea for finding the place of humanity in this harmonized Heaven/Earth system. Yet, this will eventually become very important part of the modern particle theory.

Three, 無極, A creation theology --- a nature universe was created from nothingness (無極) into a binary universe with Yin (陰) and (陽) with one stroke (一劃開天). See, <http://www.chineselanguageforums.com/chinese-culture/about-yijing-the-general-discussions-t10-25.html#p433> . This is Chinese cosmology and theology.

The following is the key words used in the translations (for Yijing, Analects, and Laotzu).

1. 命 (ming) --- is 口 (mouth) + 令 (decree). '口 令' also means 'password'. In the battle field, those who do not know the '口 令' will be killed on the spot. So, 命 means decree from above (Heaven) or 'living' (not killed). Thus, in Confucianism, 命 has two meanings, the decree of heaven (天命) and the 'fate' (人命) of human. Of course, the fate of man is definitely depended on the decree of heaven.
2. 道 --- is 首 (head) over 之 (walking). As the head always leads the way of going, 道 is the 'pathway' for the 命 and 性. In physics sense, 道 is the rules and laws which govern all pathways.
3. 德 --- is 彳 (action) + 十 (perfect or complete) + 四 (a variant of 网, net) + 一 (one) + 心 (heart). Thus, 德 is doing an 'action' with one-heartily attention. 德 is, in fact, a neutral word. When one does bad thing one-mindedly, it is bad. But, when one does 道 (the Heavenly ways) one-mindedly, it is great virtue. Thus, 德 seldom uses as a standalone word but is often placed behind a word of virtue. Now, 德 itself means virtue.
4. 三 材 is 天 (the Heaven), 地 (the Earth) and 人 (the humanity).
5. 無 極 (Wuji, the nothingness)
6. 太 極 (Tai Chi, the greatest ultimate)
7. Ying and Yang forms eight trigrams (八卦).
8. 六位, the six seats in the Hexagram, symbolizing the morality
9. 爻, the yin or yang in the 六位
10. 吉凶, the representation of good (吉) or bad (凶) for each 爻
11. 大 業, the marco phenomena (morality of Heaven or the governance of man)
12. 解 卦 (read and interpret the hexagrams).

上古有三易：「連山」為「夏」易、「歸藏」為「殷」易、「周易」是「周易」。今「連山」、「歸藏」已失傳。易經就是周易了。

“《连山》据传是伏羲氏或神农氏所创的易，成书于夏朝。《连山》易以“艮”卦为首，“象山之出云连连不绝”。黄帝时代的《易》为《归藏》易，殷商朝代用以占筮。《归藏》易以坤卦为主，“万物莫不归藏于其中”。“周易”相传为周文王所创，盛行于周朝。周易则以乾卦、坤卦为开始。”

Yi (trigrams) was invented by 伏羲 (about 7,000 years ago). The first Yijing was called 「連山」, developed in Shia (夏) dynasty as the 「夏」 易 (Shia Yi).

The next Yi was developed by 黄帝 (the Yellow Emperor), and it is called 《归藏》易.

The third (and the final) Yi was developed by 文王 (King Wen) of 周 dynasty, and it is called 「周易」.

All three Yi have the same Trigrams which will derive the same 64 hexagrams. But, the sequence of those 8 trigrams will make the Yi-system completely different.

The 「連山」易 chooses 艮 (the mountain) as the first trigram, symbolizing the 山 (mountain, the area for hunting) as the dominant factor of the Yi. 連山 means a big mountain range.

The 《归藏》易 uses 坤 (地, the Earth) as the first trigram, symbolizing the 地 (for farming) as the dominant factor. 归藏 means harvest and storage.

The 周易 chooses 乾 (天, the Heaven) as the first trigram, emphasizing the Morality of the Heaven. 周易 is all about the Heavenly Morality.

The books of 連山 and 归藏 are no longer available (non-existing). The current Yijing is the 周易.

Chapter twelve: The scope of Yijing

Yijing (I-jing) as a book as it is was finalized by Confucius about 2,500 years ago. According to the legend, the eight kwas were invented by the sage king, Fuhsi, over 7,000 years ago. That is, it took about five thousand years to formulate the concepts and to finalize the book of I-jing. Yijing was never claimed as the words of God but was the works of men. With today's standard, the book of Yijing is a small book. It claims not only of understanding all the laws of physical world (natural laws and lives) but encompassing all the laws of human relations (including the fate of every individual).

Is this what Yijing claims?

Yes, in 繫辭上 (Commentary One of Yijing), the first four sentences say, "...，乾坤定矣。...，貴賤位矣。...，剛柔斷矣。...，吉凶生矣。"

乾坤定矣 points to that Yijing is about the laws of the natural universe.

貴賤位矣 points to that Yijing is about the laws of the moral universe.

剛柔斷矣...，吉凶生矣 points to that Yijing can predict all the outcomes between the interactions: among the natural universe and the moral universe;

吉凶生矣 points to that the dynamics which described by Yijing gives rise to all human consequences (luck or danger).

With the four sentences above, Yijing does claim to be a TOE (theory of everything): encompassing the entire modern physics, modern mathematics, modern life science, and all the whatnots.

Is then that Yijing's claim valid?

This is an issue which will be and must be addressed.

In addition to the Chinese view, I will discuss some views on Yijing by the Western thinkers first in this article.

One, Carl Gustav Jung (http://en.wikipedia.org/wiki/Carl_Jung) was a great Western scholar who studied Yijing. With the inspiration of Yijing, Jung invented two very important new concepts for the modern psychology.

1. The "archetype" which is a universally understood symbol or term is often used in myths and storytelling across different cultures. It has universal contentless forms that channel experiences and emotions. And the hexagram is an archetype.

2. The “synchronicity” which is the experience of two or more events, that are apparently causally unrelated or unlikely to occur together by chance, that are observed to occur together in a meaningful manner. While events are often grouped by causes in the logical world, they may also be grouped by their meaning. Since meaning is a complex mental construction, subject to conscious and unconscious influence, not every correlation in the grouping of events by meaning needs to have an explanation in terms of cause and effect. That is, Yijing needs not being logical.

Jung did not degrade the value of Yijing for it being illogical, but he opened up a new world of illogical reality in the psychology.

While Jung was one of the greatest philosophers in the 20th century, he was not known to be a mathematician. Thus, his inability of seeing the logic and mathematical part of the Yijing is all understandable. However, his view of Yijing being a great theory on reality of illogical world is a strong evidence that Yijing can be a TOE (theory of everything).

Two, the modern binary number system, which is at the foundation of all modern digital computers, was developed by Gottfried Wilhelm Leibniz (http://en.wikipedia.org/wiki/Gottfried_Leibniz). Yet, it is openly known that Leibniz got his idea of binary number system after studied Yijing. He noted with fascination how Yijing’s hexagrams correspond to the binary numbers from 0 to 111111, and concluded that this mapping was evidence of major Chinese accomplishments in the sort of philosophical mathematics he admired. That is, the Yijing was a seed for the modern digital world. In addition to encompassing an illogic world, Yijing also is a seed for the modern sciences.

Three, the new discipline of Artificial life (http://en.wikipedia.org/wiki/Artificial_life) is a very recent development in the modern science, the combination of computer science and modern biology.

In the late 1940s, John Von Neumann (http://en.wikipedia.org/wiki/John_von_Neumann) who was regarded as one of the greatest mathematicians in modern history came up an idea of cellular automaton (http://en.wikipedia.org/wiki/Cellular_automata) which is an imagined machine that processes information, proceeding logically, inexorably performing its next action after applyin data received from outside itself in light of instructions programmed within itself. His idea became a new discipline -- the artificial life.

In 1980, many Self-replicating Systems (SRS) were described with the concept of cellular automaton. In 1982, Dr. Stephen Wolfram (http://en.wikipedia.org/wiki/Stephen_Wolfram) used an one-dimensional cellular automaton with cells in only two possible states -- on or off, Yin or Yang. It started with an initial configuration, a row of cells turned on or off at random. This was the 1st line. A new row beneath, 2nd line, would represent the next generation.

The state of each cell in the 2nd line was determined by three neighbors of the first generation cell on the 1st line. These triplets in the 1st line have only eight possible combinations (111, 110, 101, 100, 011, 010, 001, 000) which are identical to the Yijing eight kwa system (Trigrams).

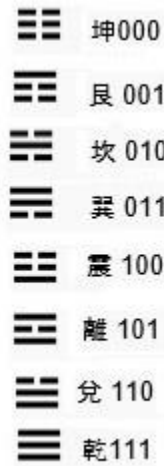
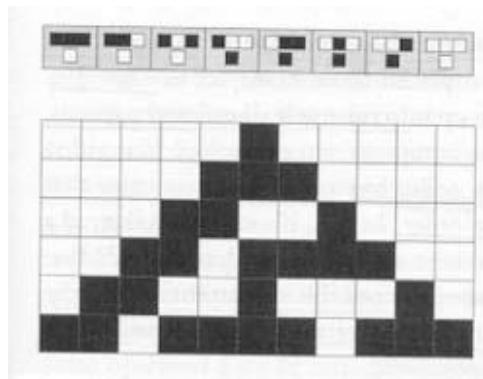
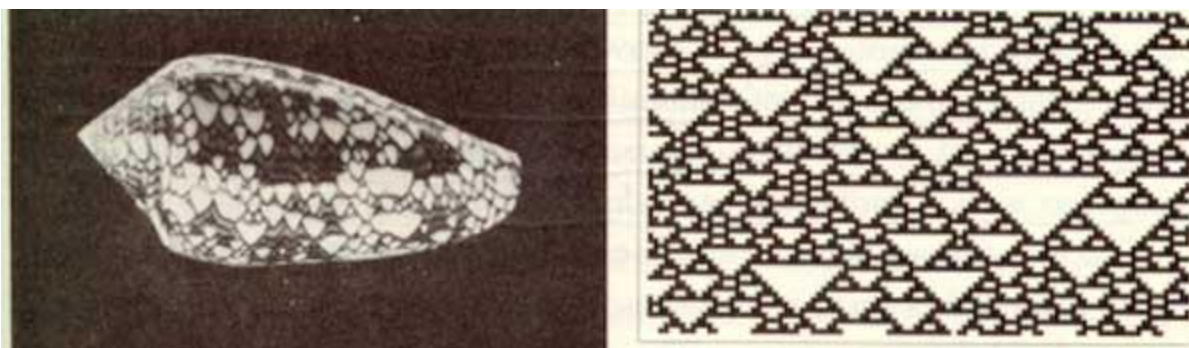


Figure 1

The row of eight boxes on top of Figure below shows the rule set: for each combination of three cells in generation 0, there is a determined result for the next-generation cell below the triplet. Beginning from a single seed, these rules are applied consistently, each generation represented by a horizontal row of cells. The figure below shows five generations of growth. With this, Wolfram showed that there are only two possible classes of outcome -- dead patterns (lifeless stable structures or random noise) or very complicated patterns with very complicated behavior and often long lived.



The figure below shows a comparison between the natural pattern on a mollusk shell and the pattern of a simple one-dimensional cellular automaton.



In the modern science, two stand out as the greatest modern achievements. One is the manifestation of the digital world: the computer, the internet, the HDTV, etc. The other is the advancement of artificial intelligence (AI).

The digital world is wholly based on the development of the binary system, and I have showed that the modern binary system was inspired from Yijing as it was the first highly developed binary system, the Yin and the Yang.

The recent great advancement of AI is wholly based on the idea of artificial life (A-life). The weak A-life (weak AI) position denies the possibility of generating a "living process" outside of a chemical solution. Its researchers try instead to simulate life processes to understand the underlying mechanics of biological phenomena. The strong A-life (Strong AI) position states that "life is a process which can be abstracted away from any particular medium" (the view of John von Neumann). AI took the strong A-life position.

I have shown that 八卦 (Trigrams) forms a Cellular automaton in Dr. Stephen Wolfram's work. In fact, the 64-hexagram system forms the most complex Cellular automaton today. That is, the 64-hexagram system describes a "living life" universe and is the most advanced A-life system.

Ancient Chinese always claimed that the laws of Yijing are the laws of life. This claim is now supported by a modern science, the artificial life (A-life). In fact, Yijing hexagram system is one of the most complicated cellular automata thus far.

Both Carl Gustav Jung and Gottfried Wilhelm Leibniz did study Yijing and got some inspirations from it. John Von Neumann and Stephen Wolfram seemingly had no knowledge about Yijing while their researches got some similar results to Yijing's.

On the other hand, the most prominent Yijing scholar of the West (Richard Wilhelm) was seemingly at a total lost about what Yijing is all about. His view is, of course, very important for this article (the scope of Yijing, what the heck Yijing is?).

Richard Wilhelm was the most respected Yijing authority in the West. His book {Lectures on the I Ching, constancy and change"(ISBN 0-691-01872-3)} was translated from the German to English by Irene Eber. In the "Introduction" of the book, it wrote, "... Still, no matter how

mystically or scholarly inclined a person may be, he cannot simply settle down to a reading of the I Ching and hope to understand it. The text is more often than not obscure; it refers to matters that are incomprehensible; it suggests symbols from another time and place; the language is terse and befuddling; and there is no unified and systematic exposition of a comprehensive world view. The list could be prolonged. Moreover, the book is a puzzle --- even if a tantalizing one --- not only to Westerners. According to one Chinese authority, **no Chinese scholar for the past two thousand years can honestly claim to have understood the I Ching.** And yet in China the book has been a perennial favorite with many an educated and even not so educated gentleman. Should one conclude then that people anywhere, tenaciously or perversely, read that which they do not understand? Not quite. To be sure, the I Ching text is complex and obscure. Still its very abstruseness suggests an intriguing richness of multiple meanings." (page 6 of Introduction)

The following is the summary of Richard Wilhelm's view.

- a. The Yijing text is more often than not obscure.
- b. It refers to matters that are incomprehensible.
- c. It suggests symbols from another time and place.
- d. The language is terse and befuddling.
- e. There is no unified and systematic exposition of a comprehensive world view.
- f. The book is a puzzle --- even if a tantalizing one --- not only to Westerners but also to all Chinese scholars.
- g. To be sure, the Yijing text is complex and obscure. Still its very abstruseness suggests an intriguing richness of multiple meanings.

If I may make a conclusion of the above with an analogy, Yijing (in Wilhelm's view) is as a junkyard while people can still find many usable treasures there. Thus, in China the book has been a perennial favorite with many an educated and even not so educated gentleman. Richard Wilhelm did not see Yijing as a scientific book but as a work rooted within the fabric of Chinese thinking. He used the term "Magic thinking", although he saw this magic thinking is as true as is logical-mathematical thinking.

The following is my take about {what the heck Yijing is?}.

One, it is isomorphic to the vector calculus.

The trigrams are, in fact, vectors in modern mathematics, and they can be written as followings when we assign Yang = 1 and Yin = 0. A vector is, in general, expressed as an ordered numbers (enclosed in either parentheses or angle brackets), such as $V = (a, b, c)$, please visit the page on "Vector notation" at http://en.wikipedia.org/wiki/Vector_notation , see Figure 1.

Vector calculus is a pure mathematics. It describes the entire essence and attributes of the vector space (http://en.wikipedia.org/wiki/Vector_space or Vector field, http://en.wikipedia.org/wiki/Vector_field). That is, for every vector object, it must follow the laws in the vector calculus. For example, the electromagnetic field is a vector space, and it must follow all laws and theorems of the vector calculus. In general, we call this “the application” of vector calculus on the electromagnetic field. But, at here, I would like to change the terminology, changing the word of “application” to “association”. That is, when vector calculus is associated with electromagnetic field, that vector calculus becomes “electromagnetic dynamics”. This change is very important to our future discussion. Again, the key word is the “association”.

In vector calculus (or vector analysis) [http://en.wikipedia.org/wiki/Vector_calculus], there are two important algebra operations.

1. Inner (dot) product --- multiplication of two vector fields, yielding a scalar field: $V1 \cdot V2$
2. Cross product --- multiplication of two vector fields, yielding a vector field: $V1 \times V2$

Being a vector space, the hexagram system encompasses the entire vector calculus. I would like to discuss two special traits about the vector calculus.

1. Divergence (<http://en.wikipedia.org/wiki/Divergence>) --- it is a vector operator that measures the magnitude of a vector field from a distant point to its source. This magnitude is no longer a vector. In layman’s term, the power of a vector diminishes when the distance from the source is increased. In fact, this is a common sense. The further away from a power source, the weaker that power can be felt. With the first thought, this seems to be a bad thing. Yet, from a positive view, this, in fact, points out that that power source has the ability to reach out and to strike at distance although with diminished magnitude. Thus, divergence of a vector means that the power of a vector can “move” forward in distance. Without this great trait of the vector, a TV station would not be able to send its signals to our homes. Divergence is the result of the inner product of vectors,
2. Curl (http://en.wikipedia.org/wiki/Curl_%28mathematics%29) --- it is a vector operator that describes the infinitesimal rotation of a 3-dimensional vector field. In laymen’s term, the whirlpool of draining water in a sink is the result of this curl effect. Another example of curl is the bullet spinning in a rifle. This curl force keeps the bullet going out straight. Thus, the curl provides the ability for a vector field to maintain its direction. So, we can aim our radar signals to a certain direction. Curl is the result of the cross products of vectors.

Yet, what are the meanings of these two traits? They show that every vector field is dynamic (not stationary) and has the power to strike at distance.

When the vector calculus is associated with an electromagnetic field, it becomes “electromagnetic dynamics which is the base for producing TV signals, radar signals, etc..

When the vector calculus is associated with a politic vector space, it becomes a politic power. When it is associated with moral laws, it becomes a moral dominion.

While the Trigrams form a (1×3) vector space, the Hexagrams can actually form a (2×3) matrix (http://en.wikipedia.org/wiki/Matrix_%28mathematics%29). Again, when matrix algebra is associated with the “uncertainty principle”, it becomes “Quantum Mechanics” (QM). Note: Schrödinger used partial differential equations to describe the QM while Heisenberg used matrix algebra.

Yet, both Trigrams and Hexagrams are something unique. Trigrams form a unitary (1×3) vector space. That is, it is the base for any vector space which is larger than it. In common terms, any vector space which has higher order can be rewritten in terms of trigrams. It is the same for the Hexagrams which form a unitary (2×3) matrix.

That is, the Trigrams are “language” of **vector calculus**, and the Hexagrams are “language” of **matrix algebra**. In fact, they can be the languages for all modern sciences [modern physics (electromagnetic dynamics, quantum mechanics, particle physics, etc.), and modern mathematics, etc.]. With some efforts, those modern physics equations can be rewritten with Trigrams and Hexagrams.

These facts do not mean that those ancients understood the vector calculus.

It is obvious that those ancients did not associate hexagrams with the electromagnetic field as they did not invent TV and computers.

Two, Yijing invented the first computer.

The 龜卜 is the way of divination via Yijing, and it uses the 蓍草 (a kind of straws) to generate the hexagrams. By counting those 蓍草, the abacus was invented. In 1930s, Alan Turing developed the Turing computability theorem. That is, anything which is computable can be done with a Turing machine (the modern computer). In 1970s, it was mathematically proven that “Every Turing-computable function is abacus-computable (<http://faculty.arts.ubc.ca/pbartha/p320gen/p320ho51.pdf>)”. In the modern math of computability, a two-code theorem was proved: any computable universe can be wholly expressed with a two-code system, such as (0, 1) or (yin, Yang). Yijing is the FRIST two-code system.

Three, in {Chapter three: Yijing, Wo-Hsing, and Modern physics}, I have shown that [Yijing + Wo-Hsing (Five Walks)] is isomorphic to the modern quark theory.

Similar to the quantum physics inventors (Max Planck, Niels Bohr, etc.) who did not know the quantum field theory and the Standard Model of particles, those Yijing authors, of course, did not know anything about the vector calculus and quark theory. Nonetheless, the scope of yijing does encompass those modern ideas the same the quantum principle is the base for the quark theory.

Chapter thirteen: The history, architecture and the Chinese applications of Yijing

In the previous chapter {Chapter twelve: The scope of Yijing}, I have shown that Yijing claims to be a TOE (theory of everything), and it does encompass the most important modern scientific ideas:

One, math: vector calculus, computability (abacus/Turing computer and binary system/two-code theorem).

Two, life science: the most advanced automaton, the alive.

Three, nature laws (physics and cosmology): see Chapter three: Yijing, Wo-Hsing, and Modern physics}.

Four, the illogical representation of reality in the psychology by Carl Gustav Jung

Yet, did the Yijing authors (伏羲, 文王 and 周公) understood all those modern subjects?

Are the quantum physics inventors (Max Planck, Niels Bohr, Einstein, etc.) understood the QFT (quantum field theory) and Standard Model of particles?

Of course not. Thus, Yijing's original authors did not need to understand it in its entirety in order to write it. Thus, we should first find out what exactly they did understand and what those understanding became a part of Chinese culture.

With this, we will find out that Yijing is much more advanced than the modern science in two areas.

One, the issue of {why is there something rather than nothing?}; the creation of this universe.

Two, {how does life arise?}; the creation of life.

The issue 'One' is totally not reachable by the modern science at this moment.

However, there is a constrained for the issue 'One': the Anthropic Principle (AP),

http://en.wikipedia.org/wiki/Anthropic_principle) which was introduced in 1973 as a check in cosmology. If a cosmology does not allow the emerging of life, it must be wrong as we (lives) are here.

This AP does address the issue 'Two' with two versions:

the weak anthropic principle (WAP): it merely allows the rising of lives but does not compel to it; that is, life emerges with its OWN laws (the Strong Emergence, SE);

the strong anthropic principle (SAP): it demands that lives much emerge in accordance to the laws of physics (without a new life-creation law, the Weak Emergence, WE).

Thus far, the modern science (either physics or biology) has no knowledge about which one is right: the WAP/SE or SAP/WE, let alone to know the mechanism of either.

On the other hand, Yijing not only is taking the WAP/SE position but its entire framework/architecture is deduced from the WAP/SE mechanism.

A. Yijing's framework/architecture

Step one: In Yijing 繫辭上 (Commentary One), it says, 是故易有太極，是生兩儀，兩儀生四象，四象生八卦。

This sentence describes the following mechanism.

One, something is created from Nothingness (無極). This is called 一劃開天 (one stroke created the universe).

Two, the first something is 太極 which consists of Yin/Yang (兩儀) which are the seeds of life being as Father and Mother. 太極 is a two code-system which describes the entire computable universe.

Three, the 兩儀 (Yin/Yang; Father/Mother) generates FOUR kids, the 四象 (Old boy/young boy and old daughter/young daughter).

Four, the 四象 generates EIGHT trigrams, which describes the life of a family system.

In 說卦 (Explanations about Yijing), it wrote: {乾，天也，故稱乎父；坤，地也，故稱乎母；震一索而得男，故謂之長男；巽一索而得女，故謂之長女；坎再索而得男，故謂之中男；離再索而得女，故謂之中女；艮三索而得男，故謂之少男；兌三索而得女，故謂之少女。} That is, see the following graph.

Step two: the eight trigrams are stacked to form 64 hexagrams which represent the ENTIRE universe.

Of course, the stacking is not arbitrary permutation but has a precise procedure.

One, self-stacking, forming a pure hexagram [自重卦 (self-stacking hexagram) or 純卦 (original and pure hexagram)]. Each 純卦 derives seven (7) subordinates and forms a Yi-palace. That is, the 64 hexagrams are composed of eight (8) palaces, see chart below.

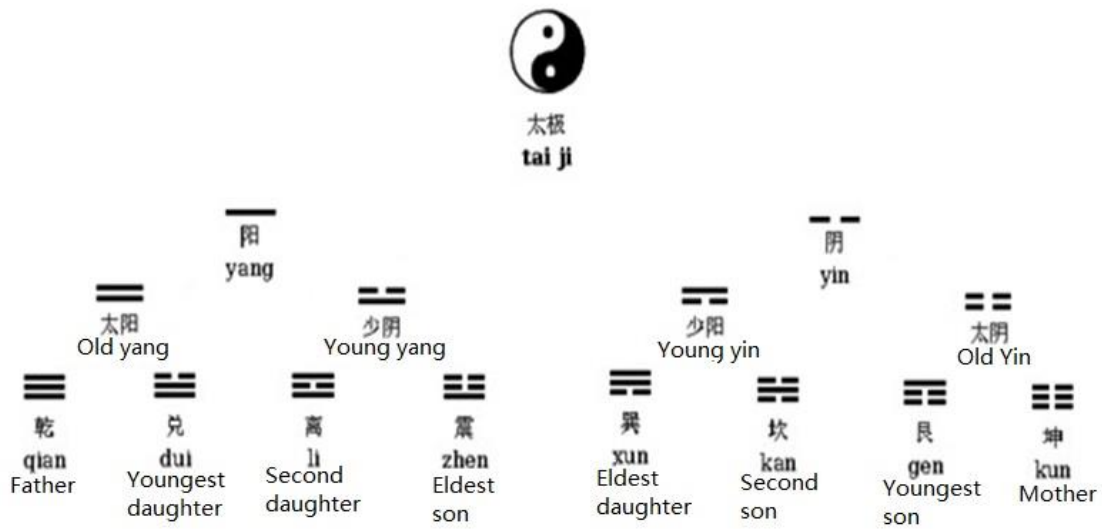
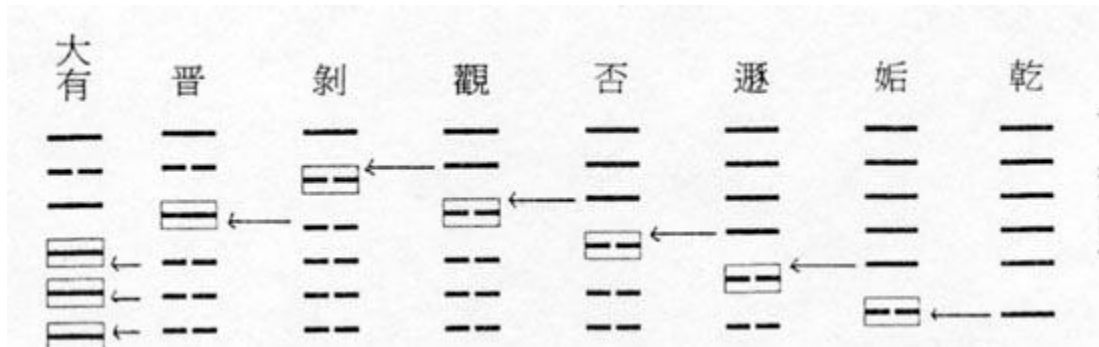


Figure 1

The Eight Palaces and 64 Hexagrams

Tui Palace	Li Palace	Sun Palace	K'un Palace	Ken Palace	Kan Palace	Chen Palace	Chien Palace
乾 天	兌 澤	離 火	震 雷	巽 風	坎 水	艮 山	坤 地
巽 風	坎 水	離 火	震 雷	兌 澤	乾 天	巽 風	坎 水
艮 山	坤 地	巽 風	坎 水	離 火	震 雷	兌 澤	乾 天
巽 風	坎 水	離 火	震 雷	兌 澤	乾 天	巽 風	坎 水
艮 山	坤 地	巽 風	坎 水	離 火	震 雷	兌 澤	乾 天
巽 風	坎 水	離 火	震 雷	兌 澤	乾 天	巽 風	坎 水
艮 山	坤 地	巽 風	坎 水	離 火	震 雷	兌 澤	乾 天
巽 風	坎 水	離 火	震 雷	兌 澤	乾 天	巽 風	坎 水

Each palace is derived via the following procedure. The graph below is the example of deriving the Chien Palace.



Again, the 64 hexagrams were not generated via an arbitrary permutation with the stacking of 8 trigrams.

The trigrams describe the **rise of life** while the hexagrams describe the entire universe, especially about the human affairs. With this derivation, it is very obvious that the Yijing universe is Human-Centered.

At this point, I should define what 'Knowledge' is.

There are nature-laws which are created by Nature, long before the emergence of human.

There are physics which tries to describe or to discover the nature-laws. That is, physics is a total **Human-invention**, hoping to be a good guess for the nature-laws. The invention of the 'General Relativity' is confirmed as a great **approximation** to the nature-law of gravity. The invention of the 'Quantum physics' is confirmed as a great approximation to the nature-law of quantum-ness.

On the same token, math, philosophy, theology are all human-invention and are tryin to describe Nature in their special way, with their special epistemology.

That is, we cannot falsify math with physics, nor falsify theology with philosophy, etc.

So, all knowledges are human-inventions. Yijing is not written by Nature or God but is an invention of human, which tries to describe both nature and human affairs.

However, we are able to compare two models in a given discipline: cosmology to cosmology; math to math, etc.

I will do this kind of comparison throughout this article.

For the **first comparison**, Yijing has addressed two issues: 1) the **first** creation [from 無極 to 太極 (Yin/Yang)], 2) the rise of life (as automaton, the A-life), while the modern science is still unable to discuss them both.

In 「道德經」 (Tao Teh Jing, of Laotzu), it says, “有物混成，先天地生。寂兮寥兮，獨立而不改， (Chapter 25)”. The 混 and 不改 are about the indistinguishable (chaotic) and immutable (not changing). That is, both the Laotzu Taoism and Confucianism (Yijing) have the same idea, 無極 is 混 and 不改.

In 「道德經」 (Tao Teh Jing, of Laotzu), it said {“故常‘無’，欲以觀其妙：常‘有’，欲以觀其徼。此兩者，同出而異名，同謂之玄。(Chapter 1)”} and {“有無相生 (Chapter 2)”}. That is, 無 (nothingness of Tao Teh Jing) is tightly bound with 有 (something), the same as the 無極 is tied together with the 太極. 無 is the ‘key’ concept in Chinese culture.

B. Yijing’s attributes

One, the creation process:

In Yijing, 無極 (Wuji, [https://en.wikipedia.org/wiki/Wuji_\(philosophy\)](https://en.wikipedia.org/wiki/Wuji_(philosophy))) is the state before the creation of the universe, being completely formless with the total homogeneousness and the total symmetry. Then, there is 一劃開天 (one stroke created the universe). This one stroke created the 太極 (Tai Chi, <http://en.wikipedia.org/wiki/Taiji>). In fact, this one stroke creates “three”, the yin, the yang and the dividing stroke. So, in Chinese theology, the concept of yin/yang and the number of 1/3 became the central pillars. As the number ‘1’ is the creating power, all odd numbers are assigned to be yang power. And, the even numbers are assigned as yin.

The above is just a theoretical talk. How can it be shown with a visible process? It is described with 羅盤 (Luopan, Chinese geomancy campus, <http://en.wikipedia.org/wiki/Luopan>) which detects the energy flows from all “directions”. The center of the 羅盤 is a small water basin [called 天池 (heavenly lake), symbolizing the 無極]. Before a magnetic needle is dropped on the surface of the water of this 無極 (天池), the 羅盤 does not give out a direction, that is, it is in a directionless state. When the needle (the one stroke) was dropped in the 無極, the floating needle will point to North. With this one stroke (the needle), the direction (or universe) is created, homogenous no more, the total symmetry no more. The universe is now divided into directions, and this is called 一劃開天 (one stroke created the universe). This entire ‘process’ encompasses 1) symmetry (the 無極), 2) symmetry ‘breaking’, the one stroke, 3) the result (太極, Yin/Yang). So, now we know what ‘無極而太極’ means. The ‘而’ here is the 一劃 which ‘broke’ the super symmetry (formless or order-less) of 無極. 太極 as a broken symmetry is with form and order. The further symmetry breaking (生兩儀, 生四象, 生八卦) creates even more forms and more orders.

Two, the created universe has order (broken symmetry) but the essence of 無極 (symmetry) remains. While the **Figure 1** and the eight palaces show the derivation of order, many very important symmetries remain in Yijing.



What is symmetry? If the {East, West, North, South} cannot be distinguished, there is a '4-direction' symmetry. Can you tell that this special symmetry will give you some problems? That is, you no longer are able to know the 'direction'. So, symmetry means less 'order' and more 'chaos'.

Where to build a spider web is totally 'symmetrical' (that is, no preference); in America, China or France, it is all as good as anywhere else. So, the 'first' spider thread can be placed at any place. But, when the first thread is casted, its location is fixed (a huge symmetry-breaking, from anywhere to here). The 'second' thread is confined to the first. If the second is not connected to the first, it will not be the 'second' but is the 'first' of its own. Often, the second defines the 'center' of the web. Then, the third defines the size of the web. [Note: this is the "Spider Web Principle", the key point of the book (Linguistics Manifesto, US copyright # TX 7-290-840).

Although the 一劃開天 (one stroke created the universe) has broken the utmost symmetry of Nothingness, there are still many symmetries remain.

There are, at least, two special symmetries in Yijing: “錯”(exchange operation) and “綜”(flip over operation). Two examples are below,

The following two hexagrams have the “綜”(flip over operation) symmetry

#41 is 損卦 (Reduction hexagram),  #42 益卦 (Increase hexagram) 

That is, $X = \text{綜}(Y)$, then $Y = \text{綜}(X)$

The following two hexagrams have the “錯”(exchange operation) symmetry

#11 as 泰卦 (Tranquility hexagram),  #12 must be 否卦 (Obstruction hexagram) 

When $X = \text{錯}(Y)$, then $Y = \text{錯}(X)$

In the case of “錯”(exchange operation) symmetry, the eight palaces can be rewritten as follow:



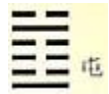








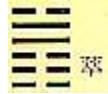






























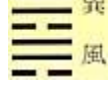










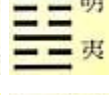





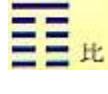




The Eight Palaces of “錯”(exchange operation) symmetry

Tui Palace	Li Palace	Sun Palace	K'un Palace	Ken Palace	Kan Palace	Chen Palace	Chien Palace

For the axis [the 自重卦 (self-stacking hexagrams)], the followings are their “錯” (exchange operation) symmetry.

The following is the “綜” (flip over operation) symmetry.

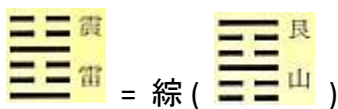
The Eight Palaces of “綜” (flip over operation) symmetry

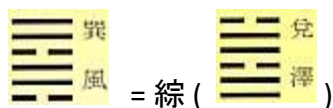
Tui Palace	Li Palace	Sun Palace	K'un Palace	Ken Palace	Kan Palace	Chen Palace	Chien Palace
							
							
							
							
							
							
							
							

The following hexagrams are their own “綜” (flip over operation) symmetry.

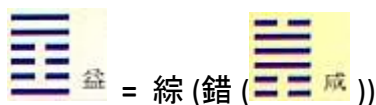


The following four are in the axis, as the 自重卦, also have self-“綜” symmetry





With these symmetries, the hexagram algebra can develop in addition to the initial stacking derivations, such as:



What are the significances of those symmetries?

There is a Noether's theorem (http://en.wikipedia.org/wiki/Noether's_theorem) which says that every symmetry produces a conservation law.

Time symmetry produces 'energy conservation law'.

Left-right space symmetry produces 'linear momentum conservation law'.

While Noether developed her theorem in 1915, the Yijing authors (over 3,000 years ago) knew about these symmetries are immortal of Heaven's virtues, which represents the **Heaven's Will** (the **Mandate of Heaven**) which is the **BASE** for the governance of the universe (including the humanity).

C. History and contents

Thus far, I have only talked about the hexagrams, their derivations, and some attributes. This is only the first part of Yijing, without any content. Yijing's **content** was developed in four steps.

A. **Step one**: 「伏犧」畫卦。為「八卦」，三爻卦。有卦無辭。

伏犧 is a legendary ancient king who taught the people on domesticating the wild animals. The next legendary king is 神農 who taught the people farming. The next one will be the Yellow Emperor who reigned about 5,000 years ago.



As the legend goes, every era lasted about one millennium. Thus, 伏犧 was a historical figure about 7,000 years ago.

伏犧 was accredited for invented 八卦 (the eight Trigrams) but 無辭 (**without any explanation or commentary**).

B. Step two: 「文王」重卦

重卦：八卦相重，成六爻卦。共六十四卦。

演卦：繫「卦辭」。給予「卦體」、「卦象」、「卦德」及「卦名」。

文王 (King Wen) was the founder of Chou (周) dynasty, about 3,100 years ago. King Wen did the following things for Yijing.

1. He **stacked (重卦)** the 八卦 (eight Trigrams) into 8 palaces, a total of 64 Hexagrams.
2. After each Hexagram, he (**演卦**) gave a short sentence (**卦辭**) to describe its **name**, its **virtue**, its **essence** and its **symbolism**. Examples:



同人。于野。亨。利涉大川。君子貞。



否。否之匪人。不利君子貞。大往小來。

Thus far, the dynamics of the hexagram(s) is not known.

C. Step three: 「周公」繫「爻辭」：「文王」卦，雖已有名、體、象、德，但無法知吉凶。于是，「周公」繫「爻辭」以明吉凶。

In every Hexagram, it consists of six 爻 (yao). There are two types of 爻.

Yang yao —

Yin yao — —

With King Wen's Hexagram, having the name, the virtue, etc., a "state" of the situation is known. But, the **dynamic** of that "state" is not known, that is, the outcome of that state cannot be predicted. Thus, 周公 (Duke Chou), the second son of King Wen, wrote 爻辭 (describing the **dynamics among those yaos** in each Hexagram). And, the outcome of each Hexagram can be predicted.

Example (hexagram #63), the translation is available in the translation part of this volume:



既濟。亨，小利貞。初吉，終亂。

彖曰：...

象曰：...

初九 曳其輪，濡其尾。無咎。

六二 婦喪其茀。勿逐，七日得。

九三 高宗伐鬼方，三年克之。小人勿用。

六四 有衣。終日戒。

九五 東鄰殺牛，不如西鄰之祭。實受其福。

上六 濡其首。厲。

However, the language of 周公's 爻辭 **was very** terse and befuddling, and no one Chinese can truly understand them, just as Richard Wilhelm said.

D. **Step four:** 「孔子」作「十翼」：

「周易」分「經」與「傳」。「傳」為「孔子」所作。共十篇，又稱「十翼」。十個翅膀，幫助易經飛翔也。沒有十翼，「易經」就是有「卦」無「義」。沒人知其含義了。

With King Wen and Duke Chou's Yijing, not too many people could truly understand or use it. Thus, 孔子 (Confucius) wrote 10 commentaries on it, called 十翼 (10 Wings) which help Yijing come alive, capable of flying now.

The King Wen and Duke Chou's Yijing was called 經 (the Canon). The 十翼 (10 Wings) was called 傳 (teacher's handbook).

「經」與「傳」本是分開的。現在，「五傳」已與「經」合在一起了。此五傳是：「彖辭」上、下，「象辭」上、下，「文言」。仍然獨立成篇的是：「繫辭」上、下，「說卦」，「序卦」，「雜卦」。

Originally, the 經 and 傳 were **separated**. As five 傳 discuss each Hexagram, they have been **merged** with each Hexagram. The other five 傳 discuss Yijing in general, they remain as standalone articles. The titles of those 10 Wings are listed below.

「彖辭」上、下 (the first two wings)

「象辭」上、下 (the next two wings)

「文言」

The five wings above had merged with each hexagram (經)

The five wings below are not merged, still as standalone articles.

「繫辭」上、下

「說卦」

「序卦」

「雜卦」

The following is a brief explanation about what those 10 wings are doing.

「彖辭」解釋文王的「卦辭」。(彖辭 explains King Wen's 卦辭 . **Merged.**)

Example:



, the hexagram and the name

既濟。亨，小利貞。初吉，終亂。(wrote by King Wen)

彖曰 (wrote by Confucius)：既濟，亨，小者亨也。“利貞”，剛柔正而位當也。“初吉”，柔得中也。“終”止則“亂”，其道窮也。

「象辭」解釋周公的「爻辭」。(象辭 (wrote by Confucius) explains Duke Chou's 爻辭 . **Merged.**)

Example:



既濟。亨，小利貞。初吉，終亂。

彖曰：既濟，亨，小者亨也。“利貞”，剛柔正而位當也。“初吉”，柔得中也。“終”止則“亂”，其道窮也。

初九 曳其輪，濡其尾。無咎。(wrote by Duke Chou)

象曰 (Wrote by Confucius)：“曳其輪”，義“無咎”也。

「文言」專門說明「乾、坤」兩卦。(文言 (Wrote by Confucius) explains only the first two Hexagrams 乾、坤. **Merged.**)

The five Wings below are standalone and were all written by Confucius.

「繫辭」上、下：對易經的一個總體說明。(繫辭 (I, II) give a general description of Yijing. **Standalone.**)

「說卦」：說明卦的「取象」及其象徵的意義。(說卦 explains how the Yijing relates to the **physical universe. Standalone.**)

「序卦」：說明六十四卦，排列秩序的原因。(序卦 explains the reasons of how and why the sequence of each Hexagram is derived. **Standalone.**)

「雜卦」：說明卦序之外，卦與卦的「錯」（旁通），「綜」（例置）關係。(雜卦 explains the relations among Hexagrams, the **symmetry** between Hexagrams, etc. **Standalone.**)

Yijing (as it is) does not provide that info above, and the readers (like Richard Wilhelm) will not know what the heck what is what.

D. The transformation

Thus far, I have shown Yijing as: 1) cosmology (from nothing to something), 2) automaton (as A-live, from yin/yang to hexagram, pure math operations), 3) its development history, and 4) it is a TOE, making contacts with all modern sciences.

But, what is its **meaning** for Chinese in the past 5,000 years (after all no modern science was developed from it)?

Instead of going the science direction, 文王 (King Wen) constructed Yijing as a model for the **MORAL** universe; every hexagram represents one of the **VIRTUE** of the Heaven.

When (文王) 'assigned' the Heaven's virtues (per his understanding) to each hexagram, the Yijing was no longer a pure mathematical system but was carrying moralities (the Heaven's virtues), **becoming a moral system**. Thus, Confucius avoided of discussing the cosmology and the human nature. In the entire 論語 (Analects), it has only four statements about the human nature or the supernatural.

子貢曰：“夫子之文章，可得而聞也，夫子之言性與天道，不可得而聞也。” (Chapter 5: 14)

(子貢曰：the literary work of Confucius can be understood. But his talking about the 道 of Heaven and the 性 (human nature) of man is not available for learning.)

子曰：“性相近也，習相遠也。” (Chapter 17: 2)

(子曰：“The human nature is similar, but the learning makes men different.”)

子不语：怪、力、亂、神。(Chapter 7: 20)

(Confucius does not talk about super-nature, abusive-behaviors, chaotic-stories and about the spirits.)

季路問事鬼神。子曰：“未能事人，焉能事鬼？”“敢問死？”曰：“未知生，焉知死？”
(Chapter 11: 11)

(季路 asks about how to serve the 鬼神 (spirits or gods). 子曰：“not knowing how to serve man

yet, how can anyone know of serving spirits?” Asks again, “Can I ask about death [or after death]?” Confucius said, “Not knowing how to live, how can anyone know about death?”)

Morality is obviously human centered.

Thus, the original Yijing cosmology {from Nothingness to Yin/Yang to trigram to hexagram} must be **re-interpreted**. Most people view the yin-yang [the 兩儀 (Yin/Yang) or 太極 (Taiji)] as the backbone of Yijing. They are not wrong but not exactly right neither. Those ideas are parts of the physical cosmology, without the connection to humanity.

Confucius said in 繫辭下 (Commentary Two, on Yijing), {易之為書也，...：有天道焉，有人道焉，有地道焉。兼三材而兩之，故六。} This sentence says: {there are Heaven, Earth and Man in Yi (forming trigrams); double these three (with Yin/Yang) then Six (hexagram has six lines).}

Now, the hexagram derivation process is no longer a pure math operation. There were some reasons for the process: trigram represents {Heaven, Earth and **man**, as 三材}, and they must be doubled (stacked) for the reason of Yin/Yang (two codes). Now, the trigrams are no longer as the permutations of **two codes** but are the representation of 三材 (Heaven, Earth and Man).

三才 is the central essence of Yijing, **connecting humanity to a physical cosmology**. Without the concept of ‘三才 (Heaven, Earth and Man)’, the 八卦 Yijing will not have much ‘value’. The ‘三才’ is the ‘**soul**’ of Yijing. In addition to the nature and spiritual world (Heaven and Earth), man plays a major part in this ‘**three part**’ universe. After the formal participation of human in the nature and the spiritual world, **Yijing was transformed into a book of ‘Morality’** from the simple original physical cosmology.



In Christian theory, the key word is 信 (faith in Jesus as savior). In Buddhism, the key word is 悟 (enlightenment). In Confucianism, the key word is 參 (participation) in the ‘union’ of Heaven and Earth. Now, Christian also practice the petitionary Prayer, but it is in principle different

from the 參 in Yijing. In Christianity, the petitionary prayers are begging for mercy, as the Heaven and the man are separated by the original sin regardless of the prayers or not. In Yijing, it is all about the 天人合一 (the union of Heaven, Earth and man).

From this point, Yijing is no longer just a physical cosmology but is the description of the **moral universe**. The following is the details of its transformation (the work of King Wen).

「文王 (King wen) 」演卦 (deduces/derives kwa, Yijing) actually had two steps.
One, 重卦 (stacking the trigrams), and it is a part of 卦體 (the 64 hexagrams, the eight palaces). This is a pure math operation and is the ‘Yijing part 1’.
Two, he wrote 「卦辭 (the comment) 」 for each 卦 (hexagram), which consists of five things, 「卦象 (the sign)」, 「卦德 (the virtue)」, 「卦名 (the name)」, 卦言 (the sayin) and 卦果 (the outcome) 。 This is the beginning of the ‘Yijing part 2’.

These two steps are all that 文王 (King Wen) did. And, now you know what the 卦辭 is all about, just about the 卦象 (sign), 卦德 (virtue) and 卦名 (name), 卦言 (comments) and 卦果 (consequence). In a sense, the selection of the ‘first’ 德 (virtue) and 象 (sign) in this 64-member system can be **arbitrary**. But, as soon as the first was choosing, the remaining might not be too easy, as there are many symmetries in 卦體 (the 64 hexagrams, the eight palaces), **the part 1**. For example:

If we choose a moral X for , then  must have a moral = {a flip of X then taking the image of (1/X)}, as they were confined with the following equation.

$$\text{益} = \text{綜}(\text{錯}(\text{咸}))$$

You can try it yourself, and it won’t be easy to make a ‘consistent’ (without contradiction) system. This part was discussed in 說卦 (Explanations about Yijing). You can read it (with translation) yourself. I am giving an abridged text below.

德 (moral virtue): 乾, 健也 (constancy) ; 坤, 順也 (obedience) ; 震, 動也 (moving) ; 巽, 入也 (entering) ; 坎, 陷也 (trapped) ; 離, 麗也 (beauty) ; 艮, 止也 (stop, at perfection) ; 兌, 說也 (happiness)。

象 (sign)1: 乾為馬 (horse) ; 坤為牛 (cow) ; 震為龍 (dragon) ; 巽為雞 (chicken) ; 坎為豕 (pig) ; 離為雉 (birds) ; 艮為狗 (dog) ; 兌為羊 (sheep)。

There is the second way of ‘象’ in 說卦 as follow:

象 (sign)2:

乾為天 (heaven), ... 為木果。

坤為地 (Earth), ... 為柄；其于地也為黑。

震為雷 (thunder), ... 蕃鮮。

巽為木 (wood), ... 近利市三倍；其究為躁卦。

坎為水 (water), ... 其于木也，為堅多心。

離為火 (fire), ... 其于木也，為科上槁。

艮為山 (mountain), ... 其于木也，為堅多節。

兌為澤 (lake), ... 為妾，為羊。

With these assignments of 德 (virtue) and 象 (sign), the Yijing system is now transformed from a physical cosmology to a **Moral Universe**. With many symmetry equations, the key essence of Yijing is **immutable**. This immutability is viewed as **God’s (Heaven’s) Will**.

E. Read and understand the Yijing

Now, let’s discuss how to read the text of Yijing. The following is one example.



蒙。亨。匪我求童蒙，童蒙求我。初筮告，再三瀆，瀆則不告。利貞。

彖曰：蒙，山下有險；險而止，蒙。“蒙亨”，以亨行，時中也。

“匪我求童蒙，童蒙求我”，志應也。“初筮告”，以剛中也。“再三瀆，瀆則不告”，瀆蒙也。蒙以養正，聖功也。

象曰：山下出泉，蒙；君子以果行育德。

There are three paragraphs. The first one was written by 文王 (King Wen), and it consists of the followings.

One: 蒙, 「卦名 (the name)」 and 「卦德 (the virtue)」. In 文王’s writing, the 卦德 (virtue) is used as 卦名 (name).

Two: 卦果 (the result of this kwa), 亨, 利貞。

Three: 卦言 (the explanation of this kwa, often with a [historical] story), 匪我求童蒙，童蒙求我。初筮告，再三瀆，瀆則不告。

Often, the 「卦象」 is not explicitly written out in this 文王's writing. It is 'imbedded' in the stacked hexagram by the 卦象 of its two composing 八卦 (trigrams).

The 彖曰 and 象曰 were written by Confucius. The 彖曰 explains the 卦德 (virtue), and the 象曰 explains the 卦象 (sign).

Now, we know, at least, how to read the text of Yijing, knowing who said what, and what those sayings are all about. Yet, what all these make Yijing into? This is really the key issue.

Now, we know how to read the 'top (文王's)' part of Yijing text. Then, what? What the heck is it all about? We already know that 卦體 (the trigrams and hexagrams) does connect to the modern concepts, as cosmology, cellular automata (A-life) and it can even be the vector calculus (linear algebra). But, we also know that a 'selection' or a 'choice' can act as symmetry-breaking to break the above possibilities into one 'specific' product (this is called the quantum-wave collapse, http://en.wikipedia.org/wiki/Wave_function_collapse). So, what did the 卦體 collapse into after 文王 wrote those 卦辭? Did 文王 knew the significance of what he had done? Confucius obviously did know.

In Yijing, '繫辭' is used in two ways. It is the name for Confucius's two commentaries, but it will be said as '繫辭上 (Commentary One) and/or 繫辭下 (Commentary two)'. When '繫辭' without the '上 (one), 下 (two)', it denotes to as 文王's 卦辭. So, now we can see the emphasis of '繫辭' by Confucius.

In 繫辭上 (Commentary One, on Yijing), it wrote, “聖人設卦象，‘繫辭’焉而明吉凶，... 是故君子居則觀其象而玩其‘辭’，... 聖人有以見天下之動，而觀其會通，以行其典禮，‘繫辭’焉以斷其吉凶，是故謂之爻。... 易有四象，所以示也；‘繫辭’焉，所以告也；... 聖人立象以盡意，設卦以盡情偽，‘繫辭’焉以盡其言，... 以行其典禮，‘繫辭’焉以斷其吉凶，是故謂之爻。”

In 繫辭下 (Commentary Two, on Yijing), it wrote, “八卦成列，... ‘繫辭’焉而命之，動在其中矣。... 爻象動乎內，吉凶見乎外，功業見乎變，聖人之情見乎‘辭’。”

All these 繫辭 are about King Wen's writing.

I have showed that Confucius emphasized '繫辭' eight times in the above short quotes. Then, what is the '繫辭' for? Confucius said very clear; it is for '明吉凶 (telling the consequences, good or bad)'. Yet, what is '吉凶'? Confucius said, “是故吉凶者，失得之象也；... 吉凶者，

言乎其失得也; ... 是故易有太極，是生兩儀，兩儀生四象，四象生八卦，八卦定吉凶，吉凶生大業。...” (繫辭上 (Commentary One, on Yijing)). Thus, ‘吉凶’ is about ‘**success or fail**’, not what the current fashion meanings as ‘luck and infortune’.

With this understanding, we now know that 文王 Yijing is a ‘guide’ book for a successful human life. As he had selected 德 (heaven’s virtue) as the ‘essence’ for those hexagrams, the 文王 Yijing is in fact a ‘book of 德 (the **morality**)’. Now, there are three points for this 文王 Yijing.

One, he viewed that the 卦體 (the 64 hexagrams, the automaton) is the ‘representation’ of Heavenly laws, from 無極而太極 (via 一劃開天, the symmetry-breaking process), then to 八卦 (as 三才, allowing the participation of human in the union of Heaven and Earth).

Two, the ‘essence’ of the above 卦體 is ‘德(virtue)’, and thus, he 繫辭 (attaching comments) to make the 卦體 becoming a system of ‘德’ (Heavenly virtues). Although this system is the reflection of the Heaven and Earth, it should be the model for human behaviors.

Three, all these ‘德’ (Heavenly virtues) are ‘不易 (not changing, **immutable**)’. Every 卦體 has a clearly defined identity and is 不易 (immutable). Every 卦德 is Heavenly virtue (definitely immutable) and is 不易. Every 卦象 is heavenly ‘sign’ and is 不易.

So, at this point, the 文王 Yijing is a book of ‘不易 (immutable)’. If anyone who mistaken it as a {**book of “change”**}, he is totally wrong. Of course, the 不易 does encompass the 變易 (changing). How? How is the 變易 embedded in 不易?

Most of us heard about that 易有三易 (Yi has three essences), 不易 (not changing), 變易 (changing), and 簡易 (simplicity), but we all take it for granted, never care about what it means. Now, we know a bit (not all of it yet) what the 不易 (not changing) is all about. The 無極 (nothingness) is 不易. The 卦體 (trigrams and hexagrams)、卦象 (sign)、卦德 (virtue) and 卦名 (name) are all 不易 (immutable).

Now, let’s talk about what 變易 (changing) is, and how does it come about from 不易?

There are three different ways of 變易.

One, by ‘生’ 變 (process of birth). A system was changed when new members were born (生). In this 生 (birth) process, the parents are not changed in their essences, but the total system has changed, such as, “無極而太極 (Nothingness begets Taiji), 生兩儀 (begets Yin/Yang), 生四

像 (begets four signs), 生 八 卦 (begets 8 trigrams) and finally the 64 hexagrams.” In Yijing, this ‘生’ 變 starts from a 不 易 (the 無 極) and ends at another 不 易 (卦 體、卦 象、卦 德 and 卦 名). In Confucianism, this process is called “止 於 至 善 (stop at the perfection)”.

Two, by ‘長’ 變 (process of completion or growth). A change happened not by getting new members but by the ‘internal’ changes of the entity itself, from one ‘state’ to a different ‘state’. The ‘completion’ has three types.

- a. To 至 善 (perfection). In addition to the ‘生’ 變 (from 無 極 to 64 hexagrams), the entire Yijing also has its ‘長’ 變, and it is described in 序 卦 (The sequences of the hexagrams, on Yijing), that is, the moving (changing) from one hexagram to the next is **not by a mutation but by a sequential growth**.
- b. To its opposite, such as, from birth to death; from 損 卦 (Reduction hexagram) to 益 卦 (increase); from 泰 卦 (Tranquility hexagram) to 否 卦 (Obstruction hexagram), etc..
- c. To form a cyclic system, such as, from 既 濟 卦 (Settled hexagram) to 未 濟 卦 (Unsettled hexagram).

Three, by ‘突’ 變 (process of mutation, becoming something dramatically different from the original self), the 變 卦 (sudden change of the kwa). This 變 卦 is a very important concept in Yijing, teaching us **always expecting the un-expected**. I will discuss this more in detail later.

What all these are about? If you guess that they are all about the 變 易 (changing) part of Yijing, you are not too far off. It will be fair to say that 周 公 (Duke Chou) Yijing is all about the 變 易 (Changing), the internal dynamics (changes and growth) of each hexagram. Now, in the previous example, the 蒙 卦, it has the following text which was written by 周 公 and Confucius.



初六。 發 蒙, 利用刑人, 用說桎梏以往。吝。

象曰：“利用刑人”，以正法也。

九二。 包 蒙。吉。納 婦。吉。子 克 家。

象曰：“子克家”，剛柔接也。

六三。 勿用取女。見 金 夫， 不 有 躬。無 攸 利。

象曰：“勿用取女”，行不順也。

六四。困蒙。吝。

象曰：“困蒙”之“吝”，獨遠實也。

六五。童蒙。吉。

象曰：“童蒙”之“吉”，順以巽也。

上九。擊蒙。不利為寇，利御寇。


象曰：“利”用“御寇”，上下順也。

Only 初六 to ...上九 were written by 周公. All the 象曰 are Confucius' writings for explaining what 周公 talked about. So, we can ignore all the 象曰 in this discussion.

{初六, 九二, 六三, 六四, 六五, 上九} are the coordinates. 初, the first line of the hexagram, the bottom one. 六 represents yin. 九 represents yang. 二 (two, from the bottom), 三 (three, from the bottom), 四 (four), 五 (five), 上 (the top line, the sixth).

Then, what the heck did 周公 try to say?



Now, 蒙 is a 德 (virtue) of Heaven, represented by the hexagram . Yet, how does this 德 come about? Obviously, it is coming from the 卦 (formed by six lines, yin or yang). It is logical for this 德 grows to its fullness (completion) one step at the time, that is, from the **bottom (初)** line (爻) to top (上) line. So, 周公's saying is simply telling how the 德 (virtue) of 蒙 moves from the 初 (beginning) to 上 (the completion). So, 周公's work is about the '長' 變 (process of completion or growth) of each 卦.

This is the first time that I introduced the concept of 爻. Let me ask a question. Which comes first, the 卦 (trigram and/or hexagram) or the 爻? This is the key question in Yijing. When we understand this issue, we have understood the Yijing 90%.

In Yijing, the relationship between the 卦 and the 爻 are defined in two ways.

One, historically: there was a framework of 無極 (formlessness) to 八卦 (trigrams) cosmology first, **without 爻**; no 爻 in 八卦 (trigram). Note: we use { yin (— —) and yang (—)} to represent the yin and yang and call them as Yin 爻 or Yang 爻, **but these 爻 is conceptually different from the 爻 in the hexagram.**

Two, theoretically: 爻 is the concept after 重 卦 (stacking the trigrams).

Really, what is 爻? Many people (including many Yijing experts) think that 爻 is about the Yin and Yang lines. Wrong, totally wrong. In 康熙字典 (Kangsi dictionary), it says, “爻, 交 也 (intersection), 變 也 (variation), 效 比 也 (comparison)”. There is no hint about yin and yang. Yin and yang are 兩 儀 (two codes), not 爻, although we call them as Yin 爻 and Yang 爻. In etymology, 爻 is the stacking two 乂 which means the ‘interaction’ of two forces (the crisscross), that is, 爻 symbolizes the ‘complexity’, such as, 交 也, 變 也, 效 比 也.

爻 is the interaction after 重 卦 (stacking the trigrams) Which produces another very important Yijing concept (位, the seat).

In 說卦 (Explanations about Yijing), {昔者聖人之作易也, ... 是以立天之道, ... 立地之道,... 立人之道。兼三才而兩之, ... 故易六 ‘位’ 而成章。} This sentence says: {Yi is about the laws of Heaven, of Earth and of Man, then double them becomes hexagrams which have six **SEATS (位)** }.} Again, hexagrams are no longer as the permutations of two codes but are describing the dynamics of the virtues of Heaven with 6 seats.

There are a lot of women in China, and they all are yin (one kind of the 兩 儀). But, in my home, there is a special ‘thing’, the 位 (seat). There can be many different types of 位, such as,
One yin (woman) sits at 母 (mother) ‘位’ in my home, this yin is my mother.
One yin sits at 妻 (wife) ‘位’ in my home, this yin is my wife.
One yin sits at 女 (daughter) ‘位’ in my home, this yin is my daughter.

When a yin or yang sits at a ‘位’ in a hexagram, **it becomes a 爻** (consequence of some very complicated interactions). A yin or a yang roams around the street in Beijing is not a 爻 in a 卦 (my home in this case). In 八 卦 (trigram), the 天地設 ‘位’, its ‘位’ is about 三 才 (Heaven, Earth, and Man), not ‘爻’. Only after 重 卦, the ‘位’ came about (arose).

Thus, Confucius said, “因而重之, 爻在其中矣, ... 故易 ‘六位’ 而成章”. {After stacking, 爻 appears in the six 位 (seats) and then it becomes a System (章)}.

Without knowing what 爻 is, there is no chance of knowing 周 公’s saying which consists of, in general, **four parts**. Again, using the 蒙 as example.

六三。 勿用取女。見 金 夫, 不 有 躬。無 攸 利。

Part one, (六三): identify the 爻 which consists of two information: 1) yin or yang, 2) its ‘位’. In this example, it is a yin (六) which sits at 三 (位), the third line from the bottom.

Part two, advice: 勿用取女 (don’t take her in).

Part three, reason for that advice: 見金夫，不有躬。 Discussing this 爻’s action/implication. This 爻 (identified as the girl) has no respect to the man who she wants to be with, with the reason of not love but for money (the 金).

Note: how to tell the ‘action’ of a 爻? This is the whole issue about the 周公 Yijing. It is all about the 得位 (proper at that seat) or 失位 (improper at that seat), 相比 (comparing) and (乘, riding on the lower seat) or from top (承, taking the baton from the higher seat).

Part four, the consequence: 無攸利。 If one takes in this 爻, he will gain nothing, not good.

Note: The consequence is generally described with the following terms:

吉 (good result),

吝 (not promising, having trouble),

咎 (will be sorry),

悔 (will regret),

凶 (having danger),

利 (beneficial), etc.

Now, we know what the 爻 is and how to read 周公’s saying. With these, we should be able to understand the Yijing as it is. There are a few more issues of interest.

One, how can one tell that a 爻 is good or bad in a 卦?

Two, is Yijing complete (needs no other variables) in terms of Chinese thoughts?

Three, is Yijing still relevant to today?

Four, I heard that 楊震寧 (a Nobelist of physics) said (about 5 years ago in 2007) that Yijing is not scientific.

Yes, the development of 八卦 (trigram) did not have the concept of 爻 (complexity). In 八卦, it does have the concept of 位, as 天地設‘位’, but this 位 is very simple, no complexity, no variation can jump out from it (the Heaven, Earth and man). There is no 交 (interaction), no 比 (mutual assisting), no 變 (changes), and no 效 (following). Only at {六 位 (six seats, the hexagram)}, all these 交, 比, 變, 效 came out.

Thus, the 八卦 (trigram) is more than the ‘eight direction’. It represents the 三才 (the union of Heaven, Earth and Man). Then, 兩之 (the 重卦, the stacking) formally expresses the interaction of Yin-yang and 三才 and thus complete the system of Yijing.

From the above, it is very clear that the key concept of Yijing is ‘天地設位(Heaven and Earth set the seats)’ and 易‘六位’而成章 (Yi has six seats and is completed)”. That is, the entire 周公’s work is about the 位, {六位 (six seats)} to be exact. With ‘六位’, the Chinese Yijing was transformed from a physical cosmology to a **Moral universe**.

Physical cosmology of Yijing:

One, ‘無極而太極’: creation from nothing (formless) to something (order)

Two, 生兩儀 (yin and yang): creating a computable universe (with two codes).

Three, 生四像: this corresponds to ‘four sides (四面)’ of the universe, also a four-color theorem

Four, 生八卦: this corresponds to ‘eight directions (八方)’ of the universe, also an automaton

The following is the Yijing Moral Universe:

1. 無極 (formless, order-less, **a perfect symmetry**)
2. Yin and Yang (太極), the result of 一劃開天 (**symmetry-breaking**)
3. 三才 (八卦), the **participation** of human in the union of Heaven and Earth
4. 六位 (64 hexagrams), the 爻 moves (**dynamics** which generate the entire universe).

One, Yijing started with and from 無極而太極, 太極生兩儀, 兩儀生四象, 四象生八卦 (from nothingness to eight trigrams). The hexagrams was 重-ed (stacked) by 文王 with and from 八卦 (trigrams). In the entire process, there is no 爻. 兩儀 (the yin and yang) at this point were not called 爻. In fact, 文王 had no idea of what 爻 was.

Two, the 卦德 of each hexagram was derived with the 象 (sign) of (八卦, trigrams): 乾為天, 坤為地, 震為雷, 巽為木, 坎為水, 離為火, 艮為山, 兌為澤。 In fact, every hexagram has two 卦名 (names): the 德名 (name of virtue) and the 象名 (name of sign). For example, the 履卦 (Treading hexagram), 履 is its 德名 (name for virtue), and 天澤 is its 象名 (name for sign). Another example, for 豐卦 (Richness hexagram), 豐 is its 德名, and 雷火 is its 象名. For 文王 (King Wen), 卦德 (virtue) was derived from 卦象 (sign).

I have shown that 周公 (Duke Chou) had different idea about those 卦德. As each hexagram is ‘uniquely’ described by a set of ‘yin and yang’, its 德 must manifest from them, and he developed 「爻辭 (explanation of each line in hexagram)」 system. That is, the entire concept of 爻 was invented by 周公, and it was of course after the 卦.

Three, let's see what Confucius said about this issue.

繫辭上 (Commentary One, on Yijing), it wrote, “

六爻之動，三極之道也。是故君子所居而安者，易之序也；所樂而玩者，爻之辭也。

彖者，言乎象者也；爻者，言乎變者也

繫辭焉以斷其吉凶，是故謂之爻。

是故蓍之德圓而神，卦之德方以知，六爻之義易以貢。

聖人有以見天下之動，而觀其會通，以行其典禮，繫辭焉以斷其吉凶，是故謂之爻。

繫辭下 (Commentary Two, on Yijing)

八卦成列，象在其中矣；因而重之，爻在其中矣；

爻也者，效此者也；象也者，像此者也。爻象動乎內，吉凶見乎外，

是故易者，象也。象也者，像也。彖者，材也。爻也者，效天下之動者也。

易之為書也，原始要終以為質也。六爻相雜，唯其時物也。其初難知，其上易知，本末也。初辭擬之，卒成之終。若夫雜物撰德，辯是與非，則非其中爻不備。

道有變動，故曰爻；爻有等，故曰物；物相雜，故曰文。文不當，故吉凶生焉。

八卦以象告，爻象以情言，剛柔雜居，而吉凶可見矣：變動以利言，吉凶以情遷。

說卦 (Explanations about Yijing)

觀變于陰陽而立卦，發揮于剛柔而生爻，

From Confucius' saying, we can see very clear that:

“八卦成列，象在其中矣；因而重之，爻在其中矣；” that is, 八卦 first, and 爻 is a product after the 重之 (stacking).

“是故易者，象也... 爻也者，效天下之動者也。” that is, 易 (Yi) is about 象(sign), 爻 is about 動 (move or change).

“觀變于陰陽 (not 爻) 而立卦，發揮于剛柔而生爻，” that is, 陰陽 is not 爻, and 爻 is the result of 剛柔 (rigid/unchanged and soft/mutable).

With these three points, we now know that 卦 is before 爻.

Now, the key essences of the moral universe of Yijing are 爻 (interaction of moral forces) and 位 (seats for this moral universe).

Then, what is the definition of Morality in Yijing?

One, all philosophers and theologians accept a notion that the matter of 'value (moral value)' is different from the matter of 'fact'; that 'ought to be' is different from that 'that is'. Thus, the moral is a 'value' system, not a 'fact' based system.

Two, a 'fact' can happen without a plan or a will. The 'value' must be judged, that is, having a judge (the value 'giver'). So, a thing or an event that is good (moral) or evil (immoral) is judged by the moral judge. This 'source' of the moral is the 'key' for the whole issue. In the West, this value giver is claimed to be 'God'.

Yet, we should understand the concept of 'goodness and evil' first. We should review the entire world views on this.

Aristotle and his followers said that happiness is good. But what is happiness? "Happiness is pleasures," they said. Then, they distinguished between lower and higher pleasures. The pleasures of the intellect are more desirable than the pleasures of the senses. But what are more desirable and how to determine it? Those who pursue sensual indulgences to the injury of their health may regard the sensual pleasures as the greater good and are willing to sacrifice their own health to pursue sensual pleasures. How can we provide a rational argument to persuade them that they are wrong? How can we prove to them that health is indeed a greater good than sensual pleasure?

Consequentialist distinguishes 'good as an end' from 'good as a means', or 'intrinsically good' from 'extrinsically good'. Thus, the sensual pleasures is only extrinsically good but intrinsically bad. But, how can we distinguish and define what are intrinsic and extrinsic? Goodness corresponds to a cluster of properties, none of which are necessary or sufficient for goodness.

Augustine came up a different idea. Since he with his dogmatic faith believed that God is infinitely perfect, he concluded that there cannot be any evil. He made two arguments. One, everything that is evil in our view is indeed good, especially in God's view. For example, scorpions often kill not only animals but also humans; so, they are evil. But they are good for themselves. The male scorpion is good for a female one, and vice versa. Two, he thought that every evil is the corruption of something good. But what is corruption? How does corruption work?

Many Chinese scholars discuss goodness and evil in terms of 性 (human nature). Mencius (孟子, 372 - 289 B.C.) insisted that human nature is good. Hsuntse (荀子, 335 - 238 B.C.) insisted that human nature is bad. Their doctrines are two extremes of the teaching of emperor 尧 (Yao, about 4000 years ago). Yao said to emperor 舜 (Shun), "人 心 (human desire) is unstable, 道 心

(the moral craving) is very minute". That is, the human nature possesses both seeds of goodness and evil. Thus, there is no intrinsic goodness or evil. Goodness or evil arise with an external process. Then, what is this process?

In Yijing, every hexagram has six **seats** which Yin or Yang sits in. And the odd number is yang, even the yin. Thus, a yin 爻 (yao) which sits in an odd numbered seat (such as, the bottom, the third, the fifth) is not proper. Being not proper, it will not get a good outcome. Thus, the concept of goodness or evil in Yijing arises from whether the situation is proper or not (得位 (sitting properly), 失位 (sitting not proper), 中正 (at the middle and upright), 不中不正 (not at the middle nor upright), 相比 (similar to), 相應 (mutual acknowledging), 承乘 (following and riding on), 遠近 (far or near), 往來 (come and/or go)).

By the same token, there are seats and a proper way of sitting in society. For example, when a general won an election to sit in president's seat, he did a good thing. If he launched a coup to become president, he has done a bad thing, an evil thing. The president's seat is neither goodness nor evil. How a person gets in that seat determines whether that act is good or evil.

Now, we know that the 'source' of moral in Chinese culture arose in Yijing, all about (得位, 失位, 中正, 不中不正). This is significantly different from the West, and it made the Chinese culture a 100% **moral-centered**. On the one hand, it prevented Chinese to develop the modern-science. On the other hand, it became the greatest culture in the world before the stupid smearing by the May 4th movement scholars. Please read the Preface of 《論語》 (Volume III) on this.

In summary, Yijing has three essences:

One, 文王 (King Wen) Yijing [Book of **not changing**]] defines: 卦體 (trigrams and hexagrams)、卦象 (sign)、卦德 (virtue, the **morality of Heaven**) and 卦名 (name), and they are all 不易 (immutable).

Two, 周公 (Duke Chou) Yijing [Book of **Change**] defines 爻 (the internal dynamics of each hexagram) and 位 (seat, the **morality of humanity**)

Three, Book of 簡易 (**simplicity**): with only 64 hexagrams and some symmetries, it describes the laws of the entire universe (physics, math, and **morality**), see Chapter three: **Yijing, Wo-Hsing, and Modern physics**. Confucius viewed 簡易 in a similar way.

繫辭上 (Commentary One, on Yijing): 乾以易知, 坤以 '簡' 能; 易則易知, 簡則易從; ...。易簡而天下之理得矣。天下之理得, 而成位乎其中矣。

夫坤, 其靜也翕, 其動也闢, 是以廣生焉。 ..., 易 '簡' 之善配至德。

One, 坤以‘簡’能: 簡 (simplicity) is the virtue of 坤 (Earth hexagram) with the following attributes.

Two, 簡則易從, means easy to understand and to **follow (從)**.

Three, 是以廣生焉, it is the way of begetting all lives (simply Heavenly way).

Four, 易簡而天下之理得矣, it encompasses the entire laws of nature with a very simple system.

Five, 而成位乎其中矣, it gives rise to the **位 (the morality)**.

繫辭下 (Commentary Two, on Yijing): 夫坤， 賾然示人‘簡’ 矣。 ...， 德行恆簡以知 阻。

德行恆簡以知 阻: shows that the morality is eternal and simple which is the force for stopping not-good.

F. The Theology of Yijing

I have showed what 爻 is. In dictionary, it means complexity and comparing. It came about after the rising of 六 位 (six seats). Its function is for predicting 吉 凶 (luck or danger).

In 繫 辭 上 (Commentary One, on Yijing), it wrote,

爻者， 言乎變者也, (爻 is about the dynamics)

吉凶者， 言乎其失得也, (吉凶 is about the consequences of (luck or danger))

爻象動乎內， 吉凶見乎外. (爻 (yao) dynamic plays inside, the consequences show up externally)

So, 爻 is not 兩 儀 (the Yin and Yang). It is not in 八 卦 (trigrams).

In 繫 辭 下 (Commentary Two, on Yijing), it wrote, 三材之道也。道有變動， 故曰爻。 This does not say that 爻 is in 八 卦.

三 材 is a special attribute of 八 卦, but it is the “道”. The 三 材 in all 8 Trigrams are 道 (Tao, laws), no 變 動 (change). The 變 動 is only in 六 位 (seats of hexagram).

爻 has: 剛 (rigid) 柔 (soft), 大 (large) 小 (small), 虛 (hallow) 實 (solid), 尊 貴 (honorable)/卑 賤 (lowly). Yang is 剛, 大, 實, 尊 貴; Yin, the others.

爻 has: 君 (King) 臣 (subordinates); 5 (位) is 君; 2, 4, 3, 6 are 臣. 4 is close to 5, as 大 臣 (senior 臣), 6 is above 5 (the King), as 無 位 之 臣 (a 臣 without position).

With all these, the interactions of 爻 are the results of moral/physical forces/energy, and this is called 氣 (chi). That is, as soon as the 位 (seats) are set by the Heaven and Earth, the 氣 (energy/force) flows and creates the physical universe, that is: (天地定‘位’， 山澤通氣), see 說

卦 (Explanations about Yijing): “兼三才而兩之， 故易六畫而成卦； 分陰分陽， 迭 用柔剛， 故易 ‘六位’ 而成章。 ... 天地定 ‘位’， 山澤通氣。”

Now, Yijing can be described with five concepts.

The immutability (King Wen’s Yijing, the 64 hexagrams, the seats, etc.) is the Tao (the laws)

The morality of these immutable is the **Will of Heaven** (the 天命, Tien-ming)

The mutable (Duke Chou’s Yijing, the 爻, the dynamics) is the 氣 (Chi, the energy/force)

The amount of 氣 is 數 (Shu, quantity or number).

Finally, there is 人命 (Jen-ming, fate or destiny of a person).

These five form the Yijing theology, and 人命 (fate or destiny of a person) is a part of this moral cosmology, see {Chapter two: **Confucianism --- A great religion of mankind**}.

The above theology is totally based on the ‘first creation (一 劃 開 天)’.

一 劃 開 天, one stroke created the universe. This one stroke created the 太 極 (Tai Chi). In fact, this one stroke creates “three”, the ying, the yang and the dividing stroke. So, in Chinese theology, the concept of ying /yang and the number of 1/3 became the central pillars. As the number 1 is the creating power, all odd numbers are assigned to be yang power. And, the even numbers are assigned as ying.

The above theology is described with 羅 盤 (Luopan, Chinese geomancy campus) which detects the energy flows from all “directions”. This one stroke (一) became the first word in the Chinese word system, and 一 is heaven’s chi (energy, power and will).

The second Chinese word is “I”, a vertical line which means the fully expressed. The word 十 is 一 (Heaven’s chi) intersected with “I” (wholly expressed). So, 十 means perfection, as the heaven’s virtue is wholly expressed. As a number, 十 is 10.

九 is 9 which is largest yang single digit number. The word 九 is the word 十 (perfection, 10) fused with the word 乙 (the crooked “I”, meaning not fully expressed and still weak). So, 九 is not yet the 十, the perfection. However, 九 is the highest yang can ever be before the perfection.

九 九 is stacking two 九 together. The stacking is a process. The important thing is about the creation (of that process), not about how many times it is applied. So, stacking 九 once guarantees that it can be stacked zillion times. Thus, 九 九 represents the “Highest” earthly (human) virtue that can ever be. With the same logic, the Yijing hexagram

(http://en.wikipedia.org/wiki/I_Ching) is by stacking the three-line trigrams only once, and once is enough.

九 九 is the highest human virtue. The etymology for the word 九 is based on the same concept as the modern physics, the symmetry breaking, the creation of an Earth (the humanity) and the recognition of the Almighty Perfection.

G. The governance of Yijing

Yijing has the following essences.

One, the Creation: 一 劃 開 天, one stroke created the universe, that is, the number 'one' is creative, and is viewed as Yang.

Two, in hexagram, the Yang is represented as 9 (九), the highest Yang in **humanity**. Ten (十) and 100 is perfection, belonging only to Heaven.

Three, in addition to the physics laws which are described with Yijing system (the 64 hexagrams), the key essence of the Yijing is **Morality**. This morality is viewed as Heaven's Will (the 天命).

So, the leaders (Emperors) for the people must be:

First, he must have learned and cultivated this Heaven's morality. The highest yang number of humanities is 99 (九 九) which forms the word 也 (a duplicate, representing the highest humanity-morality in duplication of the Heaven). In humanity (人), the word 他 (the other person, He) represents one who has cultivated morality.

Second, he must have received the 'Mandate of Heaven'

Yet, the only way to reach the state of 他 (the otherness-ism, respecting others; totally different from the individualism and egoism) is by vanishing one's self as (己, self) which means vanishing the self-ego in Chinese etymology.

The above is summarized in the Analects (Chapter 20: 1): 堯曰：“咨， 尔舜， 天之历数在尔躬， 允執其中。四海困窮， 天祿永終。”舜亦以命禹， 曰：“予小子履， 敢用玄牡， 敢昭告于皇皇后帝， 有罪不敢赦， 帝臣不蔽， 簡在帝心。朕躬有罪， 无以萬方， 萬方有罪， 罪在朕躬。周有大賚， 善人是富。雖有周親， 不如仁人。百姓有過， 在予一人。謹權量， 審法度， 修廢官， 四方之政行焉。興滅國， 繼絕世， 舉逸民， 天下之民歸心焉。所重民， 食喪祭。寬則得眾， 信則民任焉， 敏則有功， 公則說。” (Chapter 20: 1)

(堯 (an Emperor) said: “Telling you, 舜 (an Emperor); the Heaven's will is now upon you.

Govern in the middle pathway. If the country became poor and in dire straits, the honor bestowed on you will be taken away forever.” 舜 said to 禹 [a succession Emperor of 舜] with

the same saying. Confucius commented: “履 (a later Emperor) said: I, the little one who is dare to use the sacred rite to pray to the Heaven is because that the current Emperor has sinned and his officials who has read ‘Your Will’ will not protect him. If I have sinned, I will not be able to lead the Empire. If the Empire has sinned, it is my sin.” Confucius commented again: “周-dynasty was blessed greatly and had many great persons. Although the Emperor had many relatives, it was not better than having many 仁-men. When people (subjects) sinned (transgressed), it is all my fault. It is my responsibility to provide measuring standards, to issue laws, to restore run-down bureaucracies, to ensure the operations of all 政 (public offices), to restore the vanished (annexed) States, to revive the generations about extinct, to settle the refuges; then all people in the Empire will be submissive. The key concerns of people are ‘food’, ‘death (of family)’ and ‘the ceremony on the ancestors’. Encompassing will gain the trust of people. 信 (Being trusted by the people), will be appointed by people. Working diligently, will have achievement; being fair, all be happy.”)

The key points of the above are as follows:

One, 天之历数在尔躬: (天之历数; the Mandate of Heaven), 在尔躬 (is upon you)

Two, 四海困窮 · 天祿永終: If the country became poor and in dire straits, the honor bestowed on you will be **taken away forever**.

Three, 朕躬有罪 · 无以萬方: 朕躬有罪 (if I am wrong), 无以萬方 (is not the fault of the people)

Four, 萬方有罪 · 罪在朕躬: 萬方有罪 (if the the whole people are doing wrong), 罪在朕躬 (it is my fault alone).

Five, 予小子履，敢用玄牡，敢昭告于皇皇后帝，有罪不敢赦，帝臣不蔽，簡在帝心. (履 (a later Emperor) said: I, the **little one** (履 Emperor) who is dare to use the sacred rite to pray to the Heaven is because that the current Emperor has sinned and his officials who has read ‘Your Will’ will not protect him. If I have sinned, I will not be able to lead the Empire.)

The five above form the backbone of Chinese governance doctrine, and they are all derived from Yijing. That is, the Yijing governance demands the leader must be **selfless** and **received the ‘Mandate of Heaven’**. More details, see Chapter one: Governability of China and of the West

H. The neo-Yijing

One, there are significant difference in cosmology between the Yijing and the 老子道 (Laotze tao).

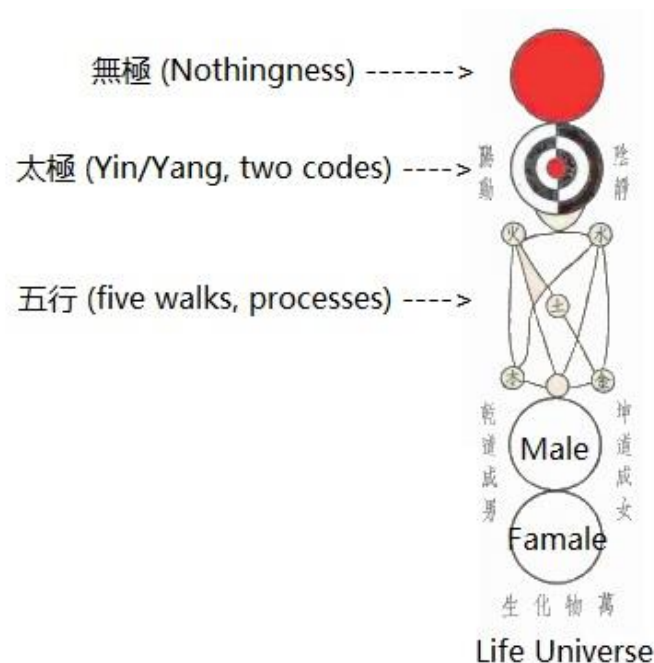
Then, 魏伯陽's 「周易參同契」 used Yijing to elaborate the 老子道, especially in the area of {道功 (Tao of sex), (練內丹, cultivates the internal elixir)} which has two pathways,

- a. 清液大丹 (based on 既濟卦, the #63 hexagram), harnessing the sex energy by oneself.
- b. 金液大丹 (based on 未濟卦, the #64 hexagram), by uniting man and woman sex energies).

At this point, Yijing was given some new applications.

Two, In the 11th century a.d., 周敦頤 (1017年—1073 a.d.

<https://zh.wikisource.org/wiki/Author:%E5%91%A8%E6%95%A6%E9%A0%A4>) developed 太極圖說 (Taijitu shuo), a new cosmology which incorporated 五行.



太極圖說

In comparison to the Yijing cosmology,

1. 無極 (formless, order-less, a perfect symmetry)
2. Yin and Yang (太極), the result of 一劃開天 (symmetry-breaking)
3. 三才 (八卦), the participation of human in the union of Heaven and Earth

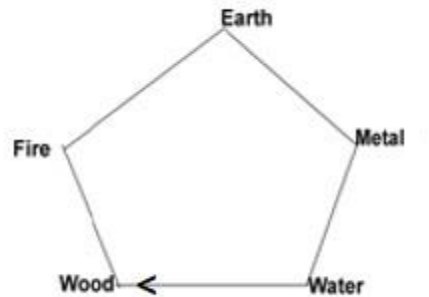
4. 六位 (64 hexagrams), the 爻 moves (which generate the entire universe).

The 三才 and 六位 are replaced by 五行 in the 太極圖說, see graph below.

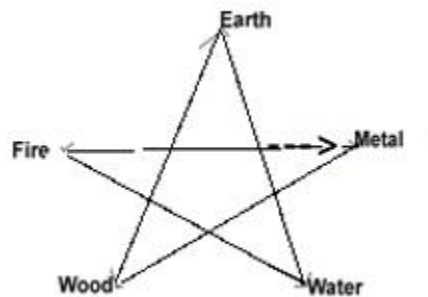
Then, **what is 五行?**

It describes two processes about Five Virtues of this physical/moral universe.

One, process of generation: water begets wood, wood --> fire, fire --> earth, earth --> metal, metal --> water, and these complete a circle of generation, see graph below.

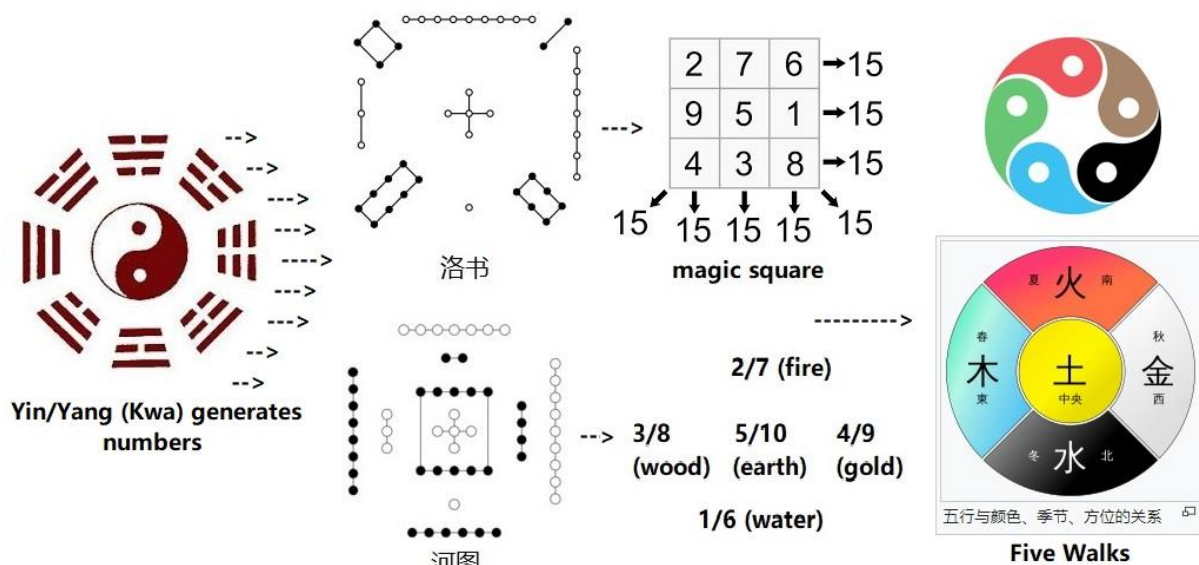


Two, process of conquest and destruction: fire melts metal, metal cuts wood, wood penetrates earth, earth blocks water, water puts out fire, and these complete the circle of conquest, see graph below.



五行 as two processes (five walks) was formally formulated by 邹衍 (not a Confucian, about 305 to 240 b.c., see <https://zh.wikipedia.org/wiki/%E9%82%B9%E8%A1%8D>), who lived about 200 years **after** Confucius. **五行 was not a part of Confucianism.**

However, the formulation of 五行 (of 邹衍) is based on Yijing (especially the 太極) + {河图 and 洛书}, see graph below.



The graph above shows that Yijing (太極/八卦) is isomorphic to the 五行.

Confucius did know about 河图 and 洛书 as he wrote:

One, in 系辭上 (Commentary One, of Yijing): {... 河出圖, 洛出書, 聖人則之. ...} and enphamized their importance in Yijing,

Two, in Analects (Chapter 9: 8), he said, 子曰: “鳳鸟不至, 河不出图, 洛不出書, 吾已矣夫!”. (子曰: “the Phoenix is no longer coming; the Yellow river is no longer giving out 图; the river 洛 is no longer delivering 書. That is, I am done for.”)

五行 as five virtues of this physical/moral universe was also known by Confucius. In “說卦 (Explanations about Yijing), it wrote: {“乾為金(父), 巽為木(長女), 坎為水(中男), 離為火(中女), 坤為地(母), 金 (metal), 木 (wood), 水 (water), 火 (fire), 地 (earth)

However, there are mismatches between these five virtues and the eight trigrams ($5 \neq 8$).

But afterall, Confucius did not formulate 邹衍's 五行 (Five Walks, with two processes) theory.

Confucius did know that there is something more in Yijing which he had not fully grasped, as he said {加我数年, 五十以學易, 可以无大過矣. (I began to learn Yijing at age 50. Give me a few more years, I will no longer make big mistakes.)}

However, there are indeed having two processes in Yijing.

One, the generation: from 無極 (nothingness) to 太極 (Taiji; two codes, 兩儀), then 八卦 (trigrams), finally 8 palaces (64 hexagrams).

Two, the degeneration (decaying): with two symmetry-processes, [錯” (exchange operation, mirror/parity) and “綜” (flip over operation, rotation 180 degrees)]. A hexagram is decayed into other hexagrams.

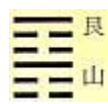


Of course, Confucius did not formulate these two processes as 邹衍’s 五行 processes. Yet, 邹衍’s process in the above graph (via 河图 and 洛书) does not truly show the details of the derivation.

The following is my work, not from any ancient literatures:

One: with Confucius’ saying: 乾為金(父), 巽為木(長女), 坎為水(中男), 離為火(中女), 坤為地(母).

金 (metal), 木 (wood), 水 (water), 火 (fire), 地 (earth)

For 8 純卦 (self-stacked) of Yijing, there, of course, has three mismatches to the 五行 which has five variables only. The three mismatches are:

 艮為山 (mountain);
  震為雷 (thunder);
  兌為澤 (lake)






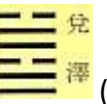

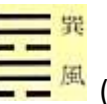
This mismatch issue was never discussed in the ancient literatures. Of course, this will be the key issue in my discussion here.

Why reduce 8 to 5, not otherwise? And, how?

We know that the Yijing system (64 hexagrams) is generated from nothingness. Thus, it can be easily reduced to 8, to 4, to 2, to 0. But why and how to 5?





Indeed, the Yijing generation process does not encompass the number 5. However, after the generation, two symmetries appear. With these two symmetries, the Yijing system can be reduced via different pathways.


For the 錯” (exchange operation) symmetry, the 8 純卦 can be reduced to 4 (pairs), as below.




 乾 (天) ;
  坤 (地) (1) ;
  坎 (水) ;
  離 (火) (2) ;
  艮 (山) ;
  兌 (澤) (3);
  震 ;
  巽 (風) (4)


That is, the entire Yijing (64 hexagram) can be represented with 4 純卦 via the 錯” symmetry.

However, there is another symmetry, the “綜” (flip over operation) which is not represented by the above representation. That is, the 4 純卦 representation is not enough, and one more **base**, at least, is needed (perhaps 5, 6, or 7). With 綜, 5 is enough, see below.

First:  (1), Gold;  (2), earth;  (3), water;  (4), fire. They are self-綜. There are 4.

Second, the other four can be represented by a single one,  (5), aslo as (**wood**).

 = 綜 () = 綜 (錯 () = 綜 (錯 (木 (**wood**)))

 = 錯 () = 錯 (木 (**wood**))

 = 綜 () = 綜 (木 (**wood**))

In vector calculus and linear algebra, the 8 純卦 (self-stacked) is now reduced to 5 with the above symmetry equations in terms of the **base** of a vector space.

In addition to reproduce the 64 hexagrams with 5 bases (instead of 8), we must also reproduce the two Yijing processes (generation and degeneration).

Mathematically, the first process (either generation or degeneration) can be constructed arbitrarily by both choosing the starting point and the pathway.

The ancient Chinese had chosen them with the SIGNS of nature: water nurtures the wood; wood can generate fires; fire ashes become earth; earth produces metal; metal melts into liquids.

Thus, the Process of generation for 五行 in terms of Yijing can be shown with the graph below.

The process is very simple:

First, beginning with Earth (#8).

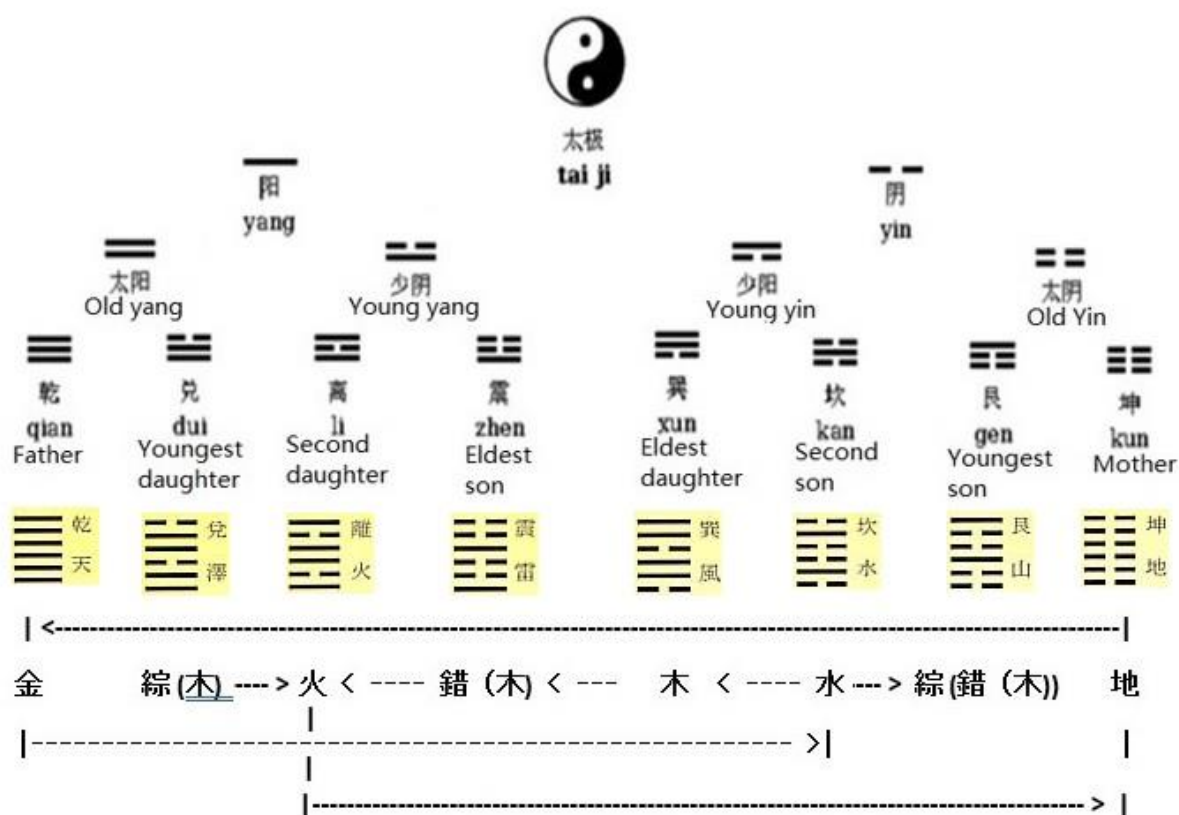
Second, going from 8 to 1 (gold)

Third, going from 1 to 6 (water)

Fourth, going from 6 to 5/4/2 (wood)

Fifth, going from 2 to 3 (fire)

Six, going from 3 to 8 (complete a circle)



Process of generation of 五行

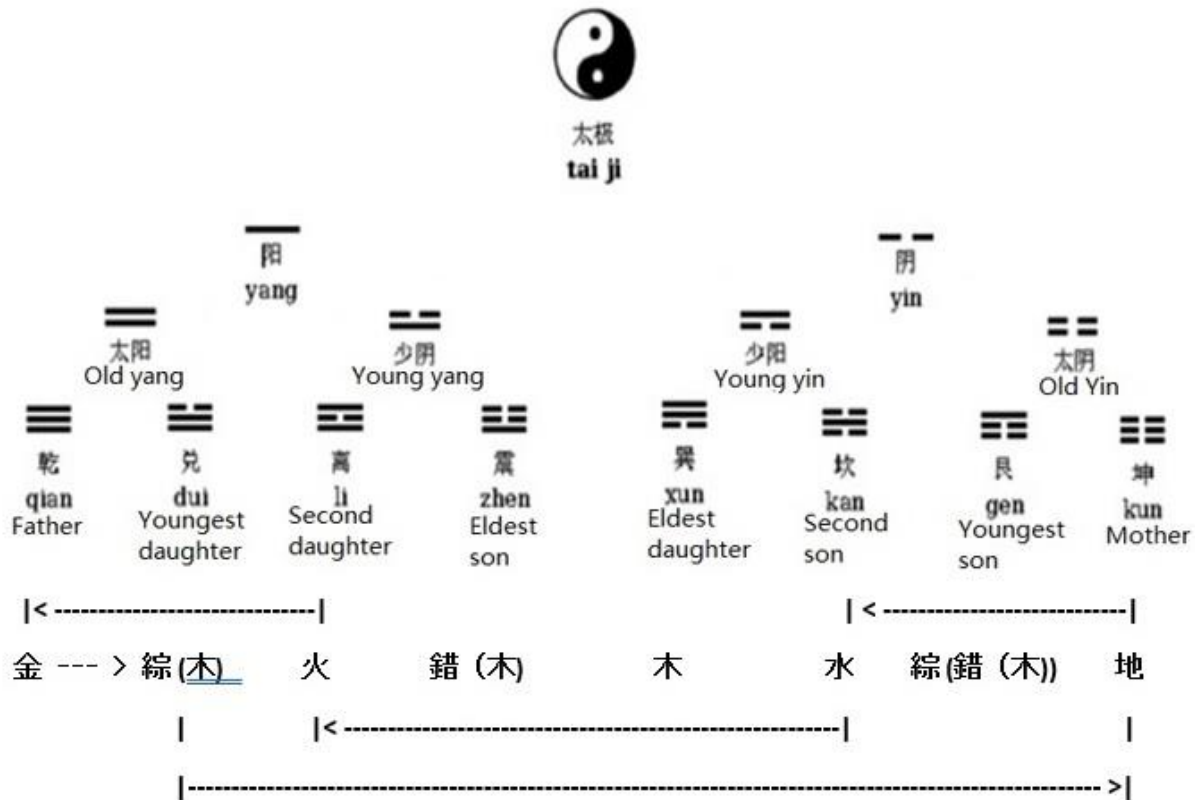
Although the first process can be chosen arbitrary, the second process (degeneration in this case) cannot be arbitrary. The process of degeneration (conquest) is shown in the graph below.

Now, the Yijing (with 8 純 卦) is proved to be isomorphic to 五行 (Five Walks) with two steps: **One**, the 8 純 卦 can be reduced to 5 dynamic variables (in terms of vector space) via some symmetry-equations.

Two, the two processes of Yijing (generation and decays) are replaced with two processes of 五行.

This derivation is all done by me (Tienzen Gong) in accordance to the modern math of linear algebra and vector calculus. As I said before, this was not known by Confucius. 邹衍 (not a Confucian), of course, knew this in a similar way, at least intuitively as he did get the result. But

this is not available in any literature before my writing. The first association of 五行 with Yijing was in 太極圖說. But, no derivation of 五行 was discussed in 太極圖說.



Process of conquest of 五行

Now, the Yijing system is all clear, and it can be described with a single line equation (with variables, processes) as follow:

{無極 (nothingness): 太極 (Yin/Yang): 八卦 (trigrams)/三才 (Heaven, Earth, man):

Hexagrams/六位 (six seats)} = 五行

The above equation encompasses three parallel universes:

One, {無極 (nothingness): 太極 (Yin/Yang): 八卦 (trigrams), Earth, man): Hexagrams} =
Physical universe

Two, {無極 (nothingness): 太極 (Yin/Yang): 三才 (Heaven, Earth, man): 六位 (six seats)} =
Moral universe

Three, 五行 = unification of {Physical and Moral} universes

I. Applications from Yijing

In 系辭上 (Commentary One of Yijing), it wrote: 易有聖人之道四焉 (Yijing has four applications):,

以言者尚其辭 (as a literal work, beauty of the language) ,

以動者尚其變 (as a dynamic system of both for the Heaven and for the human affairs, and the force in this dynamic is morality; moral laws [theology/governance] and natural laws [physics/math]) ,

以制器者尚其象 (as a guideline for designing tools and wares, science and technology) ,

以卜筮者 尚其佔 (as a book of oracle, divination) 。

I have written about the following three.

One, the Yijing theology, see {Chapter two: Confucianism --- A great religion of mankind}

Two, the Yijing governance, see {Chapter one: Governability of China and of the West --- a new political science}

Three, the Yijing science (more advanced than the quark theory), see {Chapter three: Yijing, Wo-Hsing, and Modern physics}

Four, the medicine, see Chapter fifteen: Chinese medicine (Yijing and Wo-Hsing)

Five, laws of life, see Chapter fourteen: Laws of Life in the Tao (Yin-Yang of Yijing) of Confucianism

Now, I want to briefly discuss the 卜筮 (as a book of oracle, divination).

In the Yijing proper, 卜筮 (divination) is not a fortune telling but is a way of communicating with Heaven, as the Yijing (the 64 hexagrams) is the **language of Heaven**.

So, Yijing can be used for 斷疑: 斷 (break), 疑 (indecision, doubts). That is, Yijing 卜筮 is not for foretelling the future but **for making a decision**. Most of the 疑 (indecision) should be 斷-ed (broken, answered) by reasons. Only when the rational analysis fails to provide a decision, Yijing can be used for 'advice'. Thus, there are three 不占 (not asking the oracle) : 不誠不占, 不疑不占, 不義不占。

不誠 (not sincere), When a doctor knows that he is not trusted, will he spend his time on the doubter?

不疑 (no indecision), must not play Yijing 卜筮 as a game.

不義 (not just, not right), 占 (asking an answer via oracle) for the reason of immoral (不義) will definitely not be answered.

The Oracle of Delphi (the Pythia, connect with the divine as an individual) delivered oracles in a ‘frenzied state’, and that she spoke gibberish which priests interpreted as the enigmatic prophecies. This is not how Yijing works. **Yijing is a symbolic representation of the ‘divine’** but it does not provide prophecies. Every 64 卦 (hexagrams) shows one 德 (virtue) of the Heaven.

Some of those 德 show the negative part of the universe, such as,

剝 (peeling off) 。不利有攸往。 Not good to keep in this condition.

否 (negative) 。否之匪人。不利君子貞。大往小來。

損 (damaged) 。有孚; 元吉; 無咎; 可貞。利有攸往。

蹇 (blocked) 。蹇利西南，不利東北。

All those statements are not about the prophecies but are the ‘descriptions’ of the situations and are the ‘advices’ of how to act in those circumstances. Each 爻 辭 provides more detailed ‘advices’, not prophecies.



For 剝, its six lines say:

初六 剝床以足。蔑貞，凶。 The leg of the bed is rotten, it is not good. (A flat statement, no prophecy here)

六二 剝床以辨。蔑貞，凶。 The rotten spots are now ‘visible’, it is very bad.

六三 剝之。無咎。 Remove the rotten, will not be wrong.

六四 剝床以膚。凶。 The rotten is now touching the skin, very bad.

六五 貫魚，以宮人寵。無不利。 Recognize the problem and ask for help (same as the palace girl asking for help), will not have bad result.

上九 碩果不食。君子得輿，小人剝廬。 When the single big fruit which did not rot away same as the others, it has chance to come around (the 復 卦)

Thus, Yijing can be used as an **action ‘guidebook’**, not a book of oracle or prophecy.

Of course, every ‘description model’ has the prediction power. The ‘weather model’ can in general predict the weather. But, in addition to the ‘model’ alone, it needs to know many ‘boundary’ conditions. For a storm in the Pacific Ocean, its landing place is determined by many boundary conditions (where are the high-pressure air masses and their movements, etc.).

Without knowing these boundary conditions, a model alone cannot predict an outcome.

Furthermore, a big weather forecast model is never able to predict when a nice cold breeze will blow over your face. Confucius said, “吉凶生大業。...以定天下之吉凶”. That is, Yijing is determining the 大業 (the macro-, the ‘天下’ 之 吉凶), not the fortune of any individual, similar to the weather forecast model predicts the big weather storm, not a cold breeze over your face.

Furthermore, with only 64 hexagrams and 6 lines per hexagrams, Yijing does not have a big outcome space for the fortunes of every individual.

For Confucius, the Yijing 卜筮 (divination) is not a fortune telling.

However, there are five applications from the neo-Yijing (including the 五行): [醫 (Chinese medicine), 山 (風水, Chinese geomancy), 命 (算命, foretelling person's future), 相 (看相, foretelling the person's future via one's facial structure), 卜 (占卦, oracle)].

Here, I will only discuss the 卜 (占卦, oracle/divination) only.

For 占 (divination), one must first generate a hexagram (起卦) with the following procedure. By tossing three coins on a flat surface to construct a hexagram, tail has a value of 2, head a value of 3.

2 tails, 1 head = 7 is Yang (a solid line).

2 heads, 1 tail = 8 is Yin (a broken line).

3 tails = 6 is Yin (an old yin, a moving yin line).

3 heads = 9 is Yang (an old yang, a moving Yang line).

In statistics, 3 tails or 3 heads are much rarer event than other outcomes. In Yijing, this means that it has reached its fullness and must be transformed into its opposite. So, it is a moving line. After casting three coins six times in all, you will obtain a hexagram. Your first toss will be the first line, starting from the bottom of the hexagram.

With a hexagram being generated, we can now 解卦 (read and interpret the hexagrams).

Every hexagram (卦) has a key virtue, defined by King Wen's writing, and this will be the key for the hexagram.

However, there are only 64 hexagrams, that is, zillion questions are having only 64 answers. This is not the case. There are five ways to increase the outcome space.

First, every hexagram is composed of two trigrams (lower and upper), this is called 二體. The top trigram is called 上卦 (upper trigram) or 外卦 (outer trigram). The bottom trigram is called 下卦 (lower trigram) or 內卦 (inner trigram).

Each trigram carries its own meaning. For different questions, they have different significance from either the upper or lower trigrams. So, the choice of upper or lower as the dominant trigram will make difference for the same question (with different circumstance).



Second, in some circumstances, the internal structure of the hexagram also takes some importance, that is, its 互體 hexagram must be considered. The 互體 hexagram is generated by using the (2, 3, 4) of the original hexagram as the 下卦 and (3, 4, 5) as the 上卦. See graph below.



Third, its 錯 and 綜 hexagrams are also considered.

Four, If a hexagram has a moving line, that line will become its opposite (thus with a new hexagram) and this is called 變卦. With 變卦, one's great fortune (or bad luck) from the original hexagram might not stay. 變卦 is a very important concept in the Chinese thinking process.

Five, this is the most important one. Every hexagram is completed with a dynamics of moving from the bottom 爻 (yao) to the top (the sixth). The state of each 爻 of the same hexagram is

different. For two persons who got the same hexagram (from 起卦), their questions might point to different 爻 and thus with different answers.

What question points to what 爻 of a given hexagram depends on many things. The two major ones are:

One, 世, 應: 世 is me, 應 is the other. To determine the 世/ 應 in a hexagram is the first step.

Two, to find 用神, which 爻 of this given hexagram is the key for circumstance (questioner and questions, etc.)

With the five above, Yijing can be used for 卜 (占卦, oracle/divination).

However, the above is not fortunetelling on personal fortunes, which was not Confucius' concern, not its mission, as '算命' (foretelling the person's future) is not truly a moral question, a miss use of Yijing

命 (算命) was developed later. However, the above procedure does not have a big enough outcome possible space to encompass the fortune of each individual.

Furthermore, even a very good science might not be able to pin point the outcome of every concrete event, such as 'The Science of Earthquakes' (however genuine a science it is) is still unable to predict the exact time for the next quake.

The predicting sciences (such as weather prediction, earthquake prediction or the 算命 prediction) are all about the 'search' in the possible 'outcome' space. For a storm in the Pacific Ocean, where could it land, in Japan, China or South-East Asia? By gaining more 'data', we can zero in in this outcome space. The larger the outcome space, the more situation it can encompass. The smaller the zero-in outcome space, the better the prediction can be. So, are 算命 and 占卦 making sense? We can actually analyze its procedures for being able to 'zero in' in the outcome space or not.

By incorporating the 五行 (was not a part of Confucianism, not a part of Yijing), the outcome possible space increased many folds.

By adding a lot more 'boundary' conditions, the total outcome space will increase while the zero-in power will increase at the same time. And, it was done with the five steps below.

First, 占事, setting (asking) a question.

Second, 起卦, generating a hexagram.

Third, '裝卦 (labelling yao of hexagram with 五行, Five Walks)'. With 裝卦, the 'outcome' space increased many folds. Now, each 爻 of a hexagram carries an attribute of 五行 (gold, water, or...). With 五行, more personal info can now interact with the 爻 and the whole hexagram.

Fourth, the second boundary condition is about ‘配六神 (selecting six spirits)’ which is personal info [父母 (parent), 官鬼 (government), 兄弟 (brothers), 妻財 (wife and wealth), 子孫 (kids and grandkids)]. At this point, each 卦 becomes ‘personal’, and each 爻 corresponds to one spirit. Different people, that 六神 correspondence could be different.

Fifth, selecting the 用神 (which one is the key spirit in an oracle), which of the 六神 will be the dominant one in this 占 (oracle). This depends on the ‘question’ being asked and by who.

Sixth, finding out the ‘hidden’ power and the ‘世, 應’, the 忌神 (the spirit to be avoided), 仇神 (the spirit is not friendly), 飛神 (the passing by spirit), 伏神 (the hidden spirit), etc. 世 is me; 應 represents the ‘opposite’ force. The interactions of those forces must be considered.

The following is a standard table for Yijing fortunetelling. And, it includes the followings:

占事: the issue of this 占 (divination)

世應 (應): 世 is me. 應 is the others who interact with me.

干支: about the 五行

六神: 父母 (parent), 官鬼 (government), 兄弟 (brothers), 妻財 (wife and wealth), 子孫 (kids and grandkids); these are all personal info, and they change this hexagram to be a personal one.

用神: determining which 爻 is the dominate one in the case of this 占事. If the issue is about oneself, the 世爻 is the 用神. If the issue is not directly about oneself, the 應爻 is the 用神. Of course, there are some other considerations.

伏神: which force of 五行 is missing in this hexagram.

六兽 (called as 六神 by someone) are: 青龙, 朱雀, 勾陈, 螣蛇, 白虎, 玄武

As the 五行 (Five Walks) is isomorphic to Yijing, then the 裝卦, 配六神, selecting the 用神, 忌神, 仇神, 飛神, 伏神 are all self-interactions, which will generate a hyperspace in each self-interaction. These multiple self-interactions with personal info generate a **personal universe**. Thus, the ‘outcome’ space (as a system) becomes very big (almost unlimited big) but is also zeroed-in to be ‘personal’ and unique. That is, no two 占 can get the same answer. So, the system design was quite ‘scientific’, having detailed mathematical consideration. This is how the fortunetelling with Yijing works.

占事											
卦名	山地剥										
卦宫	乾金	空亡			缺爻	兄					
六兽	世应	卦爻	干支	六神	干支	六神	伏神	卦身	日辰	月建	太岁
		䷖	寅	财							
	世	䷖	子	孙			申兄				
		䷖	戌	父				戌			
		䷖	卯	财							
	应	䷖	巳	官							
		䷖	未	父							

Will it truly tell the fortune? The seeker will definitely **get a 'moral' advice** for his question. Even if those 算命 and 占卦 were nonsense, they can still have some positive value because of the placebo effect (<http://en.wikipedia.org/wiki/Placebo>).

By all means, I will not advocate this fortunetelling application. But I think that that design of the system is very scientific: increasing the outcome possible space while zero-in to personal at the same time. This could be a model for psychology analysis.

Furthermore, throwing dices is by all means not un-scientific.

For 'predicting' the chance that an aircraft carrier could be sunk during a sea battle is sure a scientific subject. And it can be calculated very precisely with the following steps,

One, the capability of the air-defense; how many missiles can penetrate the defense system.

Two, the probability of those missiles hits the carrier.

Three, the vital spots of the carrier which will result the sink of it, when they were hit by the missiles.

Four, the probability of those vital spots being hit by missiles.

Very easy, isn't it? No.

First, the vital spots of a carrier are the topmost secrets, not even available for the friendly analyzers.

Second, in addition to calculating the damage probability of our own carriers, it is very important to calculate the enemy's probability. Of course, it is almost impossible to get those top secrets from the enemy.

Knowing the secret or not, the calculation is still a must-done job. By not knowing those secrets, we scientists developed a genius way to do it, throwing the dices. This is called the 'Instrumental modelling (http://en.wikipedia.org/wiki/Instrumental_variable)' which is used to estimate causal relationships when controlled experiments are not 'feasible'.

Then, the **Monte Carlo modelling** (http://en.wikipedia.org/wiki/Monte_Carlo_method) is now the central piece for the theoretical physics.

No, throwing dices is not about 'chance' but is a very sophisticated way of finding out the precise answers of many illusive phenomena. The Yijing + Five Walk's method is even more sophisticated than those. This is another very important place that Yijing made connection to the modern science.

Most importantly, this way of fortunetelling is totally depending upon to 五行 which was not a part of Yijing, not a part of Confucianism. It was 周敦頤 (1017年—1073 a.d.) first linking 五行 to Yijing in his writing (太極圖說) while without showing that that connection was logically correct. For the past one thousand years, Chinese scholars took his words for. I am the first one who shows that the 五行 and Yijing are totally isomorphic to each other. And, their interaction (association) is a self-interaction which will generate a hyperspace, a personal universe.

Of course, if you go to the street corner to read your coming fortune by a self-claimed Yijing expert, you most likely will be wasting your money.

By all means, this Yijing oracle system is not totally unscientific. But the most important is that it has assimilated the Chinese governance doctrine (Heaven's Will and personal fates) into the blood and souls of Chinese people.

The followings are some more Yijing applications, but I will not discuss them here. They are listed below for readers who are interested in them can copy and paste to Google them.

1. [「易經」與「易傳」](#)
 - 易經
 - 易傳
2. [「易經」的哲理](#)
3. 五行
 - [滴天髓](#) -- 「劉伯溫」著
4. 「易」與「五行」的結合（五行易） -- 「易經」宇宙的「時、空」座標

- 天干（為何為十？），地支（為何十二？）
- 天干、地支的「生、化」
 - 1. 合
 - 2. 沖
 - 3. 刑
 - 4. 害
- 干、支「算學」與應用
 - 1. 甲子順序
 - 2. 空亡
 - 3. 納甲
 - 4. 納音
 - 5. 配六親
 - 6. 配六神
 - 7. [五虎遁月](#)
 - 8. [五鼠遁日](#)
 - 9. 十二生旺
- 5. [「易」與「五行」的應用](#)
 - 占、卜卦
 - 1. 起卦
 - 2. 裝卦
 - 3. 查「世、應」
 - 4. 安六親
 - 5. 捉用神
 - 6. 論合、沖、剋：旺、相、死、囚、休。
 - 7. 斷卦--劉伯溫「斷易千金賦」
 - 算「八字」
 - 擇日
 - 定「風水」
- 6. [「五行易」與「河圖、洛書」的結合](#)
 - 「河圖、洛書」
 - 「奇門遁甲」
- 7. 「五行易」與「道」的結合 [「周易參同契」](#)，「魏伯陽」著。（五行道易）
- 8. 「五行道易」的應用
 - [玄學五術（山、醫、命、相、卜）](#)
 - 1. 算「八字」
 - 2. 擇日
 - 3. 定「風水」

- 4. 麻衣、柳莊相法
 - 5. 姓名學
- 測字術
- 推背圖、燒餅歌、諸葛神算
- 符咒
- 煉內丹
 - 1. 黃帝內經
 - 2. 黃帝素女經
 - 3. 「金仙證論」，「柳華陽」著
 - 4. 童子功、五行內功、養氣功
- 9. 笨人的「算命學」
 - 紫微斗數
 - 鐵版神算
- 10. 印證（其它論述）
 - 密宗
 - Yoga
 - 禁忌
 - 禪修（止觀坐禪）
 - 西方「星象學」
 - 「宮本武藏」的「五環經」，A book of Five Rings.

Chapter fourteen: Laws of Life in the Tao (Yin-Yang of Yijing) of Confucianism

Abstract: {Why is there something rather than nothing?} is an unsolvable issue by the mainstream science (especially the theoretical physics) of the West.

Are laws of physics designed to create life (Strong Anthropic Principle)? Or, life is merely permitted by laws of physics (Weak Anthropic Principle)! These issues are also unsolvable thus far by the mainstream science of the West.

In this paper, I will show that how Yijing resolves those two issues above.

- [I: Yijing's laws of life and of universe.](#)
- [II: Mathematical representation](#)
- [III: Color theory and Topology](#)
- [IV: Non-existent and Boundary](#)
- [V: Mutual Immanence of Arbitrariness and Absoluteness](#)
- [VI: Non-existent -- the Infinite](#)
- [VII: Conclusion -- Strong Anthropic Principle Prevails](#)

I: Yijing's laws of life and of universe

Seven laws of life of Yijing were known in China for many thousand years. They were grouped into 3 groups.

A: Laws of Yin-Yang

1. Whatever exists embodies both yin and yang.
2. Yin and Yang are mutually immanent in each other, that is, yang contains yin and vice versa.
3. Any inference that some existence is 100% yang and 0% yin is false, and vice versa.

B: Laws of Mutual Immanence

4. The mutuality of yin-yang is also mutually immanent (the second order of mutual immanence), such as: the amount of mutuality of yin-yang in one existent may be $y\%$ and thus lack mutuality in the amount of $(100-y)\%$, and vice versa.
5. Any inference that some existence embodies or lacks the **mutuality** of yin-yang in the amount of 100% is false, and vice versa.

C: Laws of Dynamics

6. Any inference that yin and yang are embodied in any static way is false because existence (yi-tao) is dynamic.
7. Any inference that the amount of the mutuality of yin-yang and the amount of the lack of mutuality of yin-yang embodied in any existent are in any static way is false, because existence (yi-tao) is dynamic.

Note 1: These are the laws of Yijing while they were not written out in this way in it. This summation is all mine.

Note 2: Many scholars use the term **Taoism** as Laotzu Taoism which is a small Tao. The Tao of Confucianism encompasses a much bigger scope. Please read Confucianism -- a great religion of mankind.

II: Mathematical Representation

Today most of Westerners and even most of Chinese view these laws of life of Yijing as meaningless mumbling. But great treasures can and will be revealed when we transform these verbal statements into mathematical representations with a method of isomorphic transformation. Under isomorphic transformation, no substance will be added to or subtracted from this theory although the new representation will seemingly have no resemblance to the original theory.

For convenience, I am using some one-letter variable to replace those lengthy verbal terms.

- R = 100% Yin
- Y = 100% Yang
- B = 100% mutual immanence of yin and yang
- G = 100% lacking mutuality of immanence of yin and yang

From point 3 and 5, R, Y, B and G are non-existent. Thus, the term of Non-existent can be defined in terms of set representation.

Non-existent = {R, Y, B, G}Equation (1)

From point 1, 2 and 4, Existent can be defined as,

Existent = Mix (R, Y, B, G)Equation (2)

This Mix () function is defined as such so that Existent will be neither R, nor Y, nor B, nor G.

If we define $P = \{\text{Existent}/\text{time} = C, C \text{ is a constant}\}$, then P represents all **static states** and is Non-existent according to point 6 and 7. Thus, equation (1) and (2) become,

Non-Existent = {R, Y, B, G, P}Equation (3)

Existent = Mix (R, Y, B, G, P)Equation (4)

Obviously, equation (3) and (4) represent an isomorphic transformation from this 7-point theory.

III: Color theory and Topology

With this new representation, many surprises can be revealed.

First, is Non-existent non-reality? If Non-existent is non-reality, then Existent must be also non-reality because Existent is defined with and by Non-existent in equation (2) and (4). This is the paradox of Existent and Non-existent, and it is in fact the mutual immanence of Non-existent and Existent. Perhaps, all books of metaphysics ought to be rewritten.

Second, these four (4) Non-existent in equation (1) form a four-point boundary for all existent. That is, there is a universe of existence, which is enclosed by these 4 points (of non-Existent). This four-point boundary seems to be a bizarre boundary. Thus, there must be a new meaning for the term boundary.

From the equations above, a set of field equations can be developed to describe the states of every point (Existent) in that universe. These field equations will be quite complicate and cannot be understood by general public. The alternative is to represent that universe (all Existent) with colors, such as computer simulation.

The universe represented by equation (1) and (2) can be described with four colors [R(red), Y(Yellow), B(Blue) and G(Green)]. Thus, this Yijing theory can be best described with a color theory, and surprisingly there are three color theories already on the shelf:

- 1) the four-color theorem of Topology -- the map on a ball can be distinguished with 4 and only 4 colors.
- 2) the four-color theory of Elementary Particle Physics (Quantum Chromodynamics),
- 3) the four-color theory of gene-representation -- all genes can be written out with 4 codes (colors).

As a coincidence, the universe represented with equation (1) and (2) (derived from only 5 points out of this 7-point theory) is also a 4-color (R, Y, B, G) universe. Obviously, any four-color theory is not ultimate theory according to this 7-point theory. Thus, Chromodynamics of elementary particle physics and life science of gene-representation can only be a snap shot (a still and static picture) of a dynamic universe according to the point 6 and 7 of this Yijing theory.

In order to understand the color theory further, we must use the concepts of Topology. Topology is quite simple when those academic terminology were removed. Please put an unopened Pepsi can, a handleless glass cup and a coffee cup with a handle in front of us. These three items are not only the models of this 7-point theory but the models of true universe.

- First, please shake or kick the un-opened Pepsi can, or do whatever we please but do not break the surface of the can. Although the can will be deformed, there is essentially nothing changed, no Pepsi coming out, nor air getting in. In fact, this un-opened Pepsi can is a static system, no flows, and it is a topological ball. This cylinder can can be transformed into a ball with a continuous deformation (Topological Transformation). Equation (1) and (2) represent 5 points of this 7-point theory, and these equations describe a four color (R, Y, B and G) theorem. The four-color theorem in Topology describes a topological ball. In other words, the first 5 points describe a static, ball-shaped (the same as an un-opened Pepsi can) universe which in fact is a snap shot of a dynamic universe.
- Second, please open the Pepsi can and enjoy it. By punching a hole on a topological ball, we have transformed this topological ball (un-opened Pepsi can) into a handle-less glass cup, and a flow (force) can be created. In fact, after the punching of a hole, we are now able to drink the Pepsi which was deeply hidden before. By stretching the hole, the ball surface will transform into a plane. In fact, this one-hole-ball is a topological plane. A handle-less glass cup is in fact a topological plane.
A topological plane can be either a static or a dynamic system. It is a static system when it is in the form of a glass cup and holds a can of Pepsi. It can be and is dynamic system when someone is drinking with it.
In Topology, any finite size plane can also be covered by a four-color theorem, but four-color theorem fails to cover an infinite plane. If a universe has the shape as a Topological plane (infinite), four colors (R, Y, G, B) are not enough to describe it.
- Third, when we punch another (2nd) hole on a plane, this plane can no longer be a static system. It leaks. If we stretch this 2nd hole, we will realize that we have transformed a plane into a donut. The handle of your coffee cup is a donut. The entire coffee cup is a topological donut. One part of the donut was transformed into a plane (a glass cup). Obviously, this donut (a coffee cup) can be both a static and dynamic system. Equation (3) and (4) (the representation of the entire 7 points) are in fact describing a universe which has shape as a coffee cup (with a handle).

It seems that my discussion is now far removed from our original 7-point theory. It seems that the discussion of ball-plane-donut is nothing but nonsense. But this is the KEY to the meaning of LIFE which is the most important part of universe.

Although the unisexual reproduction (virgin birth) is a reality, the bisexual reproduction accounts for 99% of the visible world. An egg and a sperm are in fact topological balls, but most lives turn into donuts (with a digestive tract). Thus, life is a ball-donut transformation.

According to the above discussion, the only way to transform a ball into a donut is by punching two holes on the ball. The first hole transforms a ball into a plane. The 2nd hole transforms the plane into a donut.

In fact, life simply just did that. When a sperm penetrates an egg, the first hole was punched. If the sperm remains a sealed ball, no fertilization can take place, in short, no life. Thus, a 2nd hole must also be punched to allow the unification between egg and sperm. Again, life is a ball-

donut transformation.

IV: Non-existent and Boundary

Why are the point 6 and 7 painting a donut-shaped universe? In order to answer this question, we must revisit the issue of meaning of boundary. In equation (1) and (2), the boundary of our universe (all existent) is portrayed as four points (four Non-existent). Now, we have many questions.

First, are those four Non-existent (R, Y, B and G) distinguishable? This question itself is contradicting with the original definitions: they were precisely defined by point 3 and 5. For the sake of shortening this discussion, I will keep this question unanswered. Thus, we open up all possibilities.

- A. All these four Non-existent are the same.
- B. They are distinguishable and all different.
- C. Some of them are the same,
- D.

For the sake of simplifying the issue, I use the first possibility (the simplest case, case A) that all four Non-existent are the same in this discussion. Since they are the same, these four points (Non-existent) will merge into one point. Thus, the universe according to Eq(1) and Eq(2) will become a ball plus one point (the non-Existent). The entire ball surface except one point (the Non-existent) represents Existent.

Now, the first 5 points [equation (1) and (2)] describe a universe as a ball with a hole, and this hole is only a point. This one-point-hole is in fact the boundary of the entire universe.

What is this one-point-hole? It is the complement of the entire ball surface which has an infinite number of geometrical points.

In Topology, this one-point-hole can be stretched, and the ball with this one-point-hole can be transformed into a plane. This one-point-hole will become the outer edge (boundary) of the plane. The graph below is a map of Earth, by stretching the South pole (a single point) which becomes the outer edge of the Earth.

Thus, this one-point-hole indeed becomes infinity – having infinite points now. I called this one-point-hole (Non-existent) a black-point in my books. Every Non-existent is an infinity. In fact, this discussion shows the mutual immanence of Nothingness (one-point-hole) and Infinity. This is another example of the unification of zero and infinity. Please read my book [The Divine Constitution](#).



Although I did not define what the geometrical point is, I have defined what the geometrical hole (Non-existent) is. Every geometrical hole is the boundary of its universe and is an infinity. All Existents depend upon and are defined by these boundaries.

V: Mutual Immanence of Arbitrariness and Absoluteness

Seemingly, I have misled everyone in the foregoing sections by saying that equation (1) and (2) describe a sealed, ball-shaped, static universe, but it turns out to be a plane-shaped and static-dynamic universe when the meaning and the reality of Non-existent are considered. A ball with a one-point-hole is in fact a topological plane.

I had no intention to mislead anyone. There are in fact only four variables (colors) in equation (1) and (2), and it in fact portrays a ball-shaped universe according to Topology. This is the result of the difference between Color theory and Field theory. In Field theory, it is quite clear that equation (1) and (2) contain only four variables. On the contrary, in Color theory there are in fact five colors in equation (1) and (2), four (R, Y, B and G) explicit ones and one hidden color. Only in color theory, this hidden color is demanded because of a complementary rule which is the governing rule in all color theories. On the other hand, complementary rule is not required in all other physics (especially Field theories). Thus, a whole (colorless) color must exist in addition to those four colors.

So, four colors are enough to describe a sealed, ball-shaped universe, but a 5th color is needed to represent this one-point-hole (Non-existent) which is the boundary of universe.

Now, color theory is no longer as an alternate representation to other theories. Color theory is the only tool which is capable of describing the essence of nature, the Complementarity.

In this section, I started with artificially eliminating the difference between all colors (Non-existent, R, Y, B and G) by choosing the case A but reached a conclusion that not only the

original four colors remain to be distinguishable but one additional color is needed because of the demand of complementarity.

What is going on here? The essence of nature cannot even be defined away. Perhaps, the distinguishable and the indistinguishable are mutual immanent; they are isomorphic. In fact, this is the case. On the one hand, these four colors (Non-existent) must be distinguishable because the existence of all Existent depend upon it (see equation (2)). On the other hand, these four (or five) colors must be indistinguishable because the existence of Non-existent (Eternity) depends upon it. In fact, Non-existent is both One and Many at the same time. Non-existent is the foundation of all realities; all Existent depend on and are defined by Non-existent. A special case of this law is that all lives must die. This is the mutual immanence of Nothingness and Infinity (the zero-infinity symmetry). This is also the mutual immanence of arbitrariness and absoluteness which is the major topic of Laws of Mathematics.

VI: Non-existent -- the Infinite

So far, this discussion did not add any substance into this 7-point theory but in fact only discussed a portion of it. I only made some new interpretations. Nonetheless, one conclusion is quite clear at this point. This 7-point theory is in fact containing two theories -- color theory and infinity theory. Color theory is demanded by the reality of Complementarity. Infinity theory is demanded by the reality of Hole (Non-existent).

So far, I only discussed equation (1) and (2) which are the first 5 points. These 5 points describe a plane-shaped universe and needs five colors to describe it. By adding point 6 and 7, the situation becomes much more complicated.

First, P (Existent/time = C) is not a single Non-existent but represents an infinite number of Non-existent in two ways,

- a) there are an infinite number of Existent, so P is infinite,
- b) there are an infinite number of C (constant), so P again is infinite.

Thus, P becomes P_6 and P_7 , and equation (3) and (4) become,

1. Non-existent = $\{R, Y, B, G, P_6, P_7, W\}$ Equation (5)
2. Existent = Mix $(R, Y, B, G, P_6, P_7, W)$ Equation (6)

Equation (5) and (6) form an isomorphic representation of these 7 points. The W (white, colorless color) in equation (5) is demanded by the reality of Complementarity.

Second, as I discussed before, with one additional puncture (hole) on a plane, a plane will be transformed into a donut. If we chose that Non-existent (R, Y, B and G) are distinguishable in the foregoing section, there are enough holes (as two holes are required) already to transform a ball-shaped, static universe into a donut-shaped and dynamic one. I did not choose this easy

path but assumed that R, Y, B and G are indistinguishable. I did this for a reason.

I wanted to emphasize that P6 and P7 (Non-existent) are quite different from the Non-existent (R, Y, B and G). Every Non-existent is an infinity, but there are more than one type of infinity. One infinity can be much larger (infinitely larger) than others (see my book Truth, Faith, and Life).

By including point 6 and 7, there are enough holes (Non-existent P6 and P7) to transform a plane-shaped universe into a donut-shaped (a coffee cup with handle) universe which contains LIFE. According to equation (5) and (6), 7 colors are needed in this 7-point theory.

VII: Conclusion -- Strong Anthropic Principle Prevails

My [prequark Model](#) of elementary particle is a 7 color theory which describes a ball-donut transformation. This life theory of Yijing is also a 7-color theory, and life indeed goes through a ball-donut transformation. In short, the laws of life are isomorphic to the laws of physics. Thus, laws of physics are designed to create lives. The Strong Anthropic Principle prevails.

Ball-donut transformation involves of punching two holes. These two holes are Non-existent and are boundary of all existent. These two holes are omnipresence (in life, in elementary particles and in universe), and they cannot even be defined away.

Chapter fifteen: Chinese medicine (Yijing and Wo-Hsing)

--- Mystery of Body meridians

The theoretical base of Chinese medicine is totally based on 五行 (Wo-Hsing), and Yijing did not play a big role. However, after my proofing that 五行 is totally isomorphic to Yijing, any discussion of Chinese medicine will be a part of Yijing literatures.

However, in this article, I will only discuss the body meridian without the references of Yijing and Wo-Hsing.

Body meridian is the bedrock of Chinese medicine. But it is invisible from Western Anatomy. In a recent textbook on body meridian published by a Chinese Medicine Institute, it made two statements.

1. Body meridian is, indeed, invisible with Anatomy.
2. Body meridian is a very useful concept in diagnose and in curing human illness. And this statement is supported by thousands of years of practices and millions of successful cases.

When a concept has millions of successful cases and is repeatable for thousands of years, it cannot be a voodoo magic. It must be a truth (scientific truth) although it does not use the scientific terminology and scientific methodology. During the SARS epidemic, there was no antibiotic able to kill the SARS virus. The Chinese medicine was very effective for winning that battle. The Chinese medicine was matured about two thousand years ago, and there was not much significant advancement ever since. So, in Chinese medical doctrine, it had no slightest idea about bacteria and virus. All of those were lumped into one term, the external evil Chi (influences). Because of not knowing the exact nature of those external evils, the strategy of Chinese medicine was to strengthen the body defense system to fend off whatever of those external evils. The premise is that a healthy body will be definitely able to rid of all external evils. This strategy and this premise forced the ancient Chinese to find out of how the body operates its defense. The result of this research was the body meridian doctrine.

Before I go any further, I must make a comparison between the Chinese and the Western medicines. Western medicine finds out the exact nature of the external evil first and then makes a silver bullet to kill it. But almost every silver bullet will always kill quite a few of innocent bystanders. We all know about the side-effect of every medicine, don't we? Thus, for every recovery from an illness, we will definitely get that much more side-effect damage to our body. On the other hand, Chinese strategy does not truly give a damn about what the true nature of this external evil is (as it was unable to know about it anyway at those days), and it simply strengthens the weak area and mends the broken portion of the body defending fence. Thus, every recovery will get that much better as all the broken fences are mended. Many

people in Chinese history 2000 years ago were having the longevity of over 70, 80 or 100 years. Confucius was not a well-to-do person; yet he lived over 70 some years. For over 2000 years, 80% of persons in Chinese history (those marked their name in history) enjoyed good longevity, most of them over 70 years old. This bit of statistics is irrefutable as the most of their achievements which marked history were done at their senior ages. There must be a very, very good longevity program those days, 2000 years ago.

Most of Americans nowadays believe in Acupuncture. But they only view it as an expensive Aspirin. When both aspirin and Tylenol fail, they turn to acupuncture as the last painkiller. The Western medical institutions are still not interested in knowing of how and why acupuncture works, while the success of acupuncture is not only irrefutable but often unimaginable. The major reason is that the **Meridian Doctrine** (which is the only pillar of the acupuncture) is way beyond the grasp of those Western institutions. So, acupuncture is allowed but not talked or discussed.

Acupuncture is only a very, very, very small application of the **Meridian Doctrine**, not even one percent of its scope. However, we cannot blame the Western Medical Institutions' position on this. Seeing is believing. Even the modern-day Chinese admits that the meridian is invisible by Anatomy. How can it be a science if it is invisible? As the founder of **Prequark physics** (please visit www.prequark.org), all I know and care about is science. If we cannot re-walk its developing path, it will remain as a **magic** forever, and it should be so. But, but, but, the ancient Chinese stated that the **Meridian Doctrine** was developed via anatomic work. In Chapter 12 (Meridian Flow) of volume two (the Spiritual Body) of Yellow Emperor's Chinese Medical Canon, it wrote, "We do not know how high the sky is, we do not know how wide the earth is. For meridian, we can follow the lines to measure it when a person is alive. We can see it when we dissect a corpse (cadaver)." Then why does Chinese today admit that meridian is invisible? There are two reasons for this. One, in the past 2000 years, no such works were recorded. Two, the Western way of Anatomy is unable to see the meridian. The modern Chinese knows only the Western Anatomy today. After my reading of Yellow Emperor's Canon, I discovered that there is a different view on anatomy, and it used a completely different methodology from the way of the West.

Before any comparison of these two different methodologies, let's briefly talk about what the **Meridian Doctrine** is.

1. It has 12 cardinal meridians. **Each meridian begins at the tip of fingers or toes.** This is **the key, the key** to everything. For hands, three meridians go along the palm (the inner, the Yin) and into the body. Three meridians go along the back of the hand (the outer, the Yang). Each Yin meridian goes into the body and interacts mainly with one organ, while it could react with another organ in a minor way. Yin meridian does not go into the head. Each Yang meridian works similar to a Yin meridian, but every Yang meridian also goes to the head. There are three Yin and three Yang meridians for hands, three Yin and three Yang for foot, a total of twelve.
2. There are 15 jumpers which connect the 12 meridians in some very complicated ways.

3. There are eight **Odd Meridians** which do not start from the tips of fingers or toes.
4. There are many nodes (the acupuncture points) along these meridians.
5. The functions of the organs can be adjusted via these nodes.

This is the **Meridian Doctrine**. This is it. Just this simple. Now, we know what it is. But, why? We say there are nodes. We puncture them with needles, and it works. Yet, when we cut open those node points, we see nothing. We cannot find any difference between a node point and the tissues beside it. This is what the **meridian is invisible** means.

Now, we are able to make a comparison between the Western Anatomy and the Body Meridian Doctrine. The major difference is the different views of what a (living) body is.

1. For the West, Anatomy is like to cut open a box and to find out what items are inside the box. The emphasis is on the **items inside the box**, and how do those items relate to each other?
2. For Meridian Doctrine, the emphasis is on **the Box**. How does **this box** bundle the internal items together to form a **living body**?

This is it. This is all the difference.

In order to find out where a strand of hair came from which part of the scalp in pigtail braids, that pigtail must be un-braided. From the same logic, the Meridian dissection must begin at the tips of the extremities.

1. The Western Anatomy sees that the bones (including the backbones) as the framework (the skeleton) which **supports** the soft organs, tissues, and parts.
2. The Meridian Doctrine sees that the bones, organs, tissues, and parts are loose items which need to be boxed to form a living body.

The meridian dissection discovers that the internal organs and bones are boxed with,

1. Twelve cardinal meridians (which start at the tips of extremities) as tie-bends to box up the internal organs.
2. Eight Odd meridians (which do not begin at the tips of extremities), intersecting and intertwining with the 12 cardinal meridians.
3. Fifteen more jumpers which tie this twenty (12 + 8) tie-bends together.

They (12, 8, 15) form a cage to box the internal organs inside and to form a **living body**. Without this meridian cage, those internal items are just piles of dead meat. And, there are three sub-systems underneath this meridian system.

1. Muscle system, it is somewhat parallel to the meridian system.
2. Nerve system, it is again **somewhat** parallel to the meridian system.
3. Highway system,
 - Circulatory (blood) system
 - Lymphatic system

Note: The Circulatory and the Lymphatic systems are connected via the thoracic duct and venous system to form a highway system of the body.

This highway system is again somewhat parallel to the meridian system.

These three systems are only sub-systems of this tie-bend system. They are not the tie-bend (meridian) system. This tie-bend system forms a cage which boxes in a living force. Thus, this tie-bend system itself is an energy system. In addition to the three sub-systems above, this tie-bend system is an energy (Chi, in Chinese term) flow system.

Thus, how good or strong a living force depends entirely on how nice it is packed. If it is packed too loose, it rattles, and it needs to be tightened. If it is too tight, it is too tense, and it needs to be loosen. Fortunately, every tie-bend form with two ends. The tension of a tie-bend can be adjusted at this joint point. This joint point is called an acupuncture point (AC point). There are 365 AC points. In Meridian Doctrine, there were not any theoretical calculation for how many AC points should be in a body. Those AC points were discovered over the years. As a theoretical physicist, I will give a theoretical calculation on AC points now. This calculation is all mine.

1. Each meridian has one joint place (one AC point). So, $12 + 8 = 20$
2. There is at least one intersection among each meridian. So, $12 \times 8 = 96$
3. There is at least one intersection among each meridian and each jumper. So, $(12 + 8) \times 15 = 300$

So, the total AC points should be 416. But there are only 365 AC points were found after a very intense search for three to four thousand years. There is one possibility. Some AC points (51) are overlapped. Those overlapped AC points must rank higher than other points. Indeed, there are about 50 AC points among 365 having more effective than other points. Now, the meaning of the Meridian Doctrine becomes very clear.

1. It is a tie-bend system.
 - o Every internal organ is individually wrapped by, at least, one tie-bend.
 - o The entire internal organs, including the bone system, are packed inside with this tie-bend system.
 - o The tension of a tie-bend can be adjusted via its joint, the AC point.
 - o The condition of the organ can be adjusted by adjusting its tie-bend.
2. It is a pipeline system, as the nerve system, the circulatory and the lymphatic systems are all its sub-systems. Again, via the AC points, these pipelines can be adjusted.

It is now very obvious. This Meridian Doctrine is very simple, very clear and very true. But, why did it become a great mystery of mankind before this writing? There are two reasons. The superficial reason is that this anatomic work was not performed for over 2000 years. There are again two reasons for this.

1. The meridian system was fully understood, and there was no reason to repeat its work. To distrust the wisdom of the ancient was and still is a great sin for the Chinese.
2. This anatomic work must be prohibited for many thousand years.

The true reason that the Meridian Doctrine became a great mystery must be because that this anatomic work was prohibited for many thousand years. But, why? why the prohibition? It is not too difficult to find out why after I understood the Meridian Doctrine in its entirety. Its knowledge on how a meridian (a tie-bend) effects an organ is shocking. There was no chance of any kind that the ancient Chinese was able to discover that kind of knowledge by dissecting a cadaver. That knowledge must be obtained by dissecting a person alive. Thus, this anatomic work must be prohibited after the knowledge was obtained. How the knowledge of Meridian Doctrine was gained could never be revealed, and it was presented as a mystery, a great wisdom of a sage which can never be challenged or be repeated. As any great sage of the ancients could not be too much smarter than us, I am very certain that my theory on this is true. As those works were done a few thousand years ago, I do not want to discuss them on any moral terms. I present my theory for one and only purpose, to remove the mystery. The Meridian Doctrine was not a mystery but an ancient scientific work.

Western Anatomy is the knowledge of the cadavers. The Meridian Doctrine sees human body to be a living force which is a holistic unity. Anyone who talks about anti-aging without knowing the Meridian Doctrine, he is most likely as a blind riding on a blind horse.

New English Yijing (易經) translation and commentaries

by Tienzen (Jeh-Tween) Gong

{{{Richard Wilhelm was the most respected Yijing authority in the West. His book {Lectures on the I Ching, constancy and change"(ISBN 0-691-01872-3)} was translated from the German to English by Irene Eber. In the "Introduction" of the book, it wrote, "... Still, no matter how mystically or scholarly inclined a person may be, he cannot simply settle down to a reading of the I Ching and hope to understand it. The text is more often than not obscure; it refers to matters that are incomprehensible; it suggests symbols from another time and place; the language is terse and befuddling; and there is no unified and systematic exposition of a comprehensive world view. The list could be prolonged. Moreover, the book is a puzzle --- even if a tantalizing one --- not only to Westerners. According to one Chinese authority, **no Chinese scholar for the past two thousand years can honestly claim to have understood the I Ching.** And yet in China the book has been a perennial favorite with many an educated and even not so educated gentleman. Should one conclude then that people anywhere, tenaciously or perversely, read that which they do not understand?}}}}

The above quote shows that Richard Wilhelm (the greatest authority on Yijing in the West) had ZERO knowledge on Yijing.

Yijing is a very short book with very plain language and very simple framework (structure). Readers of this translation will find these out yourselves.

The Yijing framework is very, very, very simple, with only three parts.



One, the body, a hexagram (such as 乾 天) + a few words (define its essence (virtue), the name, the consequence)

Two, 彖曰 (the kwa signs) describes the meaning and the reasons for its consequence. The hexagram is composed with two trigrams, and this description is totally based on the interpretation of the interaction of these two trigrams. That is, the language is just about the trigrams (their essences and their symbolism). The 彖曰 is written by Confucius as commentary and explanation, not a part of original Yijing.

Three, 爻曰 (The yao signs): which describes the meaning and consequences of six yao-lines, the bottom-line is viewed as the base, the first. These six yaos are kind of sub-category for the hexagram with a defined dynamic, from bottom moving to top, and complete the growth of the virtue of the hexagram. Let me give a make-up example.

Hexagram X, battle:

First line: 20 fighting men, defending home from rubber, good. Invading a country, bad.

Second line: 20 Platoons, defending a small section of border, good. Against an enemy division, bad fortune.

Third line: 20 battalions, a localized battle, good. An all-out war, bad.

Fourth line: 20 regiments, fighting with a small country, good. A big country (like England or Russia), bad.

Five line: 20 divisions, fighting with a big country, by chance.

Six line: 20 army corps, fighting with a big country, good chance.

Is the hexagram X very easy to be understood? Of course, it is. The entire Yijing is simpler than the example above.

Yijing was written by King Wen and Duke Chou (both are rulers). That is, Yijing is all about the governance. Yet, the Chou dynasty governance is all about the morality, the morality of the Heaven. So, Yijing is all about governance and morality, and we must read it in these terms.

Yijing is just a codified governing and moral handbook. For 彖曰 (the description of the hexagram as a whole) is all about the interaction of the two composing trigrams. For the six Yaos (爻), the metaphors are used for the dynamics of each yao, in reaching the final virtue of the hexagram.

In a sense, Yijing is the first computer language:

One, definition (a function, the hexagram)

Two, description of that function

Three, the dynamics of its sub-functions (the 6 yaos).

Yijing is totally a deductive system:

Starting from the 'creation' which creates two codes (Yin and Yang).

From these two codes, it generates 8 trigrams which was assigned with certain virtues and symbols.

From these 8 trigrams, it produces 64 hexagrams, and all attributes (virtues) of those hexagrams are based totally on the virtues of the trigrams.

As a totally deduced system, can it encompass any kind of mystery? Of course, not.

Can it refer to matters that are incomprehensible in a deductive system?

Can it's the language be terse and befuddling?

Can there be no unified and systematic exposition of a comprehensive world view in a total deductive system?

By making those comments in his book, Richard Wilhelm (the greatest Yijing authority in the West) was obviously had ZERO knowledge on Yijing. Of course, is this deduced system making any sense? This can still be a genuine issue. And, this issue is discussed and answered in Chapter Thirteen. In fact, the readers can discover the answer of this issue by reading Yijing yourself.

For easier to read this translation, the following terms will be very helpful for the readers to get know them first.

君子, who is righteous and values the morality

小人, the unrighteous person who does not value morality

無 is (chi, some kind of energy) over 冊 (books) over 火 (fire) = books are burnt into smoke (chi) = nothing. 無咎 = not (no help).

悔 is (heart) + 每 (always) = always in the mind = regret. 有悔 = will have regret.

譽 is 與 (together) over 言 (words, speaking) = praised by many. 無譽 = no praising.

害 is (house) over 丰 (weeds) over 口 (mouth, meaning a person) = a person in the run-down house = connotes to be hurt.

窮 is 穴 (cave) over 躬 (in person) = one lives in cave (not house) = poor.

吝 is 文 (the result of writing or equivalent) over 口 (mouth) = lip service = stingy

眚 is 生 (birth, growth) over 目 = something growing in eye = cataract of the eye = cannot see good = half blind.

往 is 彳 (meaning walking) + 主 (master) = going by will (not forced) = going

攸 is 彳 (meaning walking) + 攴 (beating with hands) = moving ahead.

中 is 丨 (the fully expressed chi) dividing 口 (an enclosed field) = dividing the middle = center = centered.

正 is 一 (here means heaven) over 止 (stop) = one (or something) stops right below heaven = upright = correct.

凶 is 乂 (interaction) inside 凵 (a container, such as a pit) = trapped in a pit = difficult situation.

孚 is 𠂔 (the top hand) over 子 (a child) = a child is carried by a steady hand = trustable = save.

厲 is 厃 (a living place) + 萬 (ten thousand, meaning everything) = very, very powerful (being able to put everything in house) = severely.

The following words or phrases describe the outcomes (consequences) of the hexagram or the yao (爻)

元 is 一 (one, meaning something here) over 兀 (meaning nothingness). 元 is something above the nothingness, meaning: creation, beginning.

元吉, greatly auspicious.

亨 is (meaning summit, highest point) over 了 (meaning complete). So, 亨 is already reaching the summit. 元亨: reaching the summit with this creative power.

利 is 禾 (grain; rice or wheat) + a variation of 刀 (knife): as a process, it is harvesting or innovation, as a consequence, it connotes taking profit or profits.

貞 is 卜 (divination) over 貝 (treasure) = blessed = trusted or loyal = secure.

利貞 = 利 (harvest) is secured.

貞凶, bad situation is certain, bodes ill.

貞吉, auspicious is certain.

貞吝, not much gain is certain.

貞厲, severe situation is certain.

永貞, forever secure.

吉 is 士 (an educated scholar with moral authority) over 口 (mouth) = not saying bad thing = auspicious

往吉, going will be auspicious.

征吉, taking expedition (militarily) will be auspicious.

吉亨, auspicious and greatly successful.

咎 is 各 (individual) + 人 (man) = alone = no help (in general, on the wrong side).

無咎, not being blamed.

往無咎, going will be OK.

攸利 = profit is coming.

無攸利 = profit is not coming.

無不利, all good.

中正, centered and upright = balanced and upright.

無 眚, not blinded

有 孚, having trust, is safe.

有悔, having regret.

無 悔, no regret.

悔亡, the regret will disappear.

往吝, going gets very little in return.

征凶, expedition (militarily) will be in bad situation.

利涉大川, good for going travel.

利有攸往, good for going ahead

有攸往, going ahead ...

Enjoy your reading.

#1



乾。 元亨。利貞。

彖曰： 大哉乾元，萬物資始，乃統天。

雲行雨施，品物流形。大明終始，六位時成，時乘六龍以御天。

乾道變化，各正性命，保合太和，乃利貞。首出庶物，萬國咸寧。

象曰：天行健；君子以自強不息。

潛龍勿用，陽在下也。見龍在田，德施普也。終日乾乾，反復道也。或躍在淵，進無咎也。飛龍在天，大人造也。亢龍有悔，盈不可久也。用九，天德不可為首也。

初九 潛龍。勿用。

象曰：“潛龍勿用”，陽在下也。

九二 見龍在田。利見大人。



象曰：“見龍在田”，德施普也。

九三 君子終日乾乾，夕惕若。厲，無咎。

象曰：“終日乾乾”，反復道也。

九四 或躍在淵。無咎。

象曰：“或躍在淵”，進無咎也。

九五 飛龍在天。利見大人。

象曰：“飛龍在天”，大人造也。

上九 亢龍。有悔。

象曰：“亢龍有悔”，盈不可久也。

用九 見群龍無首。吉。

象曰：“用九”，天德不可為首也。

Etymology: 乾 is 艸 (grass) over 日 (Sun) over 艸 + 乞 (begging, not yet independent) = morning Sun, the beginning, the creation.

English translation:

Chien: (元亨) the creative reaches the greatness. (利貞) the profit/harvest is secured.

The kwa signs, 彖曰:

- (大哉乾元，萬物資始，乃統天) How great is the creativity of heaven (乾元)! All things originate from it; thus it rules nature. (雲行雨施，品物流形) Clouds move, rain provides, all forms of life and things arise.
- (大明終始，六位時成，時乘六龍以御天) Knowing the end and the beginning, representing nature sequences with six yao-seats; ruling the nature by riding six dragons.
- (乾道變化，各正性命，保合太和，乃利貞) The transformations of Chien (乾) gives proper nature to everything. Preserving unity with universal harmony; so, it is beneficial and secured.
- (首出庶物，萬國咸寧) With the emergence of true 君子 (honorable leaders) from commoners, all nations have peace.

The yao signs, 爻曰:

- (天行健；君子以自強不息) The action of heaven is unceasing and eternal. People with 君子 (honorable leadership) qualities follow it (健) to grow unceasingly strong themselves.
 - (潛龍勿用，陽在下也) The hidden dragon must not be progressive, because it still sits below others.
 - (見龍在田，德施普也) When the dragon comes out in the field, it is the time for it to exercise of kindness to others.
 - (終日乾乾，反復道也) Working all day, a way to ultimate the Yi-Tao.
 - (或躍在淵，進無咎也) When (the dragon) is able to leap in the abyss, it can then move ahead without error.
 - (飛龍在天，大人造也) When the dragon is flying in the sky, it is the time for accomplishing some greatness.
 - (“亢龍有悔”，盈不可久也) When the dragon has gone over the peak, it will have regrets, as the fullness cannot last forever.
 - (用九) using yang, (天德不可為首也) the perfection of heaven cannot be achieved (by man).
-
- F9 -- (潛龍)A hidden dragon, (勿用)not to be employed. The image, 象曰：“潛龍勿用”，(陽在下也) the Yang (the dragon) is still sitting below others.

- 9two – (見龍在田) Seeing the dragon in the field. (利見大人) It is beneficial to see a great man. The image, 象曰：“見龍在田”，(德施普也) virtue (great governance) is all over the place (in great peace time, time to serving the public).
- 9three – (君子終日乾乾) 君子 works all day (夕惕若) wary at night. 厲, (無咎) No regret. The image, 象曰：“終日乾乾”，(反復道也) repeated drilling, a way of excel.
- 9four – (或躍在淵) leaping into the abyss again. (無咎) No regret. The image, 象曰：“或躍在淵”，(進無咎也) moving ahead with the ambition will meet no regret.
- 9five – (飛龍在天) The dragon flying in the sky. (利見大人) beneficial to see/meet great persons. The image, 象曰：“飛龍在天”，(大人造也) there is a great person to help you.
- T9 – (亢龍) the dragon who gone over the peak, (有悔) has regret. The image, 象曰：“亢龍有悔”，(盈不可久也) overflow cannot be sustained.
- U9 (用九) – (見群龍無首) Seeing a group of dragons without a leader. (吉) auspicious. The image, 象曰：“用九”，(天德不可為首也) Heaven cannot be the leader itself (meaning, a human steward (leader) is needed; that is, a great time for a true leader).

文言曰：

元者，善之長也；亨者，嘉之會也；利者，義之和也；貞者，事之干也。
君子體仁足以長人，嘉會足以合禮，利物足以和義，貞固足以干事。
君子行此四德者，
故曰：“乾。元、亨、利、貞。”

初九曰：“潛龍勿用。”

何謂也？子曰：“龍德而隱者也。”不易乎世，不成乎名。遁世無悶，不見是而無悶。樂則行之，憂則違之。確乎其不可拔，潛龍也。

九二曰：“見龍在田，利見大人。”

何謂也？子曰：“龍德而正中者也。”庸行之謹。閑邪存其誠，善世而不伐，德博而化。
易曰“見龍在田，利見大人”，君德也。

九三曰：“君子終日乾乾，夕惕若。厲；無咎。”

何謂也？子曰：“君子進德 修業。” 忠信，所以進德也；修辭立其誠，所以居業也。知 至 至 之，可與言幾也。

知終終之，可與存義也。是故居上位而不驕，在下位而不憂。故乾乾因其時而惕，雖危無咎矣。

九四曰：“或躍在淵。無咎。”

何謂也？子曰：“上下無常，非為邪也；進退 無恆，非離群也。” 君子進德修業，欲及時也。故無咎。

九五曰：“飛龍在天，利見大人。”

何謂也？子曰：“同聲相應，同氣相求。” 水流濕，火就燥。雲從龍，風從虎。聖人作而萬物睹。本乎天者親上，本乎地者親下，則各從其類也。

上九曰：“亢龍。有悔。”

何謂也？子曰：“貴而無位，高而無民。” 賢人在下 位而無輔，是以動而有悔也。

“潛龍勿用”，下也；“見龍在田”，時舍也；“終日乾乾”，行事也；“或 躍 在 淵”，自試也；“飛龍在天”，上治也；“亢龍有悔”，窮之災也。乾元用九，天下治也。

“潛龍勿用”，陽氣潛藏；“見龍在田”，天下文明；“終日乾乾”，與時偕行；

“或躍在淵”，乾道乃革；“飛龍在天”，乃位乎天德；“亢龍有悔”，與時偕極。

乾元用九，乃見天則。

乾元者，終而亨者也。利貞者，性情也。乾始能以美利利天下，不言所利，大 矣哉！

大哉乾乎！剛健中正，純粹精也；六爻發揮，旁通情也；時乘六龍，以御天 也；雲行雨施，天下平也。

君子以成德為行，日可見之行也。潛之為言也，隱而未見，行而未成，是以君 子弗用也。

君子學以聚之，問以辯之，寬以居之，仁以行之。易曰：“見龍在田，利見大人。”君德也。

九三重剛而不中，上不在天，下不在田，故乾乾因其時而惕，雖危無咎矣。

九四重剛而不中，上不在天，下不在田，中不在人，故或之。或之者，疑之也，故無咎。

夫大人者，與天地合其德，與日月合其明，與四時合其序，與鬼神合其吉凶。

先天而天弗違，後天而奉天時。天且弗違，而況于人乎？況于鬼神乎？

亢之為言也，知進而不知退，知存而不知亡，知得而不知喪，其唯聖人乎？知進退存亡，而不失其正者，其唯聖人乎！

文言 was written by Confucius, the first part of the 10 Wings.

The book says:

- (元者，善之長也) The creativity is the source of goodness; (亨者，嘉之會也) the greatness is the collection of goodness; (利者，義之和也) the benevolent is the harmonization of duty and righteousness; (貞者，事之干也) the loyalty is the foundation of accomplishments.
- (君子體仁足以長人) When (君子) honorable leaders fully understand and embody humanity, this gives them the means to mentor other people. (嘉會足以合禮) When the varieties of goodness combine, this makes it possible to behave impeccably. (利物足以和義) Innovation on things which benefit all people makes will harmonize 義 (just and righteousness). (貞固足以干事) Loyalty and sincerity will accomplish what is needed to be done.
- (君子行此四德者) Those true (君子) honorable leaders who exercise these four qualities (故曰：“乾。元、亨、利、貞。”), so it is said, "Chien (乾) means the creative (元), the greatest (亨), the benevolent (利), the loyal (貞)."
- The F9 (初九曰): (潛龍勿用) the hidden dragon should stay low. (何謂也?) What does this mean?

Confucius said, "(龍德而隱者也) Hidden dragons refer to those whose virtues are like a dragon but are not yet manifested, (不易乎世) not changed by society, (不成乎名) not making a name for themselves, (遁世無悶) unknown to the world, yet untroubled, (不見是而無悶) not opinionated, free from depressed, (樂則行之，憂則違之) doing what is pleasant, avoiding what brings grief. (確乎其不可拔，潛龍也) They certainly cannot be made to work for others -- they are hidden dragons."

- The 9two (九二曰): (見龍在田，利見大人) when the dragon is in the field, it is time to seek out a great person. What does this mean?

Confucius said, "(龍德而正中者也) the dragon qualities are now upright and balance. (庸行之謹) he acts with trustworthy words and the prudence of balanced actions – (閑邪存其誠) these stop aberrations and preserve truthfulness and sincerity. (善世而不伐, 德博而化) he makes the world good without attacking, but with his virtues to exert a civilizing influence. This line of the Yijing refers to the qualities of true leaders.

- The 9three (九三曰): (君子終日乾乾，夕惕若) an (君 子) honorable leader works all day and is wary at night; (厲) there could be danger (無咎) but no regret. What does this mean?

Confucius said, "(君子進德 修業) (君 子) honorable Leaders develop their inner qualities and do their work. (忠信，所以進德也) faithfulness and truthfulness are the way to cultivate one's virtues. (修辭立其誠) They learn the literatures to express their honesty properly. (所以居業也) Knowing the goal and reaching it, they can see things through; (知至至之，可與言幾也) knowing the end of an issue, they can be discussed about its meaning. (是故居上位而不驕，在下位而不憂) Therefore, they are not proud when they are in high positions and do not depress when they are in low position. (故乾乾因其時而惕，雖危無咎矣) Therefore, they work diligently while vigilant all the time about problems, thus, make no error even in danger."

- The 9four (九四曰): (或躍在淵) When (dragon) can leap in an abyss, (無咎) no regret (hidden) What does this mean?

Confucius said, "(上下無常，非為邪也) It is normal to be in and out of office if not caused by his wrong doing. (進退無恆，非離群也) in and out of office, not because of abandoning the people (the masses). (君子進德修業，欲及時也) An (君 子) honorable leader advocate the (德) virtues (to people) and establish the great governance depending up the needs of the time; (故無咎) therefore, there is no regret."

- The 9five (九五曰): (飛龍在天，利見大人) When the dragon is flying in the sky, it is beneficial to seek out a great person. What does this mean?

Confucius said, "(同聲相應，同氣相求) similar sound (frequency) resonance, similar chi (energy) harmonize (great persons attract one another). (水流濕，火就燥) Water goes

to the wet place, fire goes to the dry spot, (雲從龍，風從虎) clouds follow dragons, tigers stir up wind. (聖人作而萬物睹) Sages innovate while myriad beings watch. (本乎天者親上) Those based in heaven are going up; (本乎地者親下) those based on earth are moving down; (則各從其類也) so, each follows its kind.

- The T9 (上九曰): (亢龍。有悔) when the dragon reached his peak, he will have regret. What does this mean?
Confucius said, "(貴而無位) Sitting at peak without position, (高而無民) holding high honor without subjects (people). (賢人在下 位而無輔) The wise and capable men are in low positions, cannot be any help; (是以動而有悔也) therefore regret accompanies any (politic) activity."
(潛龍勿用”， 下也) The hidden dragon: not show off, means lying low. (見龍在田”， 時舍也) When the dragon is in the field, means that it is the time to advance. (終日乾乾”， 行事也) Working diligently, means that it is the time to establish some achievements. (或躍在淵”， 自試也) leaping in the abyss, means self-testing. (飛龍在天”， 上治也) The dragon flies in the sky, it is the time for him to govern. (亢龍有悔”， 窮之災也) when the dragon reached his peak, there will be regret, as the extremes are the sources of calamity. (乾元用九， 天下治也) By following 9 (tao of 乾元), the whole world is governed harmoniously.
- (潛龍勿用”， 陽氣潛藏) The hidden dragon should stay low, as its yang creative energy is still hidden. (見龍在田”， 天下文明) When dragon is seen in the field, the land is civilized. (終日乾乾， 與時偕行) Working all day, it is the time of accomplishing some works. (或躍在淵”， 乾道乃革) leaping in the abyss, it is the time to come out making some changes. (飛龍在天”， 乃位乎天德) when the dragon flies in the sky, he (the dragon) has received the Mandate of Heaven. (亢龍有悔”， 與時偕極) when the dragon has reached the extremes, he will have regrets as his acts and his time has to an end. (乾元用九， 乃見天則) U9 [by using 9 (the number for the tao of 乾元)], the the heaven's law can be seen.
- (乾元者， 終而亨者也) The creative force (乾元) makes the successful outcomes. (利貞者， 性情也) innovations and sincerity are human natures. (乾始能以美利利天下) Creative (乾) is able to better the world with beautiful innovations, (不言所利) while not brag about what it is doing. (大矣哉) This is truly great indeed.
- (大哉乾乎) How great the 乾 is! (剛健中正) Firm, strong, balanced, upright – (純粹精也) the pure essence of vitality. (六爻發揮， 旁通情也) The activity of the six yaos conveys all phenomena.
- (時乘六龍， 以御天 也) The time (Mandate of Heaven) controls the six dragons to rule nature. (雲行雨施， 天下平也) Clouds roll, rain falls, the land is peaceful.

- (君子以成德為行) (君 子) honorable leaders apply the Heavenly virtue to act. (日可見之行也) his acts can be reviewed in the daylight every day. (潛之為言也， 隱而未見， 行而未成) for just talking, no work (achievement) can be see, and word s not successful, (是以君 子弗用也) This is why the (君 子) honorable leaders "do not act" this way.
- (君子學以聚之) (君 子) honorable leaders study to gather knowledge, (問以辯之) question to clarify it. (寬以居之) They live by it with comfort, (仁以行之) act it out benevolently. When the Yijing says, "(見龍在田， 利見大 人) Seeing the dragon in the field, it is the time to seek out a great person," as there is (君 子) honorable leadership around.
- The 9three (九三): (重剛而不中) is doubly rigid, and not balanced. (上不在天) It is not at the top yao (sky above), (下不在田) it is not in the field below. [meaning without honorable position yet is not lowly]. (故乾乾因其時而惕) Therefore, it is the time to work hard while vigilant. (雖危無咎矣) Then there is no regret in spite of danger.
- The 9four (九四): (重剛而不中) is doubly rigid, and not balanced. (上不在天) It is not at the top yao (sky above), (下不在田) it is not in the field below, (中不在人) not among people neither. (故或之。或之者， 疑之也) Therefore, there is hesitation. Hesitation means doubt; by hesitating, (故無咎) there is no regret.
- (夫大人者， 與天地合其德) The great person is one follows the virtues of heaven and earth, (與日月合其明) one shines as sun and moon, (與四時合其序) one obeys the order of the four seasons, (與鬼神合其吉凶) one accepts the good and bad luck brought on by spirits. (先天而天弗違) Knowing the pre-nature while nature agrees (follows), (後天而奉天時) after the creation and obey nature's laws. (天且弗違， 而況于人乎) Not even nature oppose It, how can people be otherwise? (況于鬼神乎?) how can ghost and spirits be different (oppose It)?
- (亢之為言也) for the word "peak", (知進而不知退) it is about knowing how to move forward but not knowing how to retreat, (知存而不知亡) knowing what is life but not knowing the death, (知得而不知喪) knowing about the gain but not knowing about the loss. (其唯聖人乎) Only sages, (知 進退存亡) know how to move forward or retreat, about life and death, (而不失其正者) while always doing the right thing at the right time.

卦 德 (virtue of the hexagram): 剛 (uprightness), 健 (ceaselessly), 潛 (humble), 龍 (dragon, symbolizing the political leader)

#2



坤。元亨。利牝馬之貞。君子有攸往，先迷，後得主。利。西南得朋，東北喪朋。安貞吉。

彖曰：至哉坤元，萬物資生，乃順承天。

坤厚載物，德合無疆。含弘光大，品物咸亨。

牝馬地類，行地無疆。柔順利貞，君子攸行。先迷失道，後順得常。

“西南得朋”，乃與類行。

“東北喪朋”，乃終有慶。

“安貞”之吉，應地無疆。

象曰：地勢坤；君子以厚德載物。

初六。履霜。堅冰至。

象曰：“履霜堅冰”，陰始凝也；馴致其道，至堅冰也。

六二。直方大。不習無不利。（高亨《周易大傳今注》：“大字疑是衍文。”）

象曰：“六二”之動， “直”以“方”也；“不習無不利”，地道光也。

六三。含章。可貞。或從王事，無成有終。

象曰：“含章可貞”，以進發也；“或從王事”，知光大也。

六四。括囊。無咎無譽。

象曰：“括囊無咎”，慎不害也。

六五。黃裳。元吉。

象曰：“黃裳元吉”，文在中也。

上六。龍戰于野。其血玄黃。

象曰：“龍戰于野”，其道窮也。

用六。 利永貞。

象曰：“用六”“永貞”，以大終也。

Etymology: 坤 is 土 (earth) + 申 (reaching out, extended) = covered by earth.

English translation:

Kun, the Earth. 元亨: The creative is great. It is beneficial to be loyal like a mare. People with developmental potential have a goal; if they go ahead before this, they will get lost. If they follow, they get the benefit of the director. Companionship is found in the southwest; companionship is lost in the northeast. Stability and loyalty bode well.

The kwa signs: 彖曰

- (至哉坤元) The greatness, the creative power of earth; (萬物資生) all beings live on it, (乃順承天) in accord with the virtues of heaven.
- (坤厚載物) Earth is rich and supports all beings and things. (德合無疆) Its virtue is of boundlessness. (含弘光大) embracing far and great; (品物咸亨) all things and being reach their greatness.
- (牝馬地類) The roaming creature, such as mare; (行地無疆) travels boundlessly, (柔順利貞) gentle, obedient, helpful, faithful. (君子攸行) Those virtues are learned by 君子 in their behaviors. (先迷失道) going ahead of others, they lose the way; (後順得常) following behind, they reach attainment.
- (西南得朋) meeting companions in the southwest (乃與類行) go only with one's own kind. (東北喪朋) losing companions in the northeast, (乃終有慶) there will be celebration eventually (not the end of the world, as the earth is boundless).
- (“安貞”之吉) The great fortune (of man) is safe and secured, (應地無疆) because of the boundlessness of the earth.
- 彖曰, the image: The virtue of earth is receptivity. 君子 (honorable leaders) leads people with rich virtues.

The yao signs:

- F6 – (履霜) walking on frost, (堅冰至) hard ice is coming.
The image: Walking on frost and hard ice represent the first congealing of yin. Following the laws of nature, the hard ice (cold winter) will come after the frosting.

- 6two – (直 方 大) Upright, straight, great; (不 習 無 不 利) benefiting without effort.
The image: The movement of the second yin is upright and straight. Benefiting without effort is the way of earth.
- 6three – (含 章) Hiding embellishments (可 貞) a way of affirming rectitude. (或 從 王 事) If one works for the ruler (with this attitude), (無 成 有 終) will have good ending (on life) even without any accomplishment.
The image: Hiding embellishments and affirming rectitude mean timely activation. Working for the ruler means that he knows that the light of ruler is great.
- 6four – (括 囊) Closing the bag (preserving the self, with low key), (無 咎 無 譽) no blame, no praise. The image: Closing the bag, so there is no blame, means being prudent so as to avoid harm.
- 6five – (黃 裳) Wearing yellow garment (元 吉) having great good outlook.
The image: Wearing yellow garment with great good outlook -- the culture shines through from within.
- T6 – (龍 戰 于 野) Dragons battle in the field. (其 血 玄 黃) The blood is dark yellow.
The image: Dragons battle in the field -- its power reaches an impasse.
- U6 – (利 永 貞) beneficial to always be loyal.
The image: Using yin, always loyally is the way to a great ending.

文言曰：

坤至柔而動也剛，至靜而德方，後得主而有常，含萬物而化光。坤道其順乎，承天而時行。

積善之家，必有余慶；積不善之家，必有余殃。臣弑其君，子弑其父，非一朝一夕之故，其所由來者漸矣。由辯之不早辯也。易曰：“履霜，堅冰至。”蓋言順也。

直，其正也；方，其義也。君子敬以直內，義以方外，敬義立而德不孤。“直方大，不習無不利”，則不疑其所行也。

陰雖有美，含之以從王事，弗敢成也。地道也，妻道也，臣道也。地道無成，而代有終也。

天地變化，草木蕃。天地閉，賢人隱。易曰：“括囊。無咎；無譽。”蓋言謹也。

君子黃中通理，正位居體，美在其中，而暢于四支，發于事業，美之至也。

陰疑于陽必戰，為其嫌于無陽也，故稱龍焉；猶未離其類也，故稱血焉。夫玄黃者，天地之雜也：天玄而地黃。

The book says:

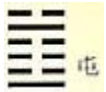
- (坤至柔而動也剛) Earth is utterly soft, yet its movement is also firm; (至靜而德方) it is utterly quiet, yet its virtues is upright. (後得主而有常) By following, it gains direction and has constancy. (含萬物而化光) It houses myriad beings and shines. (坤道其順乎，承天而時行) The path of earth is obedience, being receptive to the communications of heaven and acting on them according to the time.
- (積善之家，必有余慶) Those who accumulate good will have more happiness; (積不善之家，必有余殃) those who accumulate evils will have more misfortune. (臣弑其君) When a minister kills the ruler, (子弑其父) or when a son kills his father, (非一朝一夕之故) this does not happen all of a sudden, (其所由來者漸矣) but comes from a gradual buildup, (由辯之不早辯也) with a failure to obey the heavenly virtues early on.
- (易曰：“履霜，堅冰至。”蓋言順也) The Yijing says, "Walking on front, hard ice will show up. Nature must follow the laws of nature." (直，其正也；方，其義也) Uprightness is its correctness; straightness is its justice. (君子敬以直內，義以方外) (君子) honorable leaders make themselves upright within by sincerity, make themselves outwardly straight by justice. (敬義立而德不孤) When sincerity and justice are upheld, the 德 will not be alone. (直方大，不習無不利，則不疑其所行也) "Upright, straight, great; avoiding problems without effort" -- thus one does not doubt what he has done.
- (陰雖有美) Although yin has beauty, (含之以從王事，弗敢成也) playing the role of King (with the beauty of yin) will never success, (地道也，妻道也，臣道也) as the tao of earth, the tao as wife, the role of the minister. (地道無成，而代有終也) The role (tao) of earth (such as queen) does not claim the inspection power, but she keeps the generations going.
- (天地變化) When Heaven and earth acts abnormal; (草木蕃) plants and trees go weedy. (天地閉) the heaven and earth are closed, (賢人隱) the wise hide. The Yijing

says, "(括囊。無咎，無譽) Shutting the bag, there will be no regret, no praise." (蓋言謹也) This means being careful.

- (君子黃中通理) (君子) honorable leaders comprehend the heaven's way, (正位居體) in the correct state, they maintain their bodies, (美在其中) there is beauty therein, (而暢于四支，發于事業) it rises in their limbs and comes out in their work. (美之至也) This is the perfection of beauty.
- (陰疑于陽必戰) Yin at peak without yang will claim itself as a dragon (symbol of yang) and will inevitably leads to battle. (猶未離其類也，故稱血焉) but yin and yang are not different in kind, so, is referred to as blood. (夫玄黃者，天地之雜也：天玄而地黃) "Dark yellow (color of blood)" means mixture color of heaven and earth; heaven is dark, and earth is yellow.

卦德 (virtues of the hexagram): 生 (productive), 順 (submissive), 柔 (not rigid)

#3



屯。元亨，利貞。勿用有攸往。利建侯。

彖曰：屯，剛柔始交而難生。動乎險中，大亨貞。雷雨之動滿盈，天造草昧。宜建侯而不寧。

象曰：雲雷，屯；君子以經綸。

初九。 磐桓。利居貞。利建侯。

象曰：雖“磐桓”，志行正也；以貴下賤，大得民也。

六二。 屯如 遭如，乘馬班如，匪寇，婚媾。女子貞不字，十年乃字。

象曰：“六二”之難，乘剛也；“十年乃字”，反常也。

六三。 即鹿無虞，惟入于林中。君子幾不如舍，往吝。
象曰：“即鹿無虞”，以從禽也；君子舍之，“往吝”窮也。

六四。 乘馬班如，求婚媾，往。吉，無不利。
象曰：“求”而“往”，明也。

九五。 屯其膏。小貞吉，大貞凶。
象曰：“屯其膏”，施未光也。

上六。 乘馬班如，泣血漣如。
象曰：“泣血漣如”，何可長也。

Etymology: 屯 is 一 (here means earth) over 艸 (grass) = the state that grass still not breaks out from the ground = a state of difficulty, the most critical state.

English translation:

屯, Difficulty at the moment of conception: 元 亨 Creativity is embadded. 利 貞 (the great result is secured). (勿用有攸往) Do not move ahead, yet. (利建侯) better to establish the foundation.

The kwa signs, 彖曰:

屯, (剛柔始交) At conception, firmness and flexibility just begin to mix, (而難生) difficulty at birth (the beginning of everything is difficult). (動乎險中) Acting in great danger (such as giving birth), (大亨貞) great success is assured. (雷雨之動滿盈) thunder and rain fill (the earth); (天造草昧) heaven creates (provides the rain) while weeds try sprouting in darkness. (宜建侯而不寧) not yet peaceful time but a good time to set up foundation.

The Image, 象曰: Clouds and thunder -- difficulty. Thereby 君子 (honorable leaders) organize.

The yao signs:

- F9 – (磐桓) Staying put, (利居貞) is beneficial to remain correct (low key). (利建侯) beneficial to prepare the foundation.

The Image: Though they stay put, the action of their wills is correct. Because they serve the lowly, they win many people.

- 6two – (屯 如 遭如) Difficult time, stay put, (乘 馬 班 如) as mounting on a horse but standing still. (匪 寇, 婚 媾) No marriage at this time. (女 子 貞 不 字) The girl is chaste and does not get married. (十 年 乃 字) After ten years (when she grows up) she is married.

The Image: The difficulty of the second yin is riding on the obdurate. Getting engaged after ten years means return to normal.

- 6three – (即 鹿 無 虞) Chasing deer without preparation, (惟 入 于 林 中) just run it into the woods. (君 子 幾 不 如 舍) Wise man prefer to give up on it, (往 吝) for to go would bring 吝 (nothing substantial).

The Image: Chasing deer without preparation is as chasing birds. Wise man abandons this, for to go would bring regret and lead nowhere.

- 6four – (乘 馬 班 如) Mounted on a horse but standing still. (求 婚 媾) Go to seek marriage (alliance), (往。吉) go and 吉 (auspicious), (無 不 利) nothing can come out bad.

The Image: Going in search is intelligent.

- 9five – (屯 其 膏) Building up the strength. (小 貞 吉) good outlook for the small good luck, (大 貞 凶) bad luck for looking for the big adventure.

The Image: "Building up the strength" means that the strength is not yet be used.

- T6 – (乘 馬 班 如) Mounted on a horse, standing still, (泣 血 漣 如) weeping tears of blood nonstop.

The Image: Weeping tears of blood -- what can it last?

卦 德 (virtues of the hexagram): 難 (difficulty), 經 綸 (overcome with plans), 建 侯 (preparation)

#4



蒙。亨。匪 我 求 童 蒙，童 蒙 求 我。初 筮 告，再 三 瀆，瀆 則 不 告。利 貞。

彖 曰：蒙。山 下 有 險；險 而 止。蒙。“蒙 亨”，以 亨 行，時 中 也。

“匪我求童蒙，童蒙求我”，志應也。“初筮告”，以剛中也。“再三瀆，瀆則不告”，瀆蒙也。蒙以養正，聖功也。

象曰：山下出泉，蒙；君子以果行育德。

初六。 發蒙，利用刑人，用說桎梏以往。吝。

象曰：“利用刑人”，以正法也。

九二。 包蒙。吉。納婦。吉。子克家。

象曰：“子克家”，剛柔接也。

六三。 勿用取女。見金夫，不有躬。無攸利。

象曰：“勿用取女”，行不順也。

六四。 困蒙。吝。

象曰：“困蒙”之“吝”，獨遠實也。

六五。 童蒙。吉。

象曰：“童蒙”之“吉”，順以巽也。

上九。 擊蒙。不利為寇，利御寇。

象曰：“利”用“御寇”，上下順也。

Etymology: 蒙 is  (grass-like plants) over  (cover, a lid) over 豕 (pig) = a domestic pig (needs to be taking care for) = naïve, not educated.

English translation:

蒙, Ignorance/innocence: 亨 (reached greatness).

(匪我求童蒙) Not I ask 童蒙 (the little kid who is channeling the spirit), (童蒙求我) the kid begs me. (初筮告) the spirit will answer the first sortilege request. (再三瀆) Try and again, we will anger the spirit, (瀆則不告) being angered, answer no more. (利貞) needs to be 貞 (Sincerity).

The kwa signs, 蒙曰:

- 蒙, Ignorance – (山下有險) there is danger below a mountain. (險而止, 蒙) danger is no more if innocence; (“蒙亨”, 以亨行) innocence/ignorance can be 亨 (reaching greatness), taking this 亨 to move ahead. (時中也) must be on good timing.
- (匪我求童蒙) I did not seek the spirits. (童蒙求我) He asks me, (志應也) for my mind (channel) is now connected (to the spirit).
- (初筮告”) The spirit will answer the first question – (以剛中也) because that my sincerity is central balanced.
- (再三瀆) The second and third requests anger the spirit. (瀆則不告) There will be no answer and (瀆蒙也) he stays ignorant. (蒙以養正) ignorance seeking/nourishing the correct wisdom, (聖功也) the work of the Holy sages.
- The Image, 蒙曰: a spring coming out the foothill, 蒙 (not knowing its path). 君子 (honorable leaders) use solid actions to nurture inner virtues.

The yao signs:

- F6 – (發蒙) To awaken the ignorant, (利用刑人) using criminals as examples; (用說桎梏以往) if punishments are eased, 吝 (very little return).
The Image: It is beneficial to use punishments, to show the right laws (moralities).
- 9two – (包蒙) to embrace the ignorant. 吉 (auspicious). (納婦) to marry a woman (wife, in general not educated in those ancient time), 吉. (子克家) Treating the child (symbol of ignorant) the same way is the way to manage the family.
The Image: Treating the child nicely is the joining of firmness (discipline) and flexibility (tolerance and love).
- 6three – (勿用取女) do not marry her. (見金夫) she sees only the money about a man. (不有躬) will not behave respectfully. (無攸利) no profit (for marrying such as girl).
象曰 (the image): “勿用取女”, (行不順也) life will not be easy.
- 6four – (困蒙) Stuck in ignorance, 吝 (no good result).
The Image: being stuck in ignorance is 吝, having strayed from reality on one's own.
- 6five – (童蒙) ignorance being innocent, 吉 (auspicious). has a good outlook.
The Image: The good outlook of innocent ignorance is in harmonizing as wind (巽 flexibility).
- T9 – (擊蒙) Attack ignorance. (不利為寇) not beneficial to be an aggressor. (利御寇) beneficial to ward off aggressors.

The Image: It is beneficial to ward off robbers, for then above and below are in harmony.

卦德 (virtues of the hexagram): 蒙 (ignorance), 學 (learning), 瀆 (insult)

#5



需。有孚，光亨，貞吉。利涉大川。

彖曰：需，須也。險在前也，剛健而不陷。其義不困窮矣。“需，有孚，光亨，貞吉”，位乎天位，以正中也。“利涉大川”，往有功也。

象曰：雲上于天，需；君子以飲食宴樂。

初九。 需于郊，利用恆。無咎。

象曰：“需于郊”，不犯難也；“利用恆，無咎”，未失常也。

九二。 需于沙，小有言。終吉。

象曰：“需于沙”，衍在中也；雖“小有言”，以“吉”“終”也。

九三。 需于泥。致寇至。

象曰：“需于泥”，災在外也；自我“致寇”，敬慎不敗也。

六四。 需于血。出自穴。（尚秉和《周易尚氏學》：“血，洫之省字。”）

象曰：“需于血”，順以聽也。

九五。 需于酒食。貞吉。

象曰：“需于酒食，貞吉”，以中正也。

上六。 入于穴，有不速之客三人來，敬之。終吉。

象曰：“不速之客”來，“敬之終吉”，雖不當位，未大失也。

Etymology: 需 is 雨 (rain) over 而 (the newly rooted plants, yet not strong to get water deeply)
= something needs rain = needs.

English translation:

需, Need: (有孚) with truthfulness/sincerity (光亨) lights up to greatness. (貞吉) reach solid
吉. (利涉大川) good time to cross a great river (go for an adventure).

The kwa signs, 象曰:

- 需 is necessary (險在前也) but danger lies ahead. (剛健而不陷) with strong, thus not falling. (其義不困窮矣) its righteousness is not confined.
- 需, (有孚) with truthfulness (光亨) lights up to 亨 (greatness), (貞吉), truly 吉 (suspicious). (位乎天位) as it is in accordance to Heaven's virtue, (以正中也) being upright and correctly centered.
- (利涉大川) good to cross a great river (going out to do something), (往有功也) going will be successful.
- The Image, 象曰: (雲上于天) Clouds rise in the sky -- 需 (Needing). (君子以飲食宴樂) even 君子 (honorable leaders) needs food and drink.

The yao signs:

- F9 – (需于郊) Needing on the outskirts of city (not easy to get supply outside of city those days), (利用恆) preparing with constant labor. (無咎) no regret.
The image: "Neding on the outskirts" means one has not entered into danger but in inconvenience. "It is beneficial to employ constancy; no blame" means one has not yet lost normalcy.
- 9two – (需于沙) Needing on the sandy area (situation), (小有言) with small complains. (終吉) but the end is auspicious.
The Image: Needing on the sand is because there is more works within. Though there are some issues, it is to make the end auspicious.
- 9three – (需于泥) Needing in the mud (sinking in desire too deep, being trapped), (致寇至) brings enemies.
The Image: Needing in the mud, calamity lies around. Once I have brought on enemies, I am careful not to be defeated.

- 6four – (需于血(洫)) Needing in water hole, (出自穴) following the path of the cave.
The Image: Needing in water cave means listening receptively.
- 9five – (需于酒食) Needing wine and food. (貞吉) 吉 is ascertained.
The Image: Needing wine and food, it is good, as it is centered corrected needs.
- T6 – (入于穴) Entering a cave, (有不速之客三人來) three uninvited guests come. (敬之) Respect them, (終吉) the end is auspicious.
The Image: Three uninvited guests come. Respect them, and the end is auspicious. Even though you do not gain a position, still you have not lost much.

卦德 (virtues of the hexagram): 需 (needing), 樂 (enjoying)

#6



訟。有孚，窒惕。中吉，終凶。利見大人，不利涉大川。

彖曰：訟，上剛下險，險而健，訟。“訟，有孚，窒惕，中吉”，剛來而得中也。“終凶”，訟不可成也。“利見大人”，尚中正也。“不利涉大川”，入于淵也。

象曰：天與水違行，訟；君子以作事謀始。

初六。 不永所事，小有言。終吉。

象曰：“不永所事”，訟不可長也；雖“小有言”，其辯明也。

九二。 不克訟，歸而逋其邑人三百戶。無眚。

象曰：“不克訟”，歸逋竄也；自下訟上，患至掇也。

六三。 食舊德。貞厲，終吉。或從王事。無成。

象曰：“食舊德”，從上吉也。

九四。 不克訟，復即命渝。安貞吉。

象曰：“復即命渝”，“安貞”不失也。

九五。 訟。元吉。

象曰：“訟，元吉”，以中正也。

上九。 或錫之鞶帶，終朝三褫之。

象曰：以訟受服，亦不足敬也。

Etymology: 訟 is 言 (words, speaking) + 公 (fair, public) = arguing in public (court) for fairness = law suits = contention.

English translation:

訟, Contention: 有孚, having truthfulness/sincerity

(窒惕) blocking truth (telling lies), (中吉) truth (中) leads to good result, (終凶) lies ending up with 凶 (bad outcome). (利見大人) It is beneficial to meet an honorable judge. (不利涉大川) It is not good to run away.

The kwa signs, 彖曰:

- 訟, (上剛下險) Above (the judge) is honorable, below (the suing parties) is in difficult. (險而健) Strong in the face of danger, 訟 (contend).
- 訟, (有孚) being justices, (窒惕) telling lies, (中吉), (剛來而得中也) the honorable gets the truth (中).
- 終凶, (訟不可成也) the contention will not be win.
- (利見大人) beneficial to see a great person – (尚中正也) as he is valuing central balance and truth.
- (不利涉大川) It is not beneficial to cross a great river (run away), (入于淵也) as it would mean entering an abyss.
- The Image, 象曰: (天與水違行) sky and water go in opposite directions. (訟；君子以作事謀始) When 君子 (honorable leaders) do things, they plan at the beginning (to avoid any future contention).

The yao signs:

- F6 – (不永所事) Not persisting in an affair, (小有言) some criticism, (終吉) the end is auspicious.

The Image: Not persisting in an affair means that contention should not go on long.

Though there is some criticism, the explanation is clear.

- 9two – (不克訟) Not victorious in contention, (歸而逋其邑人三百戶) one hides at a small place with only 300 families. (無眚) There is no calamity (because the victor does not worry the revenge). 象曰 (the image): “不克訟”，歸逋竄也 (run away) ; 自下訟上 (suing the higher officer), 患至掇也 (troubles will come)。
- 6three – (食舊德) Depending on past deeds, (貞厲) upright in danger will be safe, (終吉) the end will be auspicious. (或從王事) If you pursue political affairs, (無成) nothing will be accomplished.

The Image: Living on past deeds (no new achievement), one's luck depending on the boss' mercy.

- 9four – (不克訟) Contending un-victorious, (復即命渝) return to destiny, change to rest in rectitude; (安貞吉) then the outlook is good.

The Image: Returning to destiny, changing to rest in rectitude, means not getting lost.

- 9five – 訟。(元吉) very auspicious.

The Image: Contention is very auspicious when it is balanced and correct.

- T9 – (或錫之般帶) Even if one is given a belt of honor, (終朝三褫之) before the day is out it will be taken away three times.

The Image: One receives the robe through contention and is not worthy of respect.

卦德 (virtues of the hexagram): 訟 (Contention), 中 (center, honest truth)

#7



師。貞丈人吉，無咎。

彖曰：師，眾也。貞，正也。能以眾正，可以王矣。剛中而應，行險而順，以此毒天下，而民從之，“吉”又何“咎”矣。

象曰：地中有水，師；君子以容民畜眾。

初六。 師出以律。否臧凶。

象曰：“師出以律”，失律“凶”也。

九二。 在師。中吉，無咎。王三錫命。

象曰：“在師中吉”，承天寵也；“王三錫命”，懷萬邦也。

六三。 師或輿尸。凶。

象曰：“師或輿尸”，大無功也。

六四。 師左次。無咎。

象曰：“左次無咎”，未失常也。

六五。 田有禽。利貞言，無咎。長子帥師，弟子輿尸。貞凶。

象曰：“長子帥師”，以中行也；“弟子輿尸”，使不當也。

上六。 大君有命，開國承家。小人勿用。

象曰：“大君有命”，以正功也；“小人勿用”，必亂邦也。

Etymology: 師 is 𠬞 (crowd) + the upside down 止 (stop) = a huge crowd stands around = public, teacher or army.

English translation:

師, Public/army: (貞 丈人 吉) upright Public/army is 吉 (good). (丈人) matured person. (無咎) no regret.

The kwa signs, 彖曰:

師 is a group/public; (貞, 正也) 貞 here means upright. (能以眾正) one who can upright

public (可以王矣) can be the king. (剛中而應) those strong and upright follow him, (行險而順) public follows him to take dangerous adventure. (以此毒天下) With this to rule the country, (而民從之) yet the people will follow and obey. (“吉”又何“咎”矣。) How can be having regret? 吉.

The Image, 象曰: (地中有水) There is water in the earth -- Public. (君子以容民畜眾) 君子 (honorable leaders) housing and providing for the people.

The yao signs:

- F6 – (師出以律) Public/army goes forth with discipline, (否臧凶) no misfortune.
The Image: Public/army goes forth in an orderly manner. If it loses order, there will be misfortune.
- 9two – (在師) Being with the Public (中吉) Good fortune. (無咎) blameless. (王三錫命) The king gives orders thrice.
The Image: Being in the Public with honor (中) is lucky, for one receives Heaven's Mandate. The king gives orders thrice, love for all the provinces.
- 6three – (師或輿尸) Public/army may have casualties; (凶) misfortune.
The Image: When Public has casualties, that is great lack of success.
- 6four – (師左次) Public/army retreats and camps. (無咎) No blame.
The Image: retreating and camping, without blame, means that one has not lost the normalcy.
- 6five – (田有禽) There are birds in my fields (having food supplies for the public). (利貞言) orders will be followed, (無咎) No blame. (長子帥師) A senior-general leads Public/army, (弟子輿尸) the lower rank officer causes casualties, (貞凶) the prospects are bad.
The Image: A top leader leads Public/army, with balanced action. The lower rank officer sustains casualties because their mission was not appropriate.
- T6 – (大君有命) A great king has orders (開國承家) to establish (or to expand) states and families. (小人勿用) 小人 (the unrighteous person) must not be employed.
The Image: A great king has orders through appropriate achievement. The unrighteous people are not to be employed, because they will disrupt the nation.

卦德 (virtues of the hexagram): 眾 (people), 正 (upright), 律 (discipline)

#8



比。吉，原筮。元永貞，無咎。

不寧方來，後夫凶。（高亨《周易大傳今注》：“元下當有亨字。《左傳》昭公七年引作‘元亨’，可證。”）

彖曰：比，吉也；比，輔也，下順從也。“原筮，元永貞，無咎”，以剛中也。“不寧方來”，上下應也。“後夫凶”，其道窮也。

象曰：地上有水，比；先王以建萬國，親諸侯。

初六。 有孚，比之。無咎。有孚盈缶，終來有它。吉。

象曰：比之“初六”，“有它”吉也。

六二。 比之自內。貞吉。

象曰：“比之自內”，不自失也。

六三。 比之匪人。【凶。】（高亨《周易大傳今注》：“《釋文》引王肅本句末有凶字，是也。”朱熹《周易本義》：“其佔大凶，不言可知。”依意應有凶字。）

象曰：“比之匪人”，不亦傷乎。

六四。 外比之。貞吉。

象曰：“外比”于賢，以從上也。

九五。 顯比，王用三驅，失前禽，邑人不誡。吉。

象曰：“顯比”之“吉”，位正中也；舍逆取順，“失其禽”也；“邑人不誡”，上使中也。

上六。比之無首。凶。

象曰：“比之無首”，無所終也。

Etymology: 比 = 匕 (transformation) + 匕 = comparison.

English translation:

比, Comparison/companion: 吉 (good).

(原筮) The meaning of the original divination (元永貞) always (貞) right/secure, thus (無咎) no fault. (不寧方來) Then the uneasy (people) will come. (後夫凶) Latecomers are unfortunate.

The kwa signs, 象曰:

比 (Comparison/companion) 吉 (auspicious). (比, 輔也) Comparison/companion is assistance; (下順從也) the subjects (people) is following docilely.

- (原筮) The first sortilege (元永貞) always right. (無咎) no fault; (以剛中也) as the firmness is balanced.
- (不寧方來) Then the uneasy people will come – (上下應也) above (the ruler) and below (subjects) in harmony.
- (後夫凶) Latecomer (the challenger of the first ruler) is unfortunate – (其道窮也) his path (political space) comes to an end.
- The Image, 象曰: (地上有水) water on earth surface – comparison/companion. (先王以建萬國) The first (ancient) king set up myriad nations (親諸侯) associated with the lords.

The yao signs:

- F6 – (有孚) truthfulness, (比之) comes companions (subjects) (無咎) blameless. (有孚盈缶) When 有孚, all vessels are filled (plenty of...), (終來有它) have 它 (other things, means everything) at the end, (吉) good fortune.
The Image: The first yin of comparison has other (all) good fortune.

- 6two – (比之自內) Companions coming from within (family or same tribe) (貞 吉) auspicious secured.
The Image: Companion coming from within means not losing oneself.
- 6three – (比 之 匪 人) company with the bad person, (凶) bad situation.
The Image: The wrong person to be company; will thee not be injury?
- 6four – (外 比 之) Company with the wise outside, (貞 吉) good results.
The Image: Company with the wise person outside, the way to follow the advanced.
- 9five – (顯 比) showing off (political power). (王 用 三 驅) The King uses three chasers (such as hunting dogs). (失 前 禽) let go the coming animals/birds. (邑 人 不 誡) the local people are not afraid (the king is not brutal hunter). 吉, Auspicious.
The Image: showing off the political power is the correct balance of state. Letting go the coming and shooting the running away is letting go the game before one. Thus, the local people are not disturbed, because the ruler is just.
- T6 – (比之無首) without leadership, 凶, not good. The image: without leader, there is no just.

卦 德 (virtues of the hexagram): 比 (similar), 輔 (assist)

#9



小畜。亨。密雲不雨，自我西郊。

彖曰：小畜，柔得位而上下應之，曰小畜。健而巽，剛中而志行，乃“亨”，“密雲不雨”，尚往也。“自我西郊”，施未行也。

象曰：風行天上，小畜；君子以懿文德。

初九。復自道，何其咎？吉。

象曰：“復自道”，其義“吉”也。

九二。 牽復。吉。

象曰：“牽復”在中，不自失也。

九三。 輿說輻。夫妻反目。

象曰：“夫妻反目”，不能正室也。

六四。 有孚，血去，惕出。無咎。

象曰：“有孚”“惕出”，上合志也。

九五。 有孚，攣如。富以其鄰。

象曰：“有孚攣如”，不獨富也。

上九。 既雨既處，尚德載。婦貞厲。月幾望。君子征凶。

象曰：“既雨既處”，“德”積“載”也；“君子征凶”，有所疑也。

Etymology: 畜 is 玄 (dark, secure) over 田 (grain field) = a secure place in the field (for animals)
= connotes saving.

小畜 = small saving

English translation:

小畜, Small Buildup/saving: 亨

(密雲不雨) dense clouds but not raining (no actual benefit for the farmer, time to save up), (自我西郊) coming from the West side (cloud from West is normally not rain cloud).

The kwa signs, 彖曰:

- (小畜) (柔得位而上下應之) the meek is at the proper place, as the 上 (top trigram) 下 (bottom trigram) are in harmony. (曰小畜) is small saving (time to save). (健而巽，剛中而志行) Strong yet obedient, firmness balanced, determined in action, (乃亨) then succeeds.
- (密雲不雨) Dense clouds not raining (尚往也) still moving. (自我西郊) From the western region (施未行也) means that the actualization has not yet taken place.

- The Image, 象曰: (風行天上) Wind moving in the sky, (小畜) time for small buildup. (君子以懿文德) Thus, 君子 works on (building up) his virtues (before he is employed).

The yao signs:

- F9 – (復自道) Returning to the path, (何其咎?) how could that be blameworthy? 吉, auspicious.
The Image: Returning to the path, it is right that there should be good fortune.
- 9two – (牽復) Leading back, 吉.
The Image: Leading back into the center, and not losing oneself.
- 9three – (輿說輻) The wheels are detached from the cart. (夫妻反目) Husband and wife not get along.
The Image: When husband and wife look away from each other, they cannot cohabit.
- 6four – (有孚) in trustiness, (血去) bleeding no more (惕出) fear leaves, (無咎) no blame.
The Image: Fear leaves when there is trust, because there is a consonance of will with on high.
- 9five – (有孚), (攬如) in companionship. (富以其鄰) Blessings are shared with the neighbors.
The Image: There is trust in companionship, that is, one does not enjoy blessings alone.
- T9 – (既雨既處) having rained and settled, (尚德載) exalted virtue is full. (婦貞厲) wife fights for control (月幾望) the same as the moon gets to its fullest, (君子征凶) unlucky for a leader to go on an expedition.
The Image: having rained and settled represents full development of inner virtues. It is unlucky for a leader to go on an expedition, as there is some doubt (problem) at home.

卦德 (virtues of the hexagram): 小畜 (Small Buildup), 柔 (flexible), 貞厲 (demanding severely)



履。履虎尾，不埴人。亨。

彖曰：履，柔履剛也。說而應乎乾，是以“履虎尾，不埴人，亨”。剛中正，履帝位而不疚，光明也。

象曰：上天下澤，履；君子以辯上下，定民志。

初九。素履往。無咎。

象曰：“素履”之“往”，獨行願也。

九二。履通坦坦。幽人貞吉。

象曰：“幽人貞吉”，中不自亂也。

六三。眇能視，跛能履，履虎尾，埴人。凶；武人為于大君。

象曰：“眇能視”，不足以有明也；“跛能履”，不足以與行也；“埴人”之“凶”，位不當也；“武人為于大君”，志剛也。

九四。履虎尾，愬愬。終吉。

象曰：“愬愬終吉”，志行也。

九五。履。貞厲。

象曰：“履貞厲”，位正當也。

上九。視履考祥。其旋元吉。

象曰：“元吉”在上，大有慶也。

Etymology: 履 is 尸 (body) over 復 (regain) = body taking steps after steps.

English translation:

履, Treading: (履虎尾) treading on a tiger's tail, (不埴人) without being bitten. 亨, success.

The kwa signs, 象曰: 履,

(柔履剛也) Treading is the flexible (weak) treading on the firm (strong), [such as the soft shoe on the hard ground]. (說而應乎乾) having joy that is in accord with heaven (乾, the creation); (是以“履虎尾, 不埤人, 亨”) this is why to tread on a tiger's tail and get through without being bitten is 亨. (剛中正) strong and just, (履帝位而不疚) being the Emperor without being immoral, (光明也) this is glory.

The Image, 象曰: Sky above; lake below -- 履. 君子 stabilize the wills of the people by distinguishing the high and the low priorities.

The yao signs:

- F9 – (素履往) Plain going; (無咎) blameless.
The Image: To go treading plainly means to carry out your vows alone.
- 9two – (履通坦坦) Treading the level road. (幽人貞吉) The lone-person is fortunate if upright.
The Image: The person in obscurity is fortunate if uprightness is not becoming personally deranged within.
- 6three – (眇能視) the squint-eyed can see, (跛能履) the lame can walk, (履虎尾, 埤人) tread on a tiger's tail but being bitten. 凶, bad. (武人為于大君) A military man who wants to become a King meets the same fate.
The Image: The squint-eyed can see, but not clearly; the lame can walk, but not well enough to be companions on a journey. The misfortune of being bitten is that of being in an inappropriate place. When a military man becomes a King, will be authoritarian.
- 9four -- (履虎尾) Treading on a tiger's tail, (塑塑) with utmost caution, (終吉) turns out lucky at the end.
The Image: Utmost caution turning out lucky is determined action.
- 9five – (履, 貞厲) 履 (governing) under severe condition (demands).
The Image: treading (governing) is correct yet dangerous; the position is appropriate.
- T9 – (視履考祥) Observing the treading (governing) of felicitous, (其旋), adapting those felicitous, (元吉) very auspicious.
The Image: When great good fortune is on top (the leader), there is much celebration.

卦德 (virtues of the hexagram): 履 (taking action), 柔履 (low key)

#11



泰。 小往大來。吉,亨。

象曰：“泰，小往大來，吉亨。”則是天地交而萬物通也，上下交而其志同也。
內陽而外陰，內健而外順，內君子而外小人，君子道長，小人道消也。

象曰：天地交，泰；後以財成天地之道，輔相天地之宜，以左右民。

初九。 拔茅茹，以其匯。征吉。

象曰：“拔茅”“征吉”，志在外也。

九二。 包荒，用馮河，不遐遺朋；(弗)亡。得尚于中行。

象曰：“包荒”“得尚于中行”，以光大也。

九三。 無平不陂，無往不復。 艱貞無咎。勿恤其孚。于食有福。

象曰：“無往不復”，天地際也。

六四。 翩翩不富以其鄰。不戒以孚。

象曰：翩翩不富。皆失實也。不戒以孚。中心願也。

六五。 帝乙歸妹。以祉元吉。

象曰：以祉元吉。中以行願也。

上六。 城復于隍。勿用師。自邑告命，貞吝。

象曰：城復于隍。其命亂也。

Etymology: 泰 is 夫 (good field, not weedy) over 水 (water) = water in the good field = great harvest = great, tranquility.

English translation:

泰, Tranquillity: (小往大來) the small goes and the great comes, (吉, 亨) great auspiciously.

The kwa signs, 彖曰:

(泰, 小往大來, 吉亨).

(則是天地交而萬物通也) the development of myriad beings/things due to the interaction of heaven and earth. (上下交而其志同也) Above (top trigram) and below (bottom trigram) communicate, so their wills are the same. (內陽而外陰) Yang inside and yin outside, (內健而外順) strong inside and docile outside, (內君子而外小人) 君子 (righteous leader) is in power and 小人 (the unrighteous people) are out of office, (君子道長) the power of upright 君子 are strong, (小人道消也) 小人 has no political room from them.

The Image, 象曰: When heaven (lower trigram) and earth (top trigram) commune, there is tranquillity. Thus, the ruler governs the way of heaven and earth and assist the balance of heaven and earth, so as to influence the people.

The yao signs:

- F9 – (拔茅茹) Pulling out a reed by the roots, (以其匯) other reeds come with it. (征吉) 吉 (auspicious) for an adventure.
The Image: Pulling out reeds, going forth to success, means looking outward.
- 9two – (包荒) Accepting the uncultivated, (用馮河) employing those who can cross rivers, (不遐遺朋) not missing the remote, (弗亡) free from partisanship, (得尚于中行) must seriously perform balanced action.
The Image: Accepting the uncultivated and seriously performing balanced action, (with these two) for expanding (the Kingdom).
- 9three – (無平不陂) no level place if no hills, (無往不復) no returning if no going. (艱貞) upright in difficulty, (無咎) blameless. (勿恤其孚) not grieve over your sincerity; (于食有福) will be prosperity in sustenance.
The Image: There is no going without returning -- refers to the connection of heaven and earth.

- 6four – (翩翩不富以其鄰) poor people works with the neighbor (each other). (不戒以孚) trust is exercised, without caution.
The Image: Being unsettled and not prospering are both due to being poor. Exercise of sincerity without caution is the heart's true desire.
- 6five – (帝乙歸妹) The emperor marries off his younger sister, (以祉元吉) for good fortune, very auspicious.
The Image: very auspicious good fortune is the balanced carrying out of deliberate, purposeful undertakings.
- T6 – (城復于隍) The castle walls crumble into the moats. (勿用師) Do not use Public/army. (自邑告命) Announcing order under this condition, (貞吝) useless, in spite of correctness.
The Image: The castle walls crumbling into the moats means that Heaven's Mandate is in disarray.

卦德 (virtues of the hexagram): 泰 (great fortune), 通 (no blockage)

#12



否。否之匪人。不利君子貞。大往小來。

彖曰：否之匪人。不利君子貞。大往小來。則是天地不交，而萬物不通也。上下不交，而天下無邦也。內陰而外陽，內柔而外剛。內小人而外君子。小人道長，君子道消也。

象曰：天地不交。否。君子以儉德辟難。不可榮以祿。

初六。拔茅茹。以其彙。貞吉亨。

象曰：拔茅貞吉。志在君也。

六二。包承。小人吉。大人否。亨。

象曰：大人否。亨。不亂群也。

六三。包羞。

象曰：包羞。位不當也。

九四。有命無咎。疇離祉。

象曰：有命無咎。志行也。

九五。休否。大人吉。其亡其亡。繫于苞桑。

象曰：大人之吉，位正當也。

上九。傾否。先否後喜。

象曰：否終則傾，何可長也。

Etymology: 否 is 不 (no, not) over 口 (mouth) = veto, not good

English translation:

否, Obstruction: (否之匪人) Obstruction's chi on humanity (不利君子貞) not make the good leader's correctness beneficial. (大往小來) The great goes and the small (unrighteous) comes.

The kwa signs, 象曰:

- 否之匪人。不利君子貞。大往小來。(則是天地不交) This is caused by that heaven and earth do not commune, (而萬物不通也) myriad beings do not develop.
- (上下不交) When above (heaven, or top trigram) and below (below or the bottom trigram) do not communicate, (而天下無邦也) no order can exist. (內陰而外陽) Yin sits inside while Yang stands out. (內柔而外剛) inwardly weak while outwardly strong, (內小人而外君子) 小人 (unrighteous person) is in power while 君子 (the righteous leader) is out of office, (小人道長) the way of the unrighteous will be fostered, (君子道消也) the way of true leadership will wane.
- The Image, 象曰: Heaven and earth do not commune -- obstruction. Upright person stays low to avoid trouble and should not prosper on wages (working for the ruler).

The yao signs:

F6 – (拔茅茹) Pulling out a reed by the roots, (以其彙) taking other reeds with it, (貞吉亨) correctness is auspicious and successful.

The Image: Pulling out a reed, correctness is auspicious -- the will is in the leader.

- 6two – (包承) Embracing flattering, (小人吉) unrighteous people are prosper; (大人否) bad for righteous people, 亨 (see image, 象曰).

The Image: Great people get through obstruction with 亨 because that they are not deranged by the crowd.

- 6three – (包羞) Embracing disgrace.

The Image: Embracing disgrace means that the position is not appropriate.

- 9four – (有命) If there is Heaven's Mandate, (無咎) no blame. (疇離祉) The companions cleave to blessings.

The Image: If there is Heaven's Mandate there is no blame because the will is carried out.

- 9five – (休否) Putting a stop to obstruction, (大人吉) great people are fortunate. (其亡其亡) still keep destruction/ obstruction in mind. (繫于苞桑) still put the society in mind.

The Image: The fortune of great people means the office has an appropriate ruler.

- T9 – (傾否) Overturning obstruction. (先否後喜) enduring obstruction first, joy afterward.

The Image: obstruction must collapse. What can last?

卦德 (virtues of the hexagram): 否 (obstruction), 不通 (blockage)

#13



同人。于野。亨。利涉大川。君子貞。

彖曰：柔，得位得中，而應乎乾，曰同人。同人曰：同人于野，亨。利涉大川，乾行也。文明以健，中正而應，君子正也。唯君子為能通天下之志。

象曰：天與火，同人。君子以類族辨物。

初九。同人于門。無咎。

象曰：出門同人，又誰咎也。

六二。同人于宗，吝。

象曰：同人于宗，吝道也。

九三。伏戎于莽，升其高陵，三歲不興。

象曰：伏戎于莽，敵剛也。三歲不興，安行也。

九四。乘其墉，弗克攻。吉。


象曰：乘其墉，義弗克也。其吉，則困而反則也。

九五。同人先號咷，而後笑。大師克相遇。

象曰：同人之先，以中直也。大師相遇，言相克也。

上九。同人于郊，無悔。

象曰：同人于郊，志未得也。

Etymology: 同 is  (cover over cover, double covered) over 口 (mouth) = unanimous, together.

English translation:

同人, Sameness with People/companion: (同人, 于野) companions in the wilderness, 亨 (prosperous). (利涉大川) good sign to travel. (君子貞) beneficial for a leader to be correct.

The kwa signs, 彖曰:

(柔) flexibility (meaning the bottom trigram), (得位得中) sitting properly with great balance, (而應乎乾) correspond and link to 乾 (the top trigram). (曰同人) this hexagram is called 同人. (同人曰) this hexagram says: (同人于野) having companions in the wild, 亨 (prosperous). (利涉大川) good time to travel. (乾行也) caused by the 乾 (top trigram) chi (getting creating results). (文明以健) great progress (健) through civilization and enlightenment, (中正而應) responding with/to balance and central mean (君子正也) result

of the correctness of 君子. (唯君子為能通天下之志) only 君子 can communicate with the wills of the world.

The Image, 象曰: Fire (lower trigram) and heaven (top trigram) -- (symbol of 同人) same-minded people. 君子 distinguish beings in terms of classes and families.

The yao signs:

- F9 – (同人于門) comrades at the gate, (無咎) blameless.
The Image: And if you have comrades while traveling, who can hurt you?
- 6two – (同人于宗) comrades in the clan, 吝 (stingy, not much help). The Image: Comrades in the clan is the road to regret. (There are orders in the clan).
- 9three – (伏戎于莽) hides fighters in the bush; (升其高陵) climbs to the high hill. (三歲不興) Three years without flourishing.
The Image: One hides fighters in the bush because the enemy is strong. Three years without flourishing is calm activity.
- 9four – (乘其墉) mounts the city-wall, (弗克攻) but not attack. 吉, good.
The Image: did not attack when he already mounted the wall (don't want too many casualties (it is 義). The luck is that the surrounded people will come to his side (without mass killing).
- 9five – (同人先號咷) comrades weeping first. (而後笑) later laugh. (大師克相遇)
The great army conquers the others.
The Image: Before treating them with sameness, treating them with sincerity. In a meeting of battle, the great army wins.
- T9 – (同人于郊) comrades in the countryside, (無悔) no regret.
The Image: not fighting (treating as comrades) in the countryside is when the will power (winning) has not yet been attained.

卦德 (virtues of the hexagram): 同人 (acceptance), 應 (supportive)

#14



大有。元亨。

彖曰：大有，柔得尊位大中，而上下應之，曰大有。其德剛健而文明，應乎天而時行，是以“元亨”。

象曰：火在天上，大有；君子以遏惡揚善，順天休命。

初九 無交害。匪咎；艱則無咎。

象曰：大有“初九”，“無交害”也。

九二 大車以載，有攸往。無咎。

象曰：“大車以載”，積中不敗也。

九三 公用亨于天子。小人弗克。

象曰：“公用亨于天子”，“小人”害也。

九四 匪其彭。無咎。

象曰：“匪其彭，無咎”，明辨晰也。

六五 厥孚交如，威如。吉。

象曰：“厥孚交如”，信以發志也；“威如”之“吉”，易而無備也。

上九 自天佑之。吉，無不利。

象曰：大有上吉，“自天佑”也。

Etymology: 有 is 𠂇 (left hand) over 月 (Moon) = Moon is covered by the hand (invisible) = Moon is still there = having = possession.

English translation:

大有, Great Possession: 元亨, great success.

The caw signs, 彖曰:

大有, (柔得尊位大中) flexibility is in an important position (being emphasized). (而上下應之) the 上 (top trigram) 下 (lower trigram) are in harmony. (曰大有) This is called great possession. (其德剛健而文明) Its qualities/virtues are firm strength and civilized intelligence. (應乎天而時行) It responds to Heaven's will and timely; (是以“元亨”) thus, greatly successful.

The Image, 象曰: Fire (top trigram) on top -- great possession. 君子 obeys nature and accept its order by stopping the bad and promoting the good.

The yao signs:

- F9 – (無交害) no harm that comes from association (others), (匪咎) not blame. (艱則無咎) with struggles, no blame.
The Image: The first (the bottom) line (yang-yao) gets no harm from other lines (yaos).
- 9two – (大車以載) transporting with large car, (有攸往) can go places. 無咎, no fault.
The Image: Using a large car for transport, if the load is balanced you will not fail.
- 9three – (公用亨于天子) Equal justice for from the ruler. (小人弗克) 小人 (the unrighteous people) cannot overcome this.
The Image: The action of the equal justice from the ruler, The unrighteous people would be harmed.
- 9four – (匪其彭) Negating self-inflation, (無咎) no blame.
The Image: Negating self-inflation, there is no blame, because the understanding is clear.
- 6five – (厥孚交如) trust is mutual. (威如) with respect. 吉 (good). The Image: trust is mutual; aspirations are aroused through faith. The good fortune of having respect can accomplish things without a great effort.
- T9 – (自天佑之) blessing from heaven, 吉 (good), (無不利) beneficial to all.
The Image: The noble good fortune of great possession is a blessing from heaven.

卦德 (virtues of the hexagram): 有 (owning), 順天 (submissive to Heaven)



謙。 謙亨。君子有終。

彖曰：“謙亨”，天道下濟而光明，地道卑而上行。天道虧盈而益謙，地道變盈而流謙，人道惡盈而好謙。謙尊而光，卑而不可逾，“君子”之“終”也。

象曰：地中有山，謙；君子以裒多益寡，稱物平施。

初六 謙謙，君子用涉大川。吉。

象曰：“謙謙君子”，卑以自牧也。

六二 鳴謙。貞吉。

象曰：“鳴謙貞吉”，中心得也。

六三 勞謙，君子有終，吉。

象曰：“勞謙君子”，萬民服也。

六四 無不利。滂謙。

象曰：“無不利，滂謙”，不違則也。

六五 不富以其鄰。利用侵伐；無不利。

象曰：“利用侵伐”，征不服也。

上六 鳴謙。利用行師，征邑國。

象曰：“鳴謙”，志未得也；可“用行師”，征邑國也。

Etymology: 謙 is 言 (words, speaking) + 兼 (working together, doing two things at the same time) = the words are not single minded = humble.

English translation:

謙, Humble: 謙亨, Humble, 亨 (great). (君子有終) 君子 reaches a final goal.

The kwa signs, 象曰:

謙亨, (天道下濟而光明) heaven's way (the lower trigram) descending to provide and to shine. (地道卑而上行) The way of earth (the top trigram), lowly, sits on top. (天道虧盈而益謙) The heaven gives its prestige (stay low) which enhances the humble. (地道變盈而流謙) The earth (top trigram) becomes honorable and spreads humble. (人道惡盈而好謙) man dislikes the fullness and like the humble. (謙尊而光) respecting humble is great. (卑而不可逾) even the lowly cannot go lower than it (the humble). (“君子”之“終”也). This is the final goal of 君子.

The Image, 象曰: Mountain in the earth – humble (mountain small, earth big; earth is humble). 君子 takes from the rich to give the poor, this is impartial to all.

The yao signs:

- F6 – (謙謙) Extreme humble. (君子用涉大川) With 謙謙, 君子 can travel the world, and 吉 (good).
The Image: In extreme humble, 君子 (honorable leaders) manage themselves with lowliness.
- 6two – (鳴謙) bragging about (being) humble, (貞吉) good if done correctly.
The Image: Expressing humble is good if the heart is sincere.
- 9three -- (勞謙), working on being humble, (君子有終) 君子 has an auspicious (吉) conclusion.
The Image: The people submit to 君子 who works on being humble.
- 6four – (無不利) nothing goes wrong. (滄謙) practicing humble.
The Image: nothing goes wrong, the exercise of humble – as will not violate laws.
- 6five – (不富以其鄰) Not enriching by taking from his neighbors, (利用侵伐) with this (not taking), going to war, (無不利) will never lose.
The Image: beneficial to conquer the unruly.
- T6 – (鳴謙) emphasizing humble – (利用行師) use it to lead the army, (征邑國) conquering other states.
The Image: Expressing humble, the will is not listened by; one can use military operations to achieve the goal.

卦德 (virtues of the hexagram): 謙 (humble), 盈 (fulfilled), 鳴 (yell, bragging)

#16



豫。利建侯行師。

彖曰：豫，剛應而志行，順以動，豫。豫順以動，故天地如之，而況“建侯行師”乎？天地以順動，故日月不過，而四進不忒。聖人以順動，則刑罰清而民服。豫之時義大矣哉。

象曰：雷出地奮，豫；先王以作樂崇德，殷薦之上帝，以配祖考。

初六 鳴豫。凶。

象曰：“初六鳴豫”，志窮“凶”也。

六二 介于石，不終日。貞吉。

象曰：“不終日，貞吉”，以中正也。

六三 盱豫悔。遲有悔。

象曰：“盱豫”“有悔”，位不當也。

九四 由豫大有得。勿疑朋盍簪。

象曰：“由豫大有得”，志大行也。

六五 貞疾。恆不死。

象曰：“六五貞疾”，乘剛也；“恆不死”，中未亡也。

上六 冥豫成有渝。無咎。

象曰：“冥豫”在上，何可長也。

Etymology: 豫 is 予 (giving and giving) + 象 (elephant, signs) = giving/saving by seeing the signs (before the facts) = preparation.

English translation:

豫, Preparation: (利建侯行師) good to set up foundations for moving the army.

The kwa signs, 象曰:

豫, (剛應而志行) strength arises and will is carried out. (順以動) moving with procedures. (豫順以動). (故天地如之) even heaven and earth follow the sequences. (而況“建侯行師”乎?) let alone to say about preparation for mobilizing the army. (天地以順動) Heaven and earth act in sequence, (故日月不過) thus, the sun and moon are not out of the line, (而四進不忒) the four seasons are not out of order. (聖人以順動) Sages obey the logical sequences, (則刑罰清而民服) so civil laws are clear and the people accept. (豫之時義大矣哉) The meaning of Preparation is great.

The Image, 象曰: When thunder, the earth stirs -- Preparation. Thus, the ancient kings make music to honor virtues, offering in abundance to Heaven and to share it with their ancestors.

The yao signs:

- F6 – (鳴豫) Trumpeting for Preparation, 凶, not good.
The Image: This first Yin-line (of the hexagram) represents 鳴豫, is a sign of the Will reaching an impasse, not good.
- 6two – (介于石) Firm as a rock, (不終日) not stop working at Sun set (not procrastinating), 貞吉, very good.
The Image: Not procrastinating, very good, because it is balanced in the right way.
- 6three – (盱豫悔) indecision for Preparation, repent. (遲有悔) too late (in preparation), regret.
The Image: indecision for Preparation, there is regret, because the position is not appropriate.
- 9four – (由豫大有得) With the Preparation, there is great gain. (勿疑朋盍簪) must not jealous about other's gain.
The Image: When many follow the Preparation, there is great gain -- the Will is carried out greatly.
- 6five – (貞疾) super-fast preparation, (恆不死) never dies.
The Image: the fifth line (of Yin) shows the super-fast preparation, as it is riding on

firmness (the fourth Yang line). Never dying, as its balance in between the Yaos is not lost.

- T6 – (冥豫成有渝) preparation went overboard, must be correct, then (無咎) no blame. The Image: Preparation went over (top out). How long can it stay there?

卦 德 (virtues of the hexagram): 豫 (preparedness), 時 (timing)

#17



隨。元亨, 利貞, 無咎。

彖曰：隨，剛來而下柔，動而說。隨，大亨貞無咎，而天下隨時。隨時之義大矣哉。

象曰：澤中有雷，隨；君子向晦入宴息。

初九 官有諄。貞吉; 出門交有功。

象曰：“官有諄”，從正“吉”也；“出門交有功”，不失也。

六二 系小子。失丈夫。

象曰：“系小子”，弗兼與也。

六三 系丈夫。失小子。隨有求得。利居貞。

象曰：“系丈夫”，志舍下也。

九四 隨有獲。貞凶。有孚在道，以明, 何咎?

象曰：“隨有獲”，其義“凶”也；“有孚在道”，明功也。

九五 孚于嘉。吉。

象曰：“孚于嘉，吉”，位正中也。

上六 拘系之，乃從維之。王用亨于西山。

象曰：“拘系之”，上窮也。

Etymology: 隨 is 𠂔* (a small hill) + 辵 (travelling) + 左 (left side) over 月 (muscle) = walking at a small hill on the left side = following some master (waling on the right side) = following.

English translation:

隨, Following: (元亨) greatly successful, (利貞) beneficial secured. 無咎, No fault.

The kwa signs, 象曰:

Following 隨, (剛來而下柔) firmness/strong (the lower trigram, the thunder) coming coming down to the meek (under the lake, the top trigram) [that is, the strong follows/under the weak]. (動而說) actions produce happiness. Following 隨, (大亨貞無咎) very successful and secure, no fault, (而天下隨時) even nature follows the time and cycles. (隨時之義大矣哉) The meaning of following the timing (of nature) is great indeed.

The Image, 象曰: Thunder in (under) the lake -- following. 君子 (honorable leaders) go in and rest at Sundown [rest at the weak time].

The yao signs:

- F9 – (官有論) government is working; (貞吉) very good. (出門交有功) Interaction with others (foreigners) could be successful.
The Image: good government, by following the good and right. Interaction with others (foreign policy) is successful, not losing.
- 6two – (系小子) Friendly with the unrighteous, (失丈夫) lose upright friends.
The Image: Involved with the unrighteous, one cannot be with both at once.
- 6three – (系丈夫) Friendly with the righteous, (失小子) one loses the unrighteous, (隨有求得) following with an aim, one gains. 利居貞, good is secured.
The Image: Involved with the righteous, one's leaves the unrighteous behind.
- 9four – (隨有獲) Following for gain, 貞凶, bad for sure. (有孚在道) Having uprightness in government, 以明 there is justice, 何咎, how can be wrong (who is a true follower)?
The Image: When following for gains, must be inauspicious. Having unright government at place, the justice is successful.

- 9five – (孚于嘉) Truthfulness is praised, 吉, auspicious.
The Image: Truthfulness being praised, auspicious; because the state is correctly balanced.
- T6 – (拘系之) imprisonment is applied, (乃從維之) then follows, (王用亨于西山) the King offers sacrifices on the western mountain.
The Image: imprisonment means the King has running out of the moral authority.

卦德 (virtues of the hexagram): 隨 (following), 晦 (not showing off)

#18



蠱。元亨。利涉大川。先甲三日，後甲三日。

彖曰：蠱，剛上而柔下，巽而止，蠱。“蠱，元亨”，而天下治也。“利涉大川”，往有事也。“先甲三日，後甲三日”，終則有始，天行也。

象曰：山下有風，蠱；君子以振民育德。

初六 干父之蠱，有子考。無咎；厲；終吉。

象曰：“干父之蠱”，意承考也。

九二 干母之蠱。不可貞。

象曰：“干母之蠱”，得中道也。

九三 干父之蠱。小有悔，無大咎。

象曰：“干父之蠱”，終“無咎”也。

九四 裕父之蠱。往見吝。

象曰：“裕父之蠱”，往未得也。

六五 干父之蠱。用譽。

象曰：“干父”“用譽”，承以德也。

上九 不事王侯。高尚其事。

象曰：“不事王侯”，志可則也。

Etymology: 蠱 is three 虫 (bugs, insects) over 皿 (a basin or a plate) = making some potions (to poison or to control someone) = under control = controlling.

English translation:

蠱, Under control: 元亨, greatly successful. (利涉大川) good for travel (先甲三日) preparing three days before (travelling), (後甲三日) working three days after (after travelling).

The kwa signs, 彖曰:

蠱, (剛上而柔下) strong (the top trigram, the mountain) with the soft/flexible (the lower trigram, the wind), (巽而止) stop at the 巽 (the lower trigram), this is 蠱. (蠱, 元亨) 蠱 (the hexagram) is very successful. (而天下治也) symbolising the world is in good governance. (“利涉大川”, 往有事也) travelling will produce successful business. (先甲三日, 後甲三日) (終則有始) the end (finish) follows the beginning. (天行也) this is Heaven’s way.

The image, 象曰: wind under the mountains -- under control. 君子 thus arouse the people to nurture virtue.

The yao signs:

- F6 – (干父之蠱) working on the goal (under control) of the father, (有子考) having descendants (of the late father), 無咎 no blame. (厲) under severe difficulty, 終吉, very successful at the end.
The Image: working on the goal of the father means consciously taking up after the late father.
- 9two – (干母之蠱) working on the goal of mother, (不可貞) will not be great business [those days, woman did not involve in governance].
The Image: working on the goal of mother is attaining balance.
- 9three – 干父之蠱, (小有悔) having small problems. (無大咎) no big deal.
The Image: working on the goal of the father, in the end there is no blame.
- 6four – (裕父之蠱) 蠱 for indulging the father, (往見吝) often gets nothing.
The Image: Indulging the achievement of the father, if you go on you will not attain anything.

- 6five -- 干父之蠱, (用譽) the action is praised.
The Image: helping the father, the action is praised, because one takes up after him with virtue.
- T9 – (不事王侯) Not serving kings or lords, (高尚其事) one makes one's dignity loftier.
The Image: Not serving kings or lords, one's dignity can serve as a model.

卦 德 (virtues of the hexagram): 蠱 (controls), 治 (governing)

#19



臨。元亨; 利貞。至于八月有凶。

彖曰：臨，剛浸而長，說而順，剛中而應。大亨以正，天之道也。“至于八月有凶”，消不久也。

象曰：澤上有地，臨；君子以教思無窮，容保民無疆。

初九 咸臨。貞吉。

象曰：“咸臨，貞吉”，志行正也。

九二 咸臨。吉，無不利。（高亨《周易大傳今注》：“此咸字疑當作威”。）

象曰：“咸臨，吉，無不利”，未順命也。

六三 甘臨。無攸利; 既憂之, 無咎。

象曰：“甘臨”，位不當也；“既憂之”，“咎”不長也。

六四 至臨。無咎。

象曰：“至臨，無咎”，位當也。

六五 知臨。大君之宜, 吉。

象曰：“大君之宜”，行中之謂也。

上六 敦臨。吉，無咎。

象曰：“敦臨”之“吉”，志在內也。

Etymology: 臨 is 臣 (subordinates of the King) + 𠂔 (chi, some kinds of energy) over 品 (crowd) = inspection by the King = reviewing.

English translation:

臨, Inspection: 元亨 greatly successful; 利貞 success secured. (至于八月有凶) at the eighth month, there will be misfortune.

The kwa signs, 象曰:

臨, (剛浸而長) strength (the lower trigram) gradually grows. (說而順) from Joyful (lower trigram) to following (the top trigram, the earth) (剛中而應) the strength and the balance are in harmony (for this hexagram), (大亨以正) will have great success, (天之道也) this is Heaven' way. (至于八月有凶) for the ,osfprtime after 8 months, (消不久也) waning does not take long.

The Image, 象曰: earth (top trigram) above lake (lower trigram). 君 子 educate the people always and protect the people without bound.

The yao signs:

- F9 – (咸臨) equal (not biased) inspection, (貞吉) good and secure.
The Image: non-biased inspection is good, because the intention and the action are honest.
- 9two -- 咸臨。吉，(無不利) nothing bad. The Image: "non-biased inspection is good, beneficial all around" -- This is addressed to those who are not yet in harmony with the universal order.
- 6three – (甘臨) Inspection with sweet promises, (無攸利) no benefit, (既憂之, 無咎) but if he uses it carefully, no blame.
The Image: Sweet ruler has no legitimacy. Once he corrects it, blame will not last long.
- 6four – (至臨) Consummate overseeing, 無咎 no problem.
The Image: Consummate inspection has no problem as it is legitimate.

- 6five – (知臨) Inspection with wisdom, (大君之宜) the way of a great (sage) leader, 吉 bodes well. The image: the way of a great (sage) leader is the right way.
- T6 – (敦臨) Attentive inspection (吉, 無咎) good and blameless.
The Image: The good attentive inspection is the Will from within.

卦 德 (virtues of the hexagram): 臨 (facing the issue squarely), 保 民 (uphold people's right)

#20



觀。盥而不薦，有孚禺 若。

象曰：大觀在上，順而巽，中正以觀天下。“觀，盥而不薦，有孚禺 若”，下觀而化也。
觀天之神道，而 四時不忒。聖人以神道設教，而天下服矣。

象曰：風行地上，觀；先王以省方觀民設教。

初六 童觀。小人無咎，君子吝。

象曰：“初六童觀”，“小人”道也。

六二 窺觀。利女貞。

象曰：“窺觀”“女貞”，亦可丑也。

六三 觀我生。進退。

象曰：“觀我生進退”，未失道也。

六四 觀國之光。利用賓于王。

象曰：“觀國之光”，尚“賓”也。

九五 觀我生。君子無咎。

象曰：“觀我生”，觀民也。

上九 觀其生。君子無咎。

象曰：“觀其生”，志未平也。

Etymology: 觀 is 𠄎 over two 口 (mouth) over 隹 (short wing bird) + 見 (seeing) = water bird is looking for (fishes) = looking = observing.

English translation:

觀, Observing: (盥而不薦) having washed the hands but not presented the offering, (有孚禺若) sincerity that is reverent.

The kwa signs, 象曰:

(大觀在上) The great observed on high, (順而巽) 順 (lower trigram) then 巽 (the top trigram), (中正以觀天下) observing the world with balance and rectitude. “觀，盥而不薦，有孚禺若” (下觀而化也) Those below observe it and are transformed. (觀天之神道) Observing Heaven's way, (而四時不忒) the four seasons are orderly. (聖人以神道設教) Sages use the Heaven's way to teach, (而天下服矣) all the world accepts and submits.

The Image, 象曰: Wind (top trigram) travels over the earth (lower trigram) -- observing. Kings examined the regions and observed the people to set up education.

The yao signs:

- F6 – (童觀) Naive observation, (小人無咎) no blame for the ignorant, (君子吝) shameful for 君子 (educated people).
The Image: The first line (yao) is about the naive observation, representing the way of underdeveloped people.
- 6two – (窺觀) Peeking observation, (利女貞) beneficial for a woman [note: in those ancient days, the woman is not provided with formal education, but can peek].
The Image: Peeking observing (learning) is good for woman but still not a pretty thing.
- 6three – (觀我生) Observing personal growth, (進退) advancing and disappearing (on one's career).
The Image: Observing personal growth, advancing and disappearing, one has not lost the way.

- 6four – (觀國之光) Observing the glory of the country, (利用賓于王) it is beneficial to be a guest of the king.
The Image: Observing the glory of the country is esteeming guest hood.
- 9five – (觀我生) observing people's growth, (君子無咎) 君子 are impeccable.
The Image: Observing personal growth means observing the people.
- T9 – (觀其生) Observing one's own growth, 君子無咎.
The Image: Observing the growth of oneself, the ambition is not yet reached.

卦 德 (virtues of the hexagram): 觀 (observation), 觀 民 (listen to people)

#21



噬。 噬嗑。亨, 利用獄。

彖曰：頤中有物，曰噬嗑。“噬嗑”而“亨”，剛柔分，動而明，雷電合而章。柔得中而上行，雖不當位，“利用獄”也。

象曰：電雷，噬嗑；先王以明罰敕法。

初九 履校滅趾。無咎。

象曰：“履校滅趾”，不行也。

六二 噬膚滅鼻。無咎。

象曰：“噬膚滅鼻”，乘剛也。

六三 噬臍肉，遇毒。小吝，無咎。

象曰：“遇毒”，位不當也。

九四 噬乾姊，得金矢。利艱貞，吉。

象曰：“利艱貞，吉”，未光也。

六五 噬乾肉，得黃金。貞厲，無咎。

象曰：“貞厲，無咎”，得當也。

上九 何校滅耳。凶。

象曰：“何校滅耳”，聰不明也。

Etymology: 噬 is 口 (mouth) + 去 (going, removing) over 皿 (basin or dish plate) = removing food from plate = biting.

English translation:

噬, Biting: 噬噬。亨 great. (利用獄) applying justice (with jails).

The kwa signs, 彖曰:

(頤中有物) something between the jaws (got you); (曰噬噬) this is called biting. (“噬噬”而“亨”) Got you, is great. (剛柔分) 剛 (strong, the lower trigram) and 柔 (soft, the top trigram) is distinguished. (動而明) all actions are clear. (雷電合而章) 雷電 (the lower trigram, as thunder) thunder and lightning join in orderly sequence. (柔得中而上行) 柔 (the top trigram, the flexibility) attains balance and moves upward; (雖不當位) though not in power, (利用獄也) beneficial by applying justice (with jails).

The Image, 象曰: Thunder and lightning -- biting. Kings of ancient used clear punishments to promulgate the law.

The yao signs:

- F9 – (履校滅趾) Using foot cuff stopping the movement (lightest punishment), 無咎 no blame.

The Image: "Using foot cuff" means stopping the movement.

Note: The punishments start from the foot for lightest crime. The most severe crime gets punishment on the head.

- 6two – (噬膚滅鼻) Cutting off the nose and tottoosing the skin, 無咎.

The Image: Cutting off the nose and tottoosing the skin means justice prevailing.

- 6three – (噬臍肉) Punishing a diehard, (遇毒) while he is not accepting (plea guilty), (小吝) a little unease, 無咎 no blame.

The Image: Not accepting the punishment means that the justice may not be truly just.

- 9four – (噬乾姊) If found honor and sincerity in a case, (得金矢) find the gold arrow (truth), (利艱貞) beneficial to work hard to find out the truth, 吉 good.
The Image: It is beneficial to work hard and be upright; one is not yet fully understanding the case.
- 6five – (噬乾肉) If found honor and sincerity in a case, (得黃金) find the gold (honor), (貞厲) be upright and diligent. 無咎 no blame.
The Image: Upright and diligent, blameless -- this is finding what is appropriate.
- T9 – (何校滅耳) Cutting off the ears is not appropriate.
The Image: "Cutting off the ears" means the trial or the hearing is unjust.
Note: The punishment for the most severe crime is on the head, but cutting off the ears (being a very small punishment) is not proper for the crime, that is, the justice is not served.

卦德 (virtues of the hexagram): 噬, 明 罰 (disciplines)

#22



賁。亨，小利有攸往。

彖曰：“賁亨”，柔來而文剛，故“亨”。分，剛上而文柔，故“小利有攸往”。【剛柔交錯】，天文也；文明以止，人文也。觀乎天文，以察時變；觀乎人文，以化成天下。

象曰：山下有火，賁；君子以明庶政，無敢折獄。

初九 賁其趾。舍車而徒。

象曰：“舍車而徒”，義弗乘也。

六二 賁其須。

象曰：“賁其須”，與上興也。

九三 賁如濡如。永貞吉。

象曰：“永貞”之“吉”，終莫之陵也。

六四 賁如皤如，白馬翰如。匪寇婚媾。

象曰：“六四”，當位疑也；“匪寇婚媾”，終無尤也。

六五 賁于丘園，束帛戔戔。吝，終吉。

象曰：“六五”之“吉”，有喜也。

上九 白賁。無咎。

象曰：“白賁，無咎”，上得志也。

Etymology: 賁 is 卉 (beautiful bouquet) over 貝 (treasure) = Adornment.

English translation:

賁, Adornment: 亨, (小利有攸往) beneficial doing in a small way.

The kwa signs, 象曰:

“賁亨”，(柔來而文剛) 柔 (soft, the lower trigram, fire) comes to soften the 剛 (strong, the top trigram, the mountain). (故“亨”) thus great. 分 (dividing/distinguishing), (剛上而文柔) 剛 (strong, the top trigram, the mountain) sits on top but acts soft. (故“小利有攸往”) thus, beneficial to move in small way. (天文也) Heaven’s way; (文明以止) followed by human culture, (文明以止), (人文也) human’s way. (觀乎天文) Observe the adornment of heaven, (以察時變) to see the changes of the times; (觀乎人文) observe the adornment of humanity, (以化成天下) to transform and complete the world.

The Image, 象曰: fire (lower trigram) below mountain (top trigram), adorning it. 君子 (honorable leaders) clarify governmental affairs without presumptuous adjudication.

The yao signs:

- F9 – (賁其趾) Adorn the feet; (舍車而徒) abandon the car and walk.
The Image: Leave the car and walk -- it is time not to ride (rule).

- 6two – (賁其須) Adorn the beard.
The Image: Adorn the beard, rising with those who are higher.
- 9three – (賁如濡如) Adorned, luxuriant, (永貞吉) perpetual uprightness.
The Image: The good fortune of perpetual uprightness is that no one can ever slight you.
- 6four – (賁如皤如) Adorned plainly, (白馬翰如) as a white horse runs swiftly. (匪寇婚媾) Making enemies friends.
The Image: This fourth yin-line, in its proper place, doubts. Making enemies partners, and ultimately bear no grudge.
- 6five – (賁于丘園) Adornment in the hills and groves. (束帛戔戔) The roll of silk is small.吝, stingy, not much good. 終吉 but the end is auspicious.
The Image: What is auspicious about the fifth yin is that there is joy.
- T9 – (白賁) adornment by simplicity, 無咎 no problem.
The Image: Adornment by simplicity is impeccable. One (on top) is happy.

卦 德 (virtues of the hexagram): 賁 (adornment), 文 明 (refined)

#23



剝。不利有攸往。

彖曰：剝，剝也，柔變剛也。“不利有攸往”，小人長也。順而止之，觀象也。君子尚消息盈虛，天行也。

象曰：山附于地，剝；上以厚下安宅。

初六 剝床以足。蔑貞凶。

象曰：“剝床以足”，以滅下也。

六二 剝床以辨。蔑貞凶。

象曰：“剝床以辨”，未有與也。

六三 剝之。無咎。

象曰：“剝之，無咎”，失上下也。

六四 剝床以膚。凶。

象曰：“剝床以膚”，切近災也。

六五 貫魚，以宮人寵。無不利。

象曰：“以宮人寵”，終無尤也。

上九 碩果不食。君子得輿，小人剝廬。

象曰：“君子得輿”，民所載也；“小人剝廬”，終不可用也。

Etymology: 剝 is a hand over 水 (water) + 卩 (knife) = doing something with knife with/in water = Stripping.

English translation:

剝, Stripping: (不利有攸往) not beneficial to go anywhere.

The kwa signs, 象曰:

剝, (剝也) is overthrowing. (柔變剛也) 柔 (The weak, the lower trigram, the earth) becomes 剛 (the strong, top trigram, the mountain). 不利有攸往, (小人長也) because unrighteous people are increasing and in power. (順而止之) 順 (the top trigram) shows the sign of ‘stop’, (觀象也) time for observing. (君子尚消息盈虛) 君子 (honorable leaders) lay low (watch and wait out the process of waxing and waning, (天行也) which is the way of heaven.

The image, 象曰: Mountains cleave to the earth, 剝. Building homes with thick foundation.

The yao signs:

- F6 – (剝床以足) Stripping the legs of a bed, (蔑貞) destroying uprightness, 凶 brings misfortune.

The image: Stripping a bed of its legs is destroying the foundation.

- 6two – (剥床以辨) Stripping a bed of its frame, 蔑貞凶.
The image: Stripping a bed of its frame, there is nothing to work with.
- 6three – (剥之) Stripping, 無咎 without consequence.
The image: Stripping without consequence, being without top nor bottom (it does not matter anymore).
- 6four – (剥床以膚) Stripping a bed to the person, 凶 brings misfortune (it has pushed too hard).
The image: Stripping a bed to the person is getting very close to disaster.
- 6five – (貫魚) place fish together [as gifts], (以宮人寵) Showing favor to court ladies, (無不利) there is all-around benefit.
The image: Using the favor shown to court ladies, in the end there is no grudge.
- T9 – (碩果不食) Not eating the beautiful (best) fruit [not taking credit], (君子得輿) 君子 gets a vehicle [in power]. (小人剥廬) 小人 (the unrighteous person) is stripped of a house.
The image: 君子 (righteous leader) gets a vehicle (in power), being supported by the people. 小人 is stripped of a house, not be employed after all.

卦 德 (virtues of the hexagram): 剝 (stripping off), 尚 消 息 (ride out the storm)

#24



復。 復亨。出入無疾，朋來。無咎。反復其道，七日來復。利有攸往。

彖曰：“復亨”，剛反動而以順行，是以“出入無疾，朋來無咎”。“反復其道，七日來復”，天行也。“利有攸往”，剛長也。復，其見天地之心乎？

象曰：雷在地中，復；先王以至日閉關，商旅不行，後不省方。

初九 不遠復，無祇悔。元吉。

象曰：“不遠”之“復”，以修身也。

六二 休復。吉。

象曰：“休復”之“吉”，以下仁也。

六三 頻復。厲，無咎。

象曰：“頻復”之“厲”，義“無咎”也。

六四 中行獨復。

象曰：“中行獨復”，以從道也。

六五 敦復。無悔。

象曰：“敦復，無悔”，中以自考也。

上六 迷復。凶。有災眚：用行師，終有大敗；以其國君凶，至于十年不克征。

象曰：“迷復”之“凶”，反君道也。

Etymology: 復 is 彳 (walking) + 𠂔 (chi) over 日 (Sun) over 夊 (pacing slowly) = Sun comes and goes = Repeat or regain.

English translation:

復, Regain: 復亨 Regain is great. (出入無疾) no ill for coming and going. (朋來。無咎) When a companion comes, no fault. (反復其道) Regaining back on the path, (七日來復) regaining in seven days, (利有攸往) beneficial to go places.

The kwa signs, 彖曰:

復亨，(剛反動而以順行) 剛 (strength, the lower trigram, the thunder) comes back (sits on bottom) and goes to 順 (the harmonious, the top trigram, the earth). (是以“出入無疾) thus, no problem of coming or going, (朋來無咎) no problem when friends come. (反復其道，七日來復) Regaining back on the path, regaining in seven days, (天行也) the action of heaven [seven days a week]. (利有攸往) beneficial to go places, (剛長也) strength (the lower trigram) is growing. 復，(其見天地之心乎?) is this not the way of seeing the way of heaven and earth?

The image, 象曰: Thunder (the lower trigram) under the earth (top trigram) -- regain. On the winter solstice, the ancient kings shut the gates; the caravans did not travel; the ruler did not inspect the regions.

The yao signs:

- F9 – (不遠復) Regaining before going far, (無祇悔) no regret. (元吉) Very auspicious.
The image: regaining before going far is the way of cultivating oneself (self-introspection).
- 6two – (休復) relaxing regain, 吉 auspicious.
The image: What is auspicious about relaxing regain comes being humble and benevolent (to subjects).
- 6three – (頻復) Repeated regain, 厲 severity (too harsh). 無咎 no fault.
The image: The diligence of repeated regain is faultless if right and just.
- 6 four – (中行獨復) Being in the center, regaining alone.
The image: Being in the center, regaining (introspection) alone, is done by following the path.
- 6five – (敦復) regain in sincerity, 無悔 without regret.
The image: Attentive regain without regret is balanced reflection on oneself.
- T6 – (迷復) Straying regain, 凶 is unfortunate; (有災眚) there is trouble. (用行師) Use this for a military expedition, (終有大敗) will eventually be a great defeat. (以其國君凶) unfortunate even for the leader of the nation. (至于十年不克征) no victory even with ten years effort.
The image: The misfortune of straying regain is because it is the wrong of the King.

卦德 (virtues of the hexagram): 復 (recovery), 往 (keep going)

#25



無妄。元亨，利貞。其匪正，有眚。不利有攸往。

彖曰：無妄，剛自外來，而為主于內，動而健，剛中而應，大亨以正，天之命也。“其匪正有眚，不利有攸往”，無妄之往何之矣？天命不佑行矣哉！

象曰：天下雷行，物與無妄；先王以茂對時育萬物。

初九 無妄往。吉。

象曰：“無妄”之“往”，得志也。

六二 不耕獲，不菑畱，余。則利有攸往。

象曰：“不耕獲”，未富也。

六三 無妄之災，或系之牛。行人之得，邑人之災。

象曰：“行人”得牛，“邑人”災也。

九四 可貞。無咎。

象曰：“可貞，無咎”，固有之也。

九五 無妄之疾。勿藥有喜。

象曰：“無妄”之“藥”，不可試也。

上九 無妄行有眚？無攸利。

象曰：“無妄”之“行”，窮之災也。

Etymology: 妄 is 亡 (annihilation) over 女 (woman) = impossible, nonsense, wrong.

English translation:

無妄, No Error: 元亨, 利貞 very successful, beneficial secured. (其匪正) Denial of what is correct, (有眚) is mistaken, (不利有攸往) so it will not be beneficial to go anywhere.

The kwa signs, 彖曰:

無妄，(剛自外來) 剛 (the strength, the top trigram, the Heaven) comes from top. (而為主于內) becomes the master of the inside. (動而健) Active and strong, (剛中而應) strength is

balanced and responsive. (大亨以正) Great success for being righteous, (天之命也) is the way of heaven. (其匪正有眚) Denial of what is correct is mistaken, (不利有攸往) so it will not be beneficial to go anywhere. (無妄之往何之矣) Why “Without error” while nowhere to go? (天命不佑行矣哉！) not blessed by the Heaven!

The image, 象曰: Thunder (lower trigram) under Heaven (top trigram); things accompany with no error. Ancient kings promoted flourishing appropriate to the time and nurtured myriad beings.

The yao signs:

- F9 – (無妄往) Going without error, 吉 good results.
The image: Going without error, one attains one's aspiration.
- 6two – (不耕獲) Not plowing while harvest (gaining without labor), (不字畝) not farming, (余) having saving, (則利有攸往) good to go somewhere (for a career).
The image: not plowing while harvesting, cannot be truly rich.
- 6three – (無妄之災) The misfortune of being no error – (或系之牛) as a run-away cow, (行人之得) find by a traveler, the passing by, (邑人之災) the loss of the cow owner.
The image: When a traveler finds the cow, it is a misfortune for the local people.
- 9four – (可貞) being correct; (無咎) no problem.
The image: One should be correct; then there is no error -- this is inherent.
- 9five – (無妄之疾) When not truly ill, (勿藥有喜) do not use medicine -- there will be joy.
The image: Medicine should not be tried when no true illness.
- T9 – (無妄行有眚) Even if there is no error, action involves misfortune, (無攸利) won't be good.
The image: without error while involves misfortune because good fortune is all gone.

卦德 (virtues of the hexagram): 無妄 (no fault), 災 (natural calamity)

#26



大畜。利貞。不家食，吉。利涉大川。

彖曰：大畜，剛健篤實，輝光日新。其德剛上而尚賢，能止健，大正也。“不家食，吉”，養賢也。“利涉大川”，應乎天也。

象曰：天在山中，大畜；君子以多識前言往行，以畜其德。

初九 有厲。利已。

象曰：“有厲，利已”，不犯災也。

九二 輿說復。

象曰：“輿說復”，中無尤也。

九三 良馬逐。利艱貞。日閑輿衛。利有攸往。

象曰：“利有攸往”，上合志也。

六四 童牛之牯。元吉。

象曰：“六四”“元吉”，有喜也。

六五 賁之牙。吉。

象曰：“六五”之“吉”，有慶也。

上九 何天之衢。亨。

象曰：“何天之衢”，道大行也。

Etymology: 畜 is 玄 (dark, secure) over 田 (grain field) = a secure place in the field (for animals)
= connotes saving.

大 畜 = great saving.

English translation:

大畜, Great Saving: 利貞, very good. (不家食) need not to eat at home. 吉, good. (利涉大川) good for travelling.

The kwa signs, 象曰:

大畜, (剛健篤實) 剛 (the strength, the lower trigram, the Heaven) sits at the bottom (solid, 實). (輝光日新) honesty shine, daily renewing their virtues. (其德剛上而尚賢) Strength rises and esteems the wise. (能止健) Ability to control power (大正也) of great rectitude. (不家食, 吉) Not eating at home, 吉 good, (養賢也) having the wise for banquet. (利涉 大川) good to travel. (應乎天也) in accordance to heaven.

The image, 象曰: Heaven (lower trigram) under mountain (top trigram) -- great saving. 君子 (honorable leaders) build up their virtues by abundant knowledge of past words and deeds.

The yao signs:

- F9 – (有厲) There is danger; (利巳) help yourself.
The image: There is danger; help yourself -- will not get into trouble.
- 9two – (輿說復) The car has its axles removed [not making attach, as the other side has great saving].
The image: The car has its axles removed, but there is no resentment in the heart.
- 9three – (良馬逐) A good horse gives chase. (利艱貞) beneficial to struggle for right. (日閑輿衛) Daily practicing charioteering and defense, (利有攸往) beneficial when go (expedition) somewhere.
The image: beneficial to have somewhere to go, for joining in the aims of those on top.
- 6four – (童牛之牯) defending with the horn of a young ox [the attack is not very strong], 元吉 very auspicious.
The image: What is very auspicious about the fourth yin is that there is joy (playing).
- 6five – (賁之牙) The tusks of a gelded boar, 吉 auspicious.
The image: What is auspicious about the fifth yin is that there is celebration (with boar's tusks).
- T9 – (何天之衢) Carrying the way of heaven, 亨 great.
The image: Carrying the way of heaven, the way of governance is carried out on a grand scale.

卦德 (virtues of the hexagram): 大畜 (big accumulation), 畜德 (build up virtues)

#27



頤。貞吉。觀頤，自求口實。

彖曰：“頤，貞吉”，養正則吉也。“觀頤”，觀其所養也。“自求口實”，觀其自養也。天地養萬物，聖人養賢以及萬民。頤之時大矣哉。

象曰：山下有雷，頤；君子有慎言語，節飲食。

初九 舍爾靈龜，觀我朵頤。凶。

象曰：“觀我朵頤”，亦不足也。

六二 顛頤，拂經于丘頤。征凶。

象曰：“六二”“征凶”，行失類也。

六三 拂頤。貞凶。十年勿用。無攸利。

象曰：“十年勿用”，道大悖也。

六四 顛頤。吉。虎視眈眈，其欲逐逐。無咎。


象曰：“顛頤”之“吉”，上施光也。

六五 拂經。居貞吉，不可涉大川。

象曰：“居貞”之“吉”，順以從上也。

上九 由頤。厲；吉。利涉大川。

象曰：“由頤。厲；吉。”，大有慶也。

Etymology: 頤 is  (filial piety) + 頁 (a man's head) = Nourishing someone.

English translation:

頤. Nourishment: 貞吉 very good. (觀頤) Observe nourishment (自求口實) seek food by yourself.

The kwa signs, 彖曰:

“頤，貞吉”，(養正則吉也) Nourishment properly is good. “觀頤”，(觀其所養也) observing what is nourished. “自求口實”，(觀其自養也) Seeking food by yourself is observing your own nourishment. (天地養萬物) Heaven and earth nurture myriad beings, (聖人養賢以及萬民) sages nurture the wise and the general population. (頤之時大矣哉) The time of nourishment (this hexagram) is great indeed.

The image, 象曰: thunder (lower trigram) beneath the mountain (top trigram). 君子 (honorable leaders) are prudent in speech, moderate in consumption.

The yao signs:

- F9 – (舍爾靈龜) give up your sacred tortoise (觀我朵頤) watch me eating (that sacred tortoise), 凶 misfortune.
The image: To watch me eating (your sacred thing) is not worthy of respect.
- 6two – (顛頤) Perverting nourishment, (拂經于丘頤) pushes aside the custom and feeding on high ground, 征凶 very bad.
The image: An expedition bodes ill from this second yin, because the action loses companionship.
- 6three – (拂頤) Going against nourishment, 貞凶 inauspicious, (十年勿用) even if not act on this for ten years; (無攸利) nothing can be gained.
The image: Do not act on this for ten years, for the way is greatly wrong.
- 6four – (顛頤) Reverse nourishment, 吉 auspicious. (虎視眈眈) The tiger watches intently, (其欲逐逐) about to give chase (but no action). 無咎 No fault.
The image: What is auspicious about reverse nourishment is luck by the one from the top.
- 6five – (拂經) Pushing aside the constant/custom, (居貞吉) good to remain upright, (不可涉大川) but do not travel (expedition).
The image: What is good about remaining upright is following those on top docilely.
- T9 – (由頤) Asking for nourishment, 厲 great difficulty, 吉 good, (利涉大川) good for travelling.

The image: Asking for nourishment, it is good to be diligent. There will be great celebration.

卦 德 (virtues of the hexagram): 頤 (nourishment), 慎 言 語 (no bad mouth)

#28



大 過。 大過棟橈。利有攸往，亨。

彖曰：大過，大者過也。“棟橈”，本末弱也。剛過而中，巽而說行。“利有攸往”乃“亨”。大過之時大矣哉。

象曰：澤滅木，大過；君子以獨立不懼，遁世無悶。

初六 藉用白茅。無咎。

象曰：“藉用白茅”，柔在下也。

九二 枯楊生 弟，老夫得其女妻。無不利。

象曰：“老夫”“女妻”，過以相與也。

九三 棟橈。凶。

象曰：“棟橈”之“凶”，不可以有輔也。

九四 棟隆。吉。有它。吝。

象曰：“棟隆”之“吉”，不橈乎下也。

九五 枯楊生華，老婦得其士夫。無咎無譽。

象曰：“枯楊生華”，何可久也；“老婦”“士夫”，亦可丑也。

上六 過涉滅頂。凶，無咎。

象曰：“過涉”之“凶”，不可咎也。

Etymology: 過 is 𠂔 (striping meat from bone with mouth) over 𠂔 (travelling) = go after someone with extreme manner = extreme, wrong.

大過 = great extreme

English translation:

大過, Great extreme: (大過棟橈) the ridgepole bends. (利有攸往) beneficial to go away, 亨 will succeed.

The kwa signs, 象曰:

大過, (大者過也) means great overboard. (棟橈) "The ridgepole bends" (本末弱也) means that root and branch are weak. (剛過而中) Over but with strength can be yet balanced; (巽而說行) 巽 (the lower trigram) is docile) and 說 (the top trigram, joyfully) acts. (“利有攸往” 乃 “亨”) It is beneficial to have somewhere to go, for you will then succeed. (大過之時大矣哉) The greatly going over is great indeed.

The image, 象曰: lake destroys wood -- the great extreme (like a deluge). (君子以獨立不懼) 君子 (righteous people) stands alone without fear, (遁世無悶) away from society without distress (happy be a hermit).

The yao signs:

- F6 – (藉用白茅) spreading a mat of white reeds, 無咎 no blame.
The image: Spreading a mat of white reeds means flexibility (the lower trigram, the wind) in a low position.
- 9two – (枯楊生弟) A withered willow produces sprouts, (老夫得其女妻) an old man gets a young girl for wife; (無不利) all good.
The image: An old man getting a girl for wife has her for companion in spite of being older (too over).
- 9three – (棟橈) The ridgepole bending, 凶 bad.
The image: The foreboding of the ridgepole bending, no way to help.
- 9four – (棟隆) The ridgepole is raised. 吉 good. (有它) there is other (as competition), 吝 not very good.

The image: What is auspicious about the ridgepole being raised is that it does not bend down.

- 9five – (枯楊生華) A withered willow bears flowers, (老婦得其士夫) an old woman gets a young man for husband. (無咎無譽) No blame, no praise.

The image: When a withered willow bears flowers, how can they last? An old woman getting a young man for a husband can also be embarrassing.

- T6 – (過涉滅頂) Wading and sink (going too far), 凶 very bad. 無咎 no blame.

The image: The misfortune of going too far cannot be blamed.

卦德 (virtues of the hexagram): 大過 (big excess), 遁 (avoid the extreme)

#29



坎。習坎。有孚，維心，亨。行有尚。

彖曰：習坎，重險也。水流而不盈。行險而不失其信。“維心，亨”，乃以剛中也。行有尚，往有功也。天險，不可升也；地險，山川丘陵也。王公設險，以守其國。險之時用大矣哉。

象曰：水洊至，習坎；君子以常德行，習教事。

初六 習坎，入于坎 凶。

象曰：“習坎”入坎，失道“凶”也。

九二 坎有險。求小得。

象曰：“求小得”，未出中也。

六三 來之坎，坎險且枕，入于坎 勿用。

象曰：“來之坎坎”，終無功也。

六四 樽酒簋贰，用缶，納約自牖。終無咎。

象曰：“樽酒簋贰”，剛柔際也。

九五 坎不盈，祗既平。無咎。

象曰：“坎不盈”，中未大也。

上六 系用徽墨，真于叢棘，三歲不得。凶。

象曰：“上六”失道，凶“三歲”也。

Etymology: 坎 is 土 (earth) + 欠 (second wind of chi) = a barrier, requiring the 2nd wind to overcome it. However, this hexagram is designated as 水 (water).

English translation:

坎, Barrier: (習坎) very dangerous situation or places (有孚) good outcome with sincerity, (維心) all is about your mentality, 亨 good, the mind gets through and (行有尚) actions must be guided.

The kwa signs, 象曰:

習坎, (重險也) dangerous situation. (水流而不盈) water continuously flows but cannot fill it. (行險而不失其信) moving in dangerous situation but without losing faith. 維心, 亨 (乃以剛中也) as the strength is in balance; 行有尚, (往有功也) with guides, proceeds to success. (天險) the danger of the sky, (不可升也) cannot be overcome (not reachabale). (地險) the danger of the earth, (山川丘陵也) its mountains, rivers, and hills. (王公設險) Rulers set up barrier, (以守其國) to preserve their countries. (險之時用大矣哉) timely use of barrier is great indeed.

The image, 象曰: Water comes repeatedly -- 習坎. 君子 (righteous people) practicing and teaching with constant virtuous actions.

The yao signs:

- F6 -- 習坎, (入于坎) going into a barrier, 凶 leads to misfortune.

The image: Going from danger into danger is the misfortune of losing the way.

- 9two – (坎有險) this barrier is dangerous, (求小得) one seeks a small gain (not too greedy) .
The image: Seeking a small gain, one has not yet enter into the big hole.
- 6three – (來之坎) Coming and going, pitfall upon pitfall, (坎險且枕) dangerous and not removable (as a pillow), (入于坎) gone into a barrier (such as a pit) – (勿用) don't do it.
The image: Coming and going, pitfall upon pitfall, in the end there is no accomplishment.
- 6four – (樽酒簋貳) A jug of wine, with a ceremonial vessel of grain alongside. (用缶) Use a plain cup; (納約自牖) having a self control (as a window with finite size, borders) (終無咎) In the end, no fault.
The image: A jug of wine with a ceremonial vessel of grain alongside stands for the border of strength and flexibility.
- 9five – (坎不盈) pit is not yet filled, (祗既平) but pass it safely. 無咎 No blame.
The image; "The pit is not filled" means the strength is not yet great.
- T6 – (系用徽 墨) Bound with rope, (真于叢棘) put in a thorny bush, (三歲不得) still cannot get it in three years -- 凶 misfortune.
The image: The top yin loses the way, unfortunate for three years (take 3 years to overcome).

卦 德 (virtues of the hexagram): 坎 (hurdle), 維 心 (will power)

#30



離。利貞，亨。畜牝牛，吉。

彖曰：離，麗也。日月麗乎天，百谷草木麗乎土，重明以麗乎正，乃化成天下。柔麗 乎中正，故 “亨”，是以“畜牝牛，吉”也。

象曰：明兩作，離；大人以繼明照于四方。

初九 履錯然，敬之。無咎。

象曰：“履錯”之“敬”，以闢咎也。

六二 黃離。元吉。

象曰：“黃離，元吉”，得中道也。

九三 日昃之離，不鼓缶而歌，則大耋之嗟。凶。

象曰：“日昃之離”，何可久也。

九四 突如其來如，焚如，死如，棄如。


象曰：“突如其來如”，無所容也。

六五 出涕沱若，戚嗟若。吉。

象曰：“六五”之“吉”，離王公也。

上九 王用出征，有嘉折首，獲匪其丑。無咎。

象曰：“王用出征”，以正邦也。

Etymology: 離 is  (head of birds) over 內 (running marks with animals/birds feet) + 隹 (short wing birds) = birds are running = getting away = connotes as beautiful. However, this hexagram is designated as Fire.

English translation:

離, Fire/beauty: 利貞，亨 good and successful. (畜牝牛) raising cow (not ox), 吉 good.

The kwa signs, 象曰:

離，(麗也) beautiful. (日月麗乎天) Sun and Moon are beautiful in the sky. (百谷草木麗乎土) valleys, woods and grasses are beauties of earth. (重明以麗乎正) two fires (top and bottom trigrams are both fire) which beautifies is the right way. (乃化成天下) thus, transforms and perfects the world. (柔麗乎中正) the soft beauty is the Heaven's way. (故“亨”), thus 亨, great. (是以“畜牝牛”), thus, raising the cow (not ox) is 吉 good.

The image, 象曰: doubled fire is 離. Great people illuminate the four quarters with continuing illumination.

The yao signs:

- F9 – (履錯然) The steps are awry (out of order). (敬之) Be heedful (無咎) no fault.
The image: Be heedful when the steps are awry, to avoid fault.
- 6two – (黃離) Yellow fire (元吉) very auspicious.
The image: Yellow fire is very auspicious, attaining the middle way.
- 9three – (日昃之離) the beauty of the Sunset, (不鼓缶而歌) if you do not drum on a jug and sing, (則大耋之嗟) you must be very old. 凶, very bad.
The image: The beauty of the Sunset cannot last long.
- 9four – (突如其來如) Coming forth abruptly, (焚如) as burning, (死如) as dying, (棄如) as abandoned.
The image: Coming forth abruptly, there is no accommodation.
- 6five – (出涕沱若) weeping as waterfall, (戚嗟若) as lamenting, 吉 good.
The image: The good fortune of the fifth yin is cleaving to rulers.
- T9 – (王用出征) The king goes on an expedition, (有嘉折首) has good luck, and overcomes the enemy leader, taking captives, (獲匪其丑) not because they are repugnant. 無咎 No fault.
The image: The king goes on an expedition to bring correct order to the country.

卦德 (virtues of the hexagram): 離 (beauty), 照四方 (all encompass)

#31



咸。 咸亨。利貞。取女吉。

彖曰：咸，感也。柔上而剛下，二氣感應以相與，止而說，男下女，是以“亨。利貞。取女吉”也。天地感而萬物化生，聖人感人心而天下和平。觀其所感，而天地萬物之情可見矣。

象曰：山上有澤，咸；君子以虛受人。

初六 咸其拇。

象曰：“咸其拇”，志在外也。

六二 咸其腓。凶；居吉。

象曰：雖“凶”，“居吉”，順不害也。

九三 咸其股，執其隨。往吝。

象曰：“咸其股”，亦不處也；志在“隨”人，所“執”下也。

九四 貞吉，悔亡。憧憧往來，朋從爾思。

象曰：“貞吉，悔亡”，未感害也；“憧憧往來”，未光大也。

九五 咸其脢。無悔。

象曰：“咸其脢”，志末也。

上六 咸其輔頰舌。

象曰：“咸其輔頰舌”，滕口說也。

Etymology: 咸 is 厂 (living place) with 戈 (spear) over 一 (one, meaning unanimous) over 口 (mouth, meaning a person) = unanimous.

English translation:

咸, Unanimous: 咸亨。利貞。(取女吉) Marry a lady is auspicious.

The kwa signs, 彖曰：

咸，(感也) resonance and connection; (柔上而剛下) 柔 (soft, the top trigram, the lake) 剛 (the strength and firm, the bottom trigram, the mountain). (二氣感應以相與) these two energies (lake and mountain) resonant together. (止而說) reaches the joy. (男下女) as woman is on top of man. (是以“亨”) therefore 亨 great. 利貞。(取女吉也) thus auspicious to get a woman. (天地感而萬物化生) When heaven and earth sense each other, myriad beings are born; (聖人感人心而天下和平) sages sense people's minds, and the world is at peace. (觀其所感) Observe what is sensed, (而天地萬物之情可見矣) and the feelings of heaven, earth, and myriad beings can be seen.

The image, 象曰: There is a lake atop a mountain -- unanimous. Righteous people accept others with humble.

The yao signs:

- F6 – (咸其拇) resonance with the big toe.
The image: Unanimous with the big toe means the desire of going away.
- 6two – (咸其腓) Unanimous with the calf (between the knee and ankle), 凶 bodes ill. To stay put bodes well.
The image: To stay put despite foreboding leads to good results, because obedience does no harm.
- 9three – (咸其股) Unanimous with the thighs, (執其隨) following others, 往吝 going will not bring anything of value.
The image: Unanimous in the thighs is also not staying put; the aim is in following others; the ambition is low.
- 9four -- 貞吉 good fortune, (悔亡) no regret, (憧憧往來) Coming and going ceaselessly, (朋從爾思) companions follow your thoughts.
The image: Correctness brings good fortune, and regret disappears; one has not yet sensed danger. Coming and going ceaselessly, one is not yet great.
- 9five – (咸其脢) Unanimous in the flesh of the back, 無悔 no regret.
The image: Unanimous in the flesh of the back, the ambition is low.
- T6 – (咸其輔頰舌) Unanimous in the jaws and tongue.
The image: Unanimous in the jaws and tongue is speaking a lot.

卦 德 (virtues of the hexagram): 咸 (consensus), 感 (feeling, interacting)

#32



恆。 恆亨。無咎, 利貞。利有攸往。

彖曰：恆，久也。剛上而柔下，雷風相與，巽而動，剛柔皆應，恆。“恆亨，無咎，利貞”，久于其道也，天地之道恆久而不已也。“利有攸往”，終則有始也。日月得天而能久照，四時變化而能久成，聖人久于其道而天下化成。觀其所恆，而天地萬物之情可見矣。

象曰：雷風，恆；君子以立不易方。

初六 浚恆。貞凶，無攸利。

象曰：“浚恆”之凶，始求深也。

九二 悔亡。

象曰：“九二悔亡”，能久中也。

九三 不恆其德，或承之羞。貞吝。

象曰：“不恆其德”，無所容也。

九四 田無禽。


象曰：久非其位，安得“禽”也。

六五 恆其德。貞婦人吉，夫子凶。

象曰：“婦人”貞“吉”，從一而終也；“夫子”制義，從婦“凶”也。

上六 振恆。凶。

象曰：“振恆”在上，大無功也。

Etymology: 恆 is  (heart) + 互 (continuity) = perpetuate = eternal.

English translation:

恆, Perpetuate: 恆亨 Perpetuate great. 無咎 without fault, 利貞 beneficial insofar as it is correct. (利有攸往) beneficial to have a place to go.

The kwa signs, 彖曰：

恆，(久也) enduring. (剛上而柔下) 剛 (Firmness, the top trigram, the thunder) on top, 柔 (the flexibility, the bottom trigram, the wind) sits below. (雷風相與) Thunder and wind pair up, (巽而動) moving along harmoniously; (剛柔皆應) the firm and the soft correspond constantly. 恆。 “恆亨，無咎，利貞 Perpetuate comes through without fault, beneficial insofar as it is

correct, (久于其道也) enduring on its way. (天地之道恆久而不已也) The way of heaven and earth is constant and enduring, never ending. (利有攸往) beneficial to have a place to go, (終則有始也) the end always has a beginning. (日月得天而能久照) Sun and Moon shine forever in the sky; (四時變化而能久成) four seasons change yet can go on forever. (聖人久于其道而天下化成) Sages in charge (in governance) long, and the world develops. (觀其所恆) Observe what is perpetuating, (而天地萬物之情可見矣) and the laws of heaven, earth, and all beings can be seen.

The image, 象曰: Thunder and wind, 恆 perpetuate; 君子 (righteous people) stand at the place of non-change.

The yao signs:

- F6 – (浚恆) in deep (too ambitious) perpetuate, 貞凶 fidelity brings misfortune; (無攸利) no gain.
The image: The misfortune of deep perpetuate is from seeking depth to start with.
- 9two – (悔亡) Regret no more.
The image: this second yang-line: regret disappears, as one can remain balanced.
- 9three – (不恆其德) Not being persistent in virtue, (或承之羞) may be taken as a disgrace. 貞吝 Even if one is right, one is humiliated.
The image: Not being constant in virtue, there is no accommodation/appreciation.
- 9four – (田無禽) No birds/animals in the fields.
The image: Persist on the wrong. How can one catch game?
- 6five – (恆其德) The virtue of fidelity in perpetuation, (貞婦人吉) bodes well for a woman, (夫子凶) bodes ill for a man.
The image: What bodes well in fidelity for a woman is consistency from start to finish (as an one man woman). For a man doing his duty, to follow a woman's way bodes ill.
- T6 – (振恆) Perpetuate in excitement, 凶 bodes ill.
The image: Persistent excitement in those on top is utterly unsuccessful.

卦德 (virtues of the hexagram): 恆 (persistence), 不易 (not changing)



遁。遁亨。小利貞。

彖曰：“遁亨”，遁而亨也。剛當位而應，與時行也。“小利貞”，浸而長也。 遁之時義大矣哉。

象曰：天下有山，遁；君子以遠小人，不惡而嚴。

初六 遁尾。厲，勿用有攸往。

象曰：“遁尾”之“厲”，不往何災也。

六二 執之用黃牛之革。莫之勝說。

象曰：“執用黃牛”，固志也。

九三 系遁，有疾。厲。畜臣妾。吉。

象曰：“系遁”之“厲”，有疾憊也；“畜臣妾，吉”，不可大事也。

九四 好遁。君子吉，小人否。

象曰：“君子”“好遁”，“小人否”也。

九五 嘉遁。貞吉。

象曰：“嘉遁，貞吉”，以正志也。

上九 肥遁。無不利。

象曰：“肥遁，無不利”，無所疑也。

Etymology: 遁 is 盾 (shield) over 辵 (travelling) = disappear.

English translation:

遁, Disappear: 遁, 亨 great. (小利貞) benefit is yet small.

The kwa signs, 象曰:

遁亨, (遁而亨也) by disappearing (withdraw) you get through successfully. (剛當位而應) 剛 (Strength, the top trigram, the Heaven) is in its proper place and is responsive (with follower), (與時行也) acting in accord with the time. 小利貞 Small benefit if correct, (浸而長也) it gradually grows and long lasting. (遁之時義大矣哉) The meaning of the disappear is great indeed.

The image, 象曰: mountains (lower trigram) under heaven (top trigram), which is inaccessible. 君子 (righteous people) keep a distance from 小人 (the unrighteous people), being strict without doing bad things.

The yao signs:

- F6 – (遁尾) Disappearing too late (as a tail), 厲 dangerous. (勿用有攸往) Do not go anywhere with this.
The image: With the danger of disappearing (escaping) too late, no better place can go now.
- 6two – (執之用黃牛之革) Fasten this with the hide of a yellow ox; (莫之勝說) no one can loosen it.
The image: fastening with the hide of a yellow ox means making the will firm.
- 9three – (系遁) Entangled in disappear, (有疾) there is affliction, 厲 danger, (畜臣妾) keeping servants and concubines, 吉 leads to good results.
The image: The danger of entanglement (as with a big family) in disappear (escape) is that there is affliction and exhaustion. Keeping some servants and concubines is good but not suitable for great works.
- 9four – (好遁) 君子 (Righteous people) who disappear in the right way, 吉 fortunate; 小人 (unrighteous people) 否 not good.
The image: Righteous people disappear well; unrighteous people do not.
- 9five – (嘉遁) Disappear righteously, 貞吉 correct and auspicious.
The image: Disappear righteously (such as resign for uphold the principle), correct and auspicious, is so because of right aspiration.
- T9 – (肥遁) Disappear while without difficulty (political or financial problems), 無不利 beneficial always.
The image: Disappear without difficulty is beneficial always, as there is no suspicion.

卦德 (virtues of the hexagram): 遁 (disappear), 遠小人 (away from non-moral)

#34



大壯。利貞。

彖曰：大壯，大者壯也。剛以動，故壯。“大壯，利貞”，大者正也，正大，而天地之情可見矣。

象曰：雷在天上，大壯；君子以非禮弗履。

初九 壯于趾。征凶。有孚。

象曰：“壯于趾”，其“孚”窮也。

九二 貞吉。

象曰：“九二貞吉”，以中也。

九三 小人用壯，君子用罔。貞厲。羝羊觸藩，羸其角。

象曰：“小人用壯”，“君子”罔也。

九四 貞吉，悔亡。藩決不羸，壯于大輿之復。

象曰：“藩決不羸”，尚往也。

六五 喪羊于易。無悔。

象曰：“喪羊于易”，位不當也。

上六 羝羊觸藩，不能退，不能遂。無攸利；艱則吉。

象曰：“不能退，不能遂”，不詳也；“艱則吉”，咎不長也。

Etymology: 壯 is 𣎵 (half wood, as the wall, made of processed wood) + 士 (learned man) = a man with defense = strong.

English translation:

大壯, Strong (power): 利貞 beneficial if correct.

The kwa signs, 象曰:

大壯, (大者壯也) means that the great are powerful. (剛以動) 剛 (firm and powerful, the top trigram, the thunder) is moving and active, 故壯 therefore strong (powerful). 大壯, 利貞 "The strong is beneficial if correct" means (大者正也) the great is upright. (正大) being correct greatness, (而天地之情可見矣) the laws of heaven and earth can be seen.

The image, 象曰: Thunder (the top trigram) is up in the sky (the bottom trigram, the Heaven), is 大壯 the great power. (君子以非禮弗履) 君子 (righteous people) do not do what is improper.

The yao signs:

- F9 – (壯于趾) With power in the feet, (征凶) an expedition bodes ill, 有孚 having certainty.
The image: With power in the feet, that certainty comes to an impasse.
- 9two – (貞吉) Correctness is auspicious.
The image: For the second yang, correctness is auspicious because of balance.
- 9three – (小人用壯) 小人 (unrighteous people) use power: (君子用罔) 君子 (superior people) ignores, 貞厲 chaste in danger. (羝羊觸藩) When a ram butts a fence, (羸其角) its horns get stuck.
The image: Unrighteous people use power; superior people will not.
- 9four – (貞吉) Being correct, 悔亡 leads to no regret. (藩決不羸) Fences opened, one does not get exhausted. (壯于大輿之復) a big vehicle goes over with power.
The image: Fences opened, one does not get exhausted -- it is okay to go.
- 6five – (喪羊于易) Losing the ram at good time, 無悔 no regret.
The image: Losing the ram at easy time, something must not be done right.
- T6 – (羝羊觸藩) the ram butting the fence, (不能退) cannot retreat, (不能遂) cannot go ahead. (無攸利) no benefit. (艱則吉) Work hard and there will be good results.
The image: Inability to retreat or go ahead is due to carelessness. Work hard and there will be good results, because the problem will not last forever.

卦德 (virtues of the hexagram): 大壯 (strong), 正禮 (following the rule)

#35



晉。康侯用錫馬蕃庶，晝日三接。

彖曰：晉，進也。明出地上，順而麗乎大明，柔進而上行，是以“康侯”用“錫馬蕃庶，晝日三接”也。

象曰：明出地上，晉；君子以自昭明德。

初六 晉如摧如。貞吉。罔孚裕。無咎。

象曰：“晉如摧如”，獨行正也；“裕，無咎”，未受命也。

六二 晉如愁如。貞吉。受茲介福，于其王母。

象曰：“受茲介福”，以中正也。

六三 眾允。悔亡。

象曰：“眾允”之志，上行也。

九四 晉如鼠鼠。貞厲。

象曰：“鼠鼠，貞厲”，位不當也。

六五 悔亡，失得勿恤。往吉，無不利。

象曰：“失得勿恤”，往有慶也。

上九 晉其角，維用伐邑。厲吉；無咎；貞吝。

象曰：“維用伐邑”，道未光也。

Etymology: 晉 is 一 (heaven's energy) over two 厶 (great ability) over 一 (earth energy) over 日 (Sun) = something great moving between heaven and earth, like Sun = advancing.

English translation:

晉, Advancing: (康侯用錫馬蕃庶) Advancing, a securely established lord is presented with horses in abundance, (晝日三接) grants audience (diplomats) three times a day.

The kwa signs, 象曰:

晉, (進也) advancing, moving ahead. (明出地上) 明 (enlightenment, fire, the top trigram) sits above 地 (earth, the bottom trigram). (順而麗乎大明) 順 (following, the virtue of earth trigram) Making the lowly self known, the virtue of following enhances the beauty (fire trigram) to reach great enlightenment. (柔進而上行) the soft (fire) is thus moves upward. (是以“康侯”用“錫馬蕃 庶) therefore, a securely established lord is presented with horses (by others) in abundance and grants audience three times a day.

The image, 象曰: Light (top trigram) emerges over the ground (lower trigram), is 晉 advancing. 君子 (righteous people) illumine the quality of enlightenment with their own actions (role model).

The yao signs:

- F6 – (晉如摧如) 晉 (advancing) is impeded, (貞吉) bodes well if correct. (罔孚裕) If there is no trust, no assignment (responsibility), 無咎 no blame.
The image: Advancing, impeded, one carries out what is right alone. Being easygoing, without blame, not yet being given a responsibility.
- 6two – (晉如愁如) Advancing in grieving, 貞吉 good if correct. (受茲介福) One receives this great blessing (于其王母) from one's grandmother.
The image: One receives this great blessing because of balance and rectitude.
- 6three – (眾允) approved by the public; 悔亡 regret vanishes.
The image: The public approves; ready to progress upward.
- 9four – (晉如鼠 鼠) Advancing like a mouse (an animal moves in dark), 貞厲 dangerous.
The image: Advancing like a mouse is dangerous even if determined, because the way is not appropriate.

- 6five – (悔亡) Regret vanishes. (失得勿恤) Do not worry about loss of gains. (往吉) moving ahead leads to good results, (無不利) beneficial all around.
The image: Do not worry about loss of gains. If you go ahead, there will be joy.
- T9 – (晉其角) Advancing the horns (gain very small); (維用伐邑) requires conquering others' domain. 厲 Hard work leads to 吉 good results, 無咎 without blame; 貞吝 but gains very little.
The image: This requires conquering others' domain, because the way (good governance) is not yet developed. [note: with good governance, the people of other countries will come without using the military force.]

卦 德 (virtues of the hexagram): 晉 (advancing), 自 明 德 (expressing oneself)

#36



明夷。利艱貞。

彖曰：明入地中，明夷。內文明而外柔順，以蒙大難，文王以之。“利艱貞”，晦其明也，內難而能正其志，箕子以之。

象曰：明入地中，明夷；君子以蒞眾，用晦而明。

初九 明夷于飛，垂其【左】翼。君子于行，三日不食。有攸往，主人有言。

(高亨《周易大傳今注》：“漢帛書《周易》有左字。”李鏡池《周易通義》：“爻辭前四句是一首歌。”依此亦應有“左”字。)

象曰：“君子于行”，義“不食”也。

六二 明夷，夷于左股，用拯馬壯。吉。

象曰：“六二”之“吉”，順以則也。

九三 明夷于南狩，得其大首。不可疾貞。

象曰：“南狩”之志，乃大得也。

六四 入于左腹，獲明夷之心于出門庭。

象曰：“入于左腹”，獲心意也。

六五 箕子之明夷。利貞。

象曰：“箕子”之“貞”，明不可息也。

上六 不明，晦。初登于天，後入于地。

象曰：“初登于天”，照四國也；“後入于地”，失則也。

Etymology: 夷 is 一 (one) over 弓 (bow) overlapped with 人 (man) = one man carries bow (not wearing civilized dresses) = barbarian. 明 = enlightening or understanding

明夷 = knowing the difficulty

English translation:

明夷, Knowing the difficulty: (利艱貞) beneficial to be upright in difficulty.

The kwa signs, 象曰:

(明入地中) 明 (enlightenment, fire, the low trigram) enters into 地 (earth, the top trigram) is 明夷. (內文明而外柔順) Inwardly civilized, outwardly pliable, (以蒙大難) one thus ready to endure the suffering of great difficulties. (文王以之) this is what happened to King Wen (文王). (“利艱貞”，晦其明也) 利艱貞 is a state of obscuring the enlightened. (內難而能正其志) Be able to make your aims upright despite internal difficulties, (箕子以之) this is what happened to 箕子 (an ancient sage).

The image, 象曰: lights (lower trigram) enters into the earth (top trigram); [the state of obtrusion]. 君子 (honorable leaders) uses this obtrusive time to enlighten the public.

The yao signs:

- F9 – (明夷于飛) When enlightened concealed in flight, (垂其【左】翼) letting the wings droop, (君子于行) superior people on a journey, (三日不食) not eating for three days, (有攸往) have a place to go. (主人有言) The master (the enlightened) has something to say.
The image: When superior people are on a journey (for a great propose), they have no time to eat.
- 6two -- 明夷, (夷于左股) the left leg is obtruded, (用拯馬壯) rescue with a strong horse, 吉 lucky if the horse is strong.
The image: The luck of the second yin is by following the way of obedience.
- 9three – (明夷于南狩) expedition to the South to enlighten them, (得其大首) catching the big chief, (不可疾貞) do not annex it too fast.
The image: The aim of expedition to South is a big task.
- 6four – (入于左腹) Entering the left belly, (獲明夷之心于出門庭) finding (the intention of) the heart of enlightened in concealment (king Wan) as (easy as) going out of the house.
The image: Entering the left belly is finding the heart's intent.
- 6five – (箕子之明夷) The concealment of enlightened of 箕子 (an ancient sage), 利貞 beneficial if upright. The image: the lights of 箕子 can never be put out.
- T6 – (不明) In the darkness of ignorance, 晦 (darkness), (初登于天) first ascending to heaven, (後入于地) later going underground.
The image: First ascending to heaven is lighting up the nations; later going underground is losing guidance [good governance early, going corrupted later].

卦 德 (virtues of the hexagram): 明 夷 (enlightenment), 晦 明 (reveal)

#37



家人。利女貞。

彖曰：家人，女正位乎內，男正位乎外。男女正，天地之大義也。家人有嚴君焉，父 母之謂也。父父，子子，兄兄，弟弟，夫夫，婦婦，而家道正。正家，而天下定矣。

象曰：風自火出，家人；君子以言有物而行有恆。

初九 閑有家。悔亡。

象曰：“閑有家”，志未變也。

六二 無攸遂，在中饋。貞吉。

象曰：“六二”之“吉”，順以巽也。

九三 家人 高高。悔；厲；吉。婦子嘻嘻。終吝。

象曰：“家人 高高”，未失也；“婦子嘻嘻”，失家節也。

六四 富家。大吉。

象曰：“富家，大吉”，順在位也。

九五 王假有家，勿恤。吉。

象曰：“王假有家”，交相愛也。

上九 有孚，威如。終吉。

象曰：“威如”之“吉”，反身之謂也。

Etymology: 家 is 宀 (house) over 豕 (pig) = home for the ancient who had pig in the lower part of the house = home.

家人 = family.

English translation:

家人, Family: 利女貞 beneficial for the women to be chaste.

The kwa signs, 彖曰:

家人, (女正位乎內) the woman's proper position is at home, (男正位乎外) the man's proper place is outside. (天地之大義也) these are the way of universe. (家人有嚴君焉) 家人 has a honorable King, (父 母之謂也) which connotes the father and mother. (父父) father be a father. (子子) kids be kids, (兄兄) elder be as elder, (夫夫) husband be as husband, (婦婦) wife

be as wife. (而家道正) then the conduct of the household is correct. (正家) Make the home correct, (而天下定矣) then the country will be stable.

The image, 象曰: Wind (top trigram) emerges from fire (bottom trigram), this is 家人 (family). 君子 (righteous people) are factual in speech, consistent in action.

The yao signs:

- F9 – (閑有家) home is secure, 悔亡 regret vanishes.
The image: Guarding the home, the aim does not change.
- 6two – (無攸遂) Not concentrating on anything, (在中饋) but household duties, 貞吉 bodes well to be chaste.
The image: What bodes well in the second yin is docile obedience (the virtue of the top trigram).
- 9three – (家人 高 高) When people in the home are with high disciplines, 悔 (knowing introspection), 厲 (conscientious diligence), 吉 leads to good results. (婦子嘻嘻) When women and children (in the home) are frivolous, 終吝 end in humiliation.
The image: the home is still in order with disciplines. When women and children are frivolous, the order of the household is lost.
- 6four – (富家) A rich home, 大吉 very fortunate.
The image: A rich home is very fortunate, docility is at home.
- 9five – (王假有家) The king has discipline in his home. (勿恤) Do not spoil; 吉 auspicious.
The image: The king runs his home in the right way, with communication and mutual love.
- T9 – (有孚) There is truthfulness, (威如) with disciplines. 終吉 The end is auspicious.
The image: What is auspicious about his disciplines is that it reflects from himself.

卦 德 (virtues of the hexagram): 家 人 (family), 位 正 (with proper place)

#38



睽。小事吉。

彖曰：睽，火動而上，澤動而下。二女同居，其志不同行。說而麗乎明，柔進而上行，得中而應乎剛，是以“小事吉”。天地睽而其事同也，男女睽而其志通也，萬物睽而其事類也。睽之時用大矣哉。

象曰：上火下澤，睽；君子以同而異。

初九 悔亡。喪馬，勿逐自復。見惡人。無咎。

象曰：“見惡人”，以闢“咎”也。

九二 遇主于巷。無咎。

象曰：“遇主于巷”，未失道也。

六三 見輿曳，其牛掣，其人天且劓。無初有終。

象曰：“見輿曳”，位不當也；“無初有終”，遇剛也。

九四 睽孤，遇元夫，交孚。厲；無咎。

象曰：“交孚”“無咎”，志行也。

六五 悔亡。厥宗噬膚，往何咎？

象曰：“厥宗噬膚”，往有慶也。

上九 睽孤。見豕負涂，載鬼一車，先張之弧，後說之弧。匪寇，婚媾。往，遇雨則吉。

象曰：“遇雨”之“吉”，群疑亡也。

Etymology: 睽 is 目 + 癸 (the last period in the Chinese time-coordinate) = looking at the end = not connected.

English translation:

睽, Not connected: (小事吉) a small matter will turn out all right.

The kwa signs, 象曰:

睽, (火動而上) 火 (fire, the top trigram) moves to the top, (澤動而下) 澤 (lake, the lower trigram) moves to below. (二女同居) two women live together, (其志不同行) but their aims are not the same. (說而麗乎明) 麗乎明 (both are about fire, the top trigram) connotes joy. (柔進而上行) 柔 (flexibility, a virtue of fire trigram) goes forward and moves upward, (得中而應乎剛) attains balance and responds to firmness. (是以“小事吉”) Therefore a small matter will turn out all right. (天地睽而其事同也) Heaven and earth are opposite, but their goal is the same; (男女睽而其志通也) man and woman are opposite, but their aim is in common; (萬物睽而其事類也) myriad beings are disparate, but their affairs are of a kind. (睽之時用大矣哉) The meaning of being different is great indeed.

The image, 象曰: fire (top trigram) on top, lake (lower trigram) on the bottom -- 睽 opposite. 君子 (righteous people) are all different yet value the same virtues.

The yao signs:

- F9 – (悔亡) Regret vanishes. (喪馬) lost a horse, (勿逐自復) do not chase it -- it will come back by itself. (見惡人) Seeing bad people, 無咎 no blame.
The image: Seeing evil people, one avoids, then no regret.
- 9two – (遇主于巷) Meeting the ruler in an alley, 無咎 no blame.
The image: Meeting the ruler in an alley, as the right governance has not lost.
- 6three – (見輿曳) the vehicle is dragged back, (其牛掣) one's ox taken by other. (其人天且劓) the person is born with a deformed nose. (無初有終) difficulty/wrong at the beginning, but okay at end.
The image: Having the vehicle dragged back means being at the wrong place. Having a good end without a good beginning means encountering firmness.
- 9four – (睽孤) The solitude of not connected. (遇元夫) Meeting good people, (交孚) associate with them sincerely, 厲 work hard, 無咎 no blame.
The image: Associate sincerely, and there will be no blame, for the aim will be carried out.
- 6five – (悔亡) Regret vanishes. (厥宗噬膚) With the ally in close cooperation, (往何咎) how can be wrong?
The image: With the ally in close cooperation, to proceed will result in celebration.
- T9 – (睽孤) Isolated in not connected, (見豕負塗) seeing a pig covered with mire, (載鬼一車) a wagon load of devils, (先張之弧) first drawing a bow, (後說之弧) later putting

the bow down, (匪寇, 婚媾) not enemies but partners, 往 going ahead, (遇雨則吉) encountering rain, then there is good fortune.

The image: The good fortune of encountering rain is that doubts disappear.

卦 德 (virtues of the hexagram): 睽 (not connected), 異 而 同 (compromise)

#39



蹇。 蹇利西南， 不利東北。利見大人， 貞吉。

彖曰： 蹇，難也，險在前也。見險而能止，知矣哉。“蹇，利西南”，往得中也。“不利東北”，其道窮也。“利見大人”，往有功也。當位“貞吉”，以正邦也。蹇之時用大矣哉。

象曰：山上有水，蹇；君子以反身修德。

初六 往蹇。來譽。

象曰：“往蹇來譽”，宜待也。

六二 王臣蹇蹇。匪躬之故。

象曰：“王臣蹇蹇”，終無尤也。

九三 往蹇。來反。

象曰：“往蹇來反”，內喜之也。

九四 往蹇。來連。

象曰：“往蹇來連”，當位實也。

九五 大蹇。朋來。

象曰：“大蹇朋來”，以中節也。

上六 往蹇來碩。吉。利見大人。

象曰：“往蹇來碩”，志在內也；“利見大人”，以從貴也。

Etymology: 蹇 is 蹇 (rundown house) over 足 (foot, for moving) = a person is trapped in a bad place (not able to move out from the situation) = stuck (pinned down).

English translation:

蹇, Pinned down: (蹇利西南) beneficial to go southwest; (不利東北) not beneficial to go northeast. (利見大人) beneficial to see a great person. (貞吉) Correctness leads to good results.

The kwa signs, 象曰:

蹇, (難也) difficulty; (險在前也) danger lies ahead. (見險而能止) Being able to stop on seeing danger (知矣哉) is wise. (蹇, 利西南) In stuck, it is beneficial to go southwest, (往得中也) going for achieving balance; (不利東北) not beneficial to go northeast, (其道窮也) for that path comes to and end (as wilderness). (利見大人) beneficial to see a great person, (往有功也) going will gain some successes. (當位 “貞吉”) Correctness in the right place leads to good results, (以正邦也) whereby it is possible to rectify the country. (蹇之時用大矣哉) Timely action in stuck is great indeed.

The image, 象曰: Water (top trigram, water) on top a mountain (lower trigram, mountain) -- stuck. 君子 (righteous people) examine themselves to cultivate virtue.

The yao signs:

- F6 – (往蹇) Going results stuck; (來譽) coming results praised.
The image: Going means stuck; coming is praised. It is best to wait.
- 6two – (王臣蹇蹇) King and minister recognize stuck as stuck, (匪躬之故) not for personal reasons.
The image: King and minister recognize stuck as stuck, so in the end there is no regret.
- 9three – (往蹇) Going means stuck; (來反) going the opposite.
The image: Going means stuck; come back, and those inside will rejoice at this.

- 6four – (往蹇) Going means stuck; (來連) going opposite brings company.
The image: Going means stuck, coming back brings company; one's position is solidified.
- 9five – (大蹇) In great stuck, (朋來) companions come.
The image: In great stuck, companions come, because of balance and moderation.
- T6 – (往蹇來碩) Going means stuck; coming with great gain, 吉 good fortune. (利見大人) beneficial to see a great person.
The image: Going means stuck; coming means great good fortune. The aim is within. It is beneficial to see a great person, by following what is valuable.

卦德 (virtues of the hexagram): 蹇 (in stuck), 反身修德 (improving internal virtues)

#40



解。利西南。無所往，其來復，吉。有攸往，夙吉。

彖曰：解，險以動，動而免乎險，解。“解，利西南”，往得眾也。“其來復，吉”，乃得中也。“有攸往，夙吉”，往有功也。天地解，而雷雨作，而百果草木皆甲坼。解之時大矣哉。

象曰：雷雨作，解；君子以赦過宥罪。

初六 無咎。

象曰：剛柔之際，義“無咎”也。

九二 田獲三狐，得黃矢。貞吉。

象曰：“九二”“貞吉”，得中道也。

六三 負且乘，致寇至。貞吝。

象曰：“負且乘”，亦可丑也；自我致戎，又誰咎也。

九四 解而拇。朋至斯孚。

象曰：“解而拇”，未當位也。

六五 君子維有解。吉。有孚于小人。

象曰：“君子”“有解”，“小人”退也。

上六 公用射隼于高墉之上，獲之。無不利。

象曰：“公用射隼”，以解悖也。

Etymology: 解 is 角 (animal's horn) + 刀 (knife) over 牛 (cow) = holding cow's horn to dissect it with knife = connoting to dissecting problems = solving problem.

English translation:

解, Solving problem: (利西南) southwest is beneficial. (無所往) do not Going, (其來復) coming back, 吉 fortunate. (有攸往) Going somewhere, (夙吉) promptness is fortunate.

The kwa signs, 彖曰:

解, (險以動) one acts because of danger, (動而免乎險) through action escapes from danger; this is 解. (解, 利西南) For 解, the southwest is beneficial, (往得眾也) as to go there wins the masses. (其來復, 吉) Coming back, is 吉 fortunate, (乃得中也) in that one attains balance. (有攸往, 夙吉) Going somewhere, promptness is fortunate, (往有功也) in that going is successful. (天地解) Heaven and earth work together, (而雷雨作) there is thunder and rain. (而百果草木皆甲坼) then, the sprouts of the fruitful plants and trees shed their sheaths. (解之時大矣哉) The time of resolution is great indeed.

The image, 象曰: Thunder (the top trigram, thunder) and rain (bottom trigram, water) -- 解, resolution. Thus, 君子 (honorable leaders) forgive errors and pardon crimes.

The yao signs:

- F6 -- 無咎, no blame.

The image: At the border of firm and soft, it is right that there should be no blame.

- 9two – (田獲三狐) Catching three foxes on a hunt, (得黃矢) found a yellow arrow, 貞吉 correctness brings good fortune.

The image: The good fortune of correctness of the second yang is attaining the way of balance.

- 6three – (負且乘) Carrying and riding (致寇至) brings on enemies (being without a free hand). (貞吝) right to be humiliated.

The image: Carrying and riding are both disgraceful. One brings on attack by oneself -- who else is to blame?

- 9four – (解而拇) Remove your big toe (symbol of excessive proudness). (朋至斯孚) When a companion comes, then you are trusted.

The image: Removing your big toe, you are not yet in the right position.

- 6five – (君子維有解) The righteous person here has a solution, 吉 fortunate. (有孚于小人) There is sincerity toward a petty person.

The image: The righteous person has a solution. The unrighteous person disappears.

- T6 – (公用射隼于高墉之上) The lord shoots a hawk on a high wall, (獲之) and got it, (無不利) benefit of all.

The image: The lord shoots the hawk (instead of enemy) to resolve the conflict.

卦德 (virtues of the hexagram): 解 (resolve), 險以動 (take action to face off difficulty)

#41



損。有孚; 元吉; 無咎; 可貞。利有攸往。曷之用二簋, 可用享。

彖曰：損，損下益上，其道上行。損而“有孚”，元吉，無咎，可貞，利有攸往。曷之用二簋，可用享。”二簋應有時。損剛益柔有進，損益盈虛，與時偕行。

象曰：山下有澤，損；君子以懲忿窒欲。

初九 已事遄往。無咎; 酌損之。

象曰：“已事遄往”，尚合志也。

九二 利貞。征凶。弗損，益之。

象曰：“九二利貞”，中以為志也。

六三 三人行，則損一人；一人行，則得其友。

象曰：“一人行”，“三”則疑也。

六四 損其疾，使遄有喜。無咎。

象曰：“損其疾”，亦可喜也。

六五 或益之十朋之龜，弗克違。元吉。

象曰：“六五”“元吉”，自上佑也。

上九 弗損，益之。無咎，貞吉。利有攸往，得臣無家。

象曰：“弗損益之”，大得志也。

Etymology: 損 is 扌 (left hand) + 員 (one individual item) = two hands are not needed = reduced.

English translation:

損, Reduction: 有孚, being sincerity; 元吉, very auspicious; 無咎, impeccable. 可貞, should be correct. (利有攸往) beneficial to have somewhere to go. (曷之用二簋) What is the use of the two bowls? (可用享) They can be used for offering.

The kwa signs, 象曰:

損, (損下益上) Reduction, reduces the lowly (lower trigram, the lake) to increase the mighty (the top trigram, mountain, as taxing); (其道上行) the power goes upward. (損而“有孚”,) "Reduction with sincerity, (元吉, 無咎) very auspicious and impeccable. (可貞) It should be correct. (利有攸往) beneficial to have somewhere to go. (曷之用二簋) What is the use of the two bowls? (可用亨) They can be used for sacrifice offering." (二簋應有時) There are times to use two bowls; (損剛益柔有進) there are times to reduce hardness and increase softness; (損益盈虛) reducing the overflow and filling up the hollow, (與時偕行) go along with the circumstances.

The image, 象曰: lake (bottom trigram, lake) below a mountain (top trigram, mountain) -- 損.
Thus 君子 (righteous people) eliminate anger and greed.

The yao signs:

- F9 – (已事遄往) Ending one's affairs and going quickly, 無咎 no fault. (酌損之) taking a small (assessed) reduction.
The image: Ending one's affairs and going quickly (taking less) is because it meets the aims.
- 9two – (利貞) beneficial to be correct. (征凶) An expedition would lead to misfortune. (弗損) do not reduce, (益之) Increase it.
The image: The benefit of correctness in the second yang is the balance that characterizes its aim.
- 6three – (三人行) Three travel together, (則損一人) no longer be alone (individuality is reduced); (一人行) viewing from the individual, (則得其友) he gets companions.
The image: Task for one, three go after, there are doubts.
- 6four – (損其疾) Reducing the ailment (使遄有喜) causes there to be joy soon. 無咎 No blame.
The image: Reducing the ailment is a matter for joy.
- 6five – (或益之十朋之龜) One is given a profit of ten pairs of tortoise shells, (弗克違) cannot refuse. 元吉 very auspicious.
The image: What is auspicious about the fifth yin is help from heaven (cannot refuse).
- T9 – (弗損) cannot reduce, (益之) increase (do not stay put), 無咎 no blame. 貞吉, Correctness leads to good results. (利有攸往) There is somewhere to go (or to do). (得臣無家) Getting an administrator (unites people as a big family), no more individual family.
The image: Increase without reduction is great attainment of the objective.

卦德 (virtues of the hexagram): 損 (reduction), 懲忿窒欲 (control the anger and desire)

#42



益。利有攸往，利涉大川。

彖曰：益，損上益下，民說無疆。自上下下，其道大光。“利有攸往”，中正有慶。“利涉大川”，木道乃行。益動而巽，日進無疆。天施地生，其益無方。凡益之道，與時偕行。

象曰：風雷，益；君子以見善則遷，有過則改。

初九 利用為大作。元吉，無咎。

象曰：“元吉，無咎”，下不厚事也。

六二 或益之十朋之龜，弗克違。永貞吉。王用享于帝。吉。

象曰：“或益之”，自外來也。

六三 益之用凶事。無咎，有孚。中行告公用圭。

象曰：“益用凶事”，固有之也。

六四 中行告公，從。利用為依遷國。

象曰：“告公從”，以益志也。

九五 有孚惠心，勿問。元吉。有孚惠我德。

象曰：“有孚，惠心”，“勿問”之矣；“惠我德”，大得志也。

上九 莫益之，或擊之；立心勿恆。凶。

象曰：“莫益之”，偏辭也；“或擊之”，自外來也。

Etymology: 益 is 水 (water turned 90 degree) over 皿 (a basin/plate) = overflow = good or Increase.

English translation:

益, Benefit (Increase): (利有攸往) beneficial to go somewhere (or do something). (利涉大川) beneficial to cross great rivers (travelling).

The kwa signs, 象曰:

益, (損上益下) reducing the mighty to enhance the lowly (as welfare); (民說無疆) the people rejoice boundlessly. (自上下下) from above to below, (其道大光) the passion shines. (利有攸往) "It is beneficial to go somewhere" – (中正有慶) balance and rectitude are felicitous. (利涉大川) "It is beneficial to cross great river" – (木道乃行) the path of harmony is then carried out. (益動而巽) Increase moves and tames, (日進無疆) progressing daily, without bound. (天施地生) Heaven disburses (gives), earth produces; (其益無方) that benefit is not localized. (凡益之道) The way of benefit (與時偕行) always goes along with the timing.

The image, 象曰: Wind (top trigram) and thunder (bottom trigram), 益 benefit. Thus, do 君子 (righteous people) learn to be good when they see it, and correct whatever faults they have.

The yao signs:

- F9 – (利用為大作) beneficial to undertake great work. 元吉 very good, 無咎 No blame. The image: It turns out well, because it is not for those in low positions to be deeply concerned with affairs.
- 6two – (或益之十朋之龜) One is given ten sets of tortoise shells; (弗克違) none can oppose. (永貞吉) It bodes well to be always correct. (王用享于帝。吉) It bodes well for the king to make offerings to God. The image: What one is given comes from outside.
- 6three – (益之用凶事) Improve the unfortunate events, 無咎 blameless. 有孚 Sincere and balanced in action, (中行告公用圭) one presents impartial use of authority. The image: There has always been such a thing as enhancement through unfortunate events.
- 6four – (中行告公) Balanced action openly expressed, 從 followed impartially. (利用為依遷國) beneficial to use this as a basis to attract immigrants. The image: Open expression and impartial to followers benefits the aims.
- 9five – (有孚惠心) There is sincerity to benefit the mind. 勿問 Do not ask -- 元吉 very auspicious. (有孚惠我德) sincerity granting one rewards. The image: sincerity to benefit the mind -- do not question it. Granting one rewards is because of great achievement of what is intended.
- T9 – (莫益之) Do not increase any more (being not helpful or even worse), (或擊之) or even attacks it. (立心勿恆) not persist in the attitude of norm, 凶 for that would lead to misfortune.

The image: "Not benefit more here" are words of partiality; "they may attack one" refers to what comes from without.

卦 德 (virtues of the hexagram): 益 (helpful), 過 則 改 (right the wrongs)

#43



決，揚于王庭，孚號有厲。告自邑，不利即戎，利有攸往。

彖曰：決，決也，剛決柔也。健而說，決而和。“揚于王庭”，柔乘五剛也。“孚號有厲”，其危乃光也。“告自邑，不利即戎”，所尚乃窮也。“利有攸往”，剛長乃終也。

象曰：澤上于天；君子以施祿及下，居德則忌。

初九 壯于前趾，往不勝。為咎。

象曰：“不勝”而往，“咎”也。

九二 惕號，莫夜有戎。勿恤。

象曰：“有戎，勿恤”，得中道也。

九三 壯于頄。有凶。君子 獨行。遇雨若濡，有愠。無咎。

象曰：“君子”，終“無咎”也。

九四 臀無膚，其行次且，牽羊，悔亡。聞言不信。


象曰：“其行次且”，位不當也；“聞言不信”，聽不明也。

九五 莧陸。中行無咎。

象曰：“中行無咎”，中未光也。

上六 無號。終有凶。

象曰：“無號”之“凶”，終不可長也。

Etymology: 決 is  (water, a variant of 水) + 夬 (a broken piece of jade) = breaking the jade and throwing into the water = determination = resolve.

English translation:

決, Resolve: (揚于王庭) brought up in the royal court. (孚號有厲) A sincere statement involves danger. (告自邑) Addressing one's own domain (county), (不利即戎) if not beneficial then go right to war, (利有攸往) but it is beneficial to go somewhere.

The kwa signs, 象曰:

決, (決也) Resolve is disengage/removal; (剛決柔也) strength removes weakness. (健而說) Robust and joyous, (決而和) resolve to part results to harmony. (揚于王庭) brought up in the royal court, (柔乘五剛也) The weak can fend off five strong. (孚號有厲) A sincere statement involves danger (telling truth is danger sometimes), (其危乃光也) but that peril is then illuminating. (告自邑, 不利即戎) Addressing one's own domain, it is not beneficial to go to war; (所尚乃窮也) otherwise the preferred course will come to an impasse (no better choice). (利有攸往) beneficial to go somewhere (or to do something); (剛長乃終也) only the growth of strength can prevail.

The image, 象曰: Lake (top trigram) rises to the sky (bottom trigram), which then parts with it. Thus 君子 (righteous people) distribute wealth to those below? If they claim their kindness, they would be resented.

The yao signs:

- F9 – (壯于前趾) Vigorous in the toe (moving ahead in the toe direction), (往不勝) advancing without success, 為咎 there is faulty.
The image: To go without prevailing is faulty.
- 9two – (惕號) there is a cry of alert, (莫夜有戎) even if there are attackers in the night, 勿恤 no worry.
The image: There is no worry when there are attackers, because one has attained balance (with early alert).

- 9three – (壯于頄) Vigor in the face (cannot stand for losing face), 有凶 involves misfortune. (君子獨行) Righteous people part decisively and travel alone. (遇雨若濡) Encountering rain, if they get wet (有愠。無咎) there is irritation but no fault. The image: Righteous people who part decisively are faultless in the end.
- 9four – (臀無膚) With no flesh on the buttocks, (其行次且) one walks haltingly. (牽羊，悔亡) Leading the sheep, no regret. The words heard are not believed. The image: One walks haltingly, being out of place. The words heard are not believed, because of lacking judgement.
- 9five – (莧陸) A hill of amaranth; (中行無咎) parting with what is to be parted with, balanced action is faultless. The image: Balanced action is faultless, but balance is not yet obvious.
- T6 – (無號) no complain; (終有凶) in the end there is misfortune. The image: The misfortune of no complain is that the unrighteous cannot last long.

卦 德 (virtues of the hexagram): 決 (decisive), 不 利 即 戎 (avoid violence)

#44



姤。女壯，勿用取女。

彖曰：姤，遇也，柔遇剛也。“勿用取女”，不可與長也。天地相遇，品物咸章也。剛遇中正，天下大行也。姤之時義大矣哉。

象曰：天下有風，姤；後以施命誥四方。

初六 系于金柅。貞吉。有攸往，見凶；羸豕孚蹢躅。

象曰：“系于金柅”，柔道牽也。

九二 包有魚。無咎；不利賓。

象曰：“包有魚”，義不及“賓”也。

九三 臀無膚，其行次且。厲，無大咎。

象曰：“其行次且”，行未牽也。

九四 包無魚。起凶。

象曰：“無魚”之“凶”，遠民也。

九五 以杞包瓜，含章。有隕自天。

象曰：“九五”“含章”，中正也；“有隕自天”，志不舍命也。

上九 其角。吝，無咎。

象曰：“其角”，上窮“吝”也。

Etymology: 妬 is 女 (woman) + 后 (queen) = strong woman = jealousy.

English translation:

妬, Jealousy: 女壯 the woman is strong (壯 here means that this woman has the strength of 5 men), 勿用取女 Do not marry the woman.

The kwa signs, 象曰:

妬, 遇也, 妬is encounter; (柔遇剛也) the soft encounters the strong. (勿用取女) "Do not marry the woman" (不可與長也) This match cannot last long (as she is 壯). (天地相遇) When heaven and earth meet, (品物咸章也) all things become manifest. (剛遇中正) When the firm meets balance and uprightness, (天下大行也) the whole world works well. (妬之時義大矣哉) The significance of jealousy is great indeed.

The image, 象曰: Wind (lower trigram) under heaven (top trigram) -- jealousy. Thus, do rulers announce their directive to the four quarters.

The yao signs:

- F6 – (系于金柅) Arrested by a metal brake, 貞吉 it is good to be correct. (有攸往) If you go anywhere, 見凶 you will see misfortune, (羸豕孚蹢躅) an emaciated pig leaping in

earnest.

The image: Being arrested by a metal brake means the weak must surrender.

- 9two – (包有魚) There is a fish in the kitchen. 無咎 no blame. 不利賓 not beneficial to visitors.

The image: When there is a fish in the kitchen, need not provide it to visitors (having fish is not rich enough to provide for others).

- 9three – (臀無膚) With no flesh on the buttocks, (其行次且) the walk/march is halting. (厲, 無大咎) There is danger, but no great fault.

The image: The walk is halting but not restricted.

- 9four – (包無魚) No fish in the kitchen; 起凶 this causes misfortune.

The image: The misfortune of having no fish is because the people are alienated.

- 9five – (以杞包瓜) Wrapping a melon in river willows, (含章) brilliance is covered, (有隕自天) no blessing from heaven.

The image: The fifth yang contains brilliance (but not shine), being balanced correctly.

No blessing from heaven, aspiration not jealousy destiny.

- T9 – (其角) Jealousy horn, 吝 humiliating, 無咎 but there is no blame.

The image: Jealousy horn is the humiliation of coming to an impasse above.

卦德 (virtues of the hexagram): 妒 (jealousy), 不可長 (not lasting)

#45



萃. 亨，王假有廟。利見大人。亨，利貞。用大牲吉；利有攸往。

彖曰：萃，聚也。順以說，剛中而應，故聚也。“王假有廟”，致孝享也。“利見大人，亨”，聚以正也。“用大牲吉。利有攸往”，順天命也。觀其所聚，而天地萬物之情可見矣。

象曰：澤上于地，萃；君子以除戎器，戒不虞。

初六 有孚不終，乃亂乃萃，若號；一握為笑，勿恤。往無咎。

象曰：“乃亂乃萃”，其志亂也。

六二 引吉。無咎，孚乃利用。

象曰：“引吉，無咎”，中未變也。

六三 萃如嗟如。無攸利；往無咎，小吝。

象曰：“往，無咎”，上巽也。

九四 大吉，無咎。


象曰：“大吉，無咎”，位不當也。。

九五 萃有位。無咎；匪孚；元永貞；悔亡。

象曰：“萃有位”，志未光也。

上六 咨涕夷。無咎。

象曰：“咨涕夷”，未安上也。

Etymology: 萃 is  (grass like plant) over 卒 (a pawn, low rank soldier) = soldier gathering wild vegetable. = gathering.

English translation:

萃, Gathering: 亨，(王假有廟) The king goes to his shrine. (利見大人) beneficial to see a great person; (亨，利貞) this leads to success. It is beneficial to be correct. (用大牲吉) It is good to offer sacrifice with big animals. (利有攸往) beneficial to go somewhere.

The kwa signs, 彖曰：

萃，(聚也) is assembling. (順以說) Obeying joyfully, (剛中而應) firmness balanced and responsive, (故聚也) hence there is gathering. (王假有廟) The king goes to his shrine, (致孝享也) practicing piety successfully. (利見大人，亨) beneficial to see a great person, leading to success; (聚以正也) this is gathering of righteous. (用大牲吉) good to make a sacrifice, (利有攸往) beneficial to go somewhere (or do something); (順天命也) this is obeying the mandate of heaven. (觀其所聚) Observe what is gathered, (而天地萬物之情可見矣) and the conditions/laws of heaven, earth, and myriad beings can be understood.

The image, 象曰: lake (top trigram) rises onto the earth (bottom trigram) -- gathering. Thus, 君子 (honorable leaders) prepare weapons to guard against the unexpected.

The yao signs:

- F6 – (有孚不終) There is trust, but it does not last to the end. (乃亂乃萃) There is disorder and mobbing. (若號) If you cry, (一握為笑) laughter is mixed in. (勿恤) Do not worry; (往無咎) blameless to go/do.
The image: "Disorder and mobbing" means confusion of mind.
- 6two – (引吉) Drawing out (無咎) good and blameless. (孚乃利用) If trusted it is beneficial to perform a ceremony.
The image: Drawing out is good and blameless, as balance has not changed.
- 6three – (萃如嗟如) Gathering, lamenting; (無攸利) nothing gained. (往無咎) To go involves no blame, (小吝) but there is a little shame.
The image: To go involves no blame -- the one above is willing.
- 9four – (大吉) If there is great good fortune, (無咎) no blame.
The image: There is no blame only if there is great good fortune, because one is out of place.
- 9five – (萃有位) Gathering around those in power, (無咎) no blame. (匪孚) If those who are not loyal (元永貞) remain ever-faithful to their original commitment, (悔亡) regret vanishes.
The image: When there is gathering around the powerful, one's aspiration is not yet glorious.
- T6 – (咨涕夷) Sighing and weeping, (無咎) no blame.
The image: Sighing and weeping is because there are unresolved problems.

卦德 (virtues of the hexagram): 萃 (gathering), 戒不虞 (preparing for trouble)

#46



升。元亨，用見大人。勿恤，南征吉。

彖曰：柔以時升，巽而順，剛中而應，是以大亨。“利見大人，勿恤”，有慶也。“南征吉”，志行也。

象曰：地中生木，升；君子以順德，積小以高大。

初六 允升。大吉。

象曰：“允升，大吉”，上合志也。

九二 孚乃利用禴。無咎。

象曰：“九二”之“孚”，有喜也。

九三 升虛邑。

象曰：“升虛邑”，無所疑也。

六四 王用亨于岐山。吉，無咎。

象曰：“王用亨于岐山”，順事也。

六五 貞吉。升階。

象曰：“貞吉，升階”，大得志也。

上六 冥升。利于不息之貞。

象曰：“冥升”在上，消不富也。

Etymology: 升 is rising from the ground.

English translation:

升, Rising: 元亨 very successful. (用見大人) good for seeing a great person, (勿恤) so there will be no grief. (南征吉) An expedition south brings good fortune.

The kwa signs, 彖曰:

(柔以時升) Flexibility rises in accord with the time. (巽而順) 巽 (the bottom trigram, wind, docile) docile is receptivity, (剛中而應) strength in balance responds; (是以大亨) hence there is

great success. (利見大人，勿恤) It is useful to see a great person, so there will be no grief, (有慶也) but rather celebration. (南征吉) An expedition south brings good fortune, (志行也) as the aim is carried out.

The image, 象曰: Trees (bottom trigram 巽 is wood, 木) grow in the earth (top trigram) -- rising. By following virtue, 君子 (righteous people) accumulate the small into lofty greatness.

The yao signs:

- F6 – (允升) Truthful rising (大吉) very auspicious.
The image: Truthful rising is very auspicious in that there is in accord with a higher aim.
- 9two – (孚乃利用禴) sincerity, in performing an offering ceremony. 無咎 no blame.
The image: The sincerity of the second yang is joyful.
- 9three – (升虛邑) Rising in an empty domain.
The image: Rising in an empty domain, there is no opposition.
- 6four – (王用亨于岐山) The king makes offerings on the mountain. (吉，無咎) auspicious and blameless.
The image: The king making offerings on the mountain is a right thing to do.
- 6five – (貞吉) Correctness is good (升階) in getting promotions.
The image: Correctness is good in raising one up the steps, in that the aim is fully attained.
- T6 – (冥升) Rising to the highest top, (利于不息之貞) beneficial to be unceasingly correct.
The image: Rising to top dissolves poverty.

卦德 (virtues of the hexagram): 升 (rising), 積小以大 (accruing)

#47



困. 亨，貞。大人吉。無咎，有言不信。

彖曰： 困，剛也。險以說，困而不失其所。“亨”，其唯君子乎。“貞大人吉”，以剛中也。“有言不信”，尚口乃窮也。

象曰：澤無水，困；君子以致命遂志。

初六 臀困于株木，入于幽谷。三歲不覿。

象曰：“入于幽谷”，幽不明也。

九二 困于酒食，朱紱方來。利用享祀，征凶，無咎。

象曰：“困于酒食”，中有慶也。

六三 困于石，據于蒺藜；入于其宮，不見其妻。凶。

象曰：“據于蒺藜”，乘剛也；“入于其宮，不見其妻”，不祥也。

九四 來徐徐，困于金車。吝，有終。

象曰：“來徐徐”，志在下也，雖不當位，有與也。

九五 劓刖，困于赤紱；乃徐有說。利用祭祀。

象曰：“劓刖”，志未得也；“乃徐有說”，以中直也；“利用祭祀”，受福也。

上六 困于葛藟，于臲臲，曰動悔、有悔。征吉。

象曰：“困于葛”，未當也；“動悔有悔”，“吉”行也。

Etymology: 困 is 木 (wood plant) in 匚 (a box, boxed up) = enclosed.

English translation:

困, Enclosed: 亨, 貞 greatly successful, (大人吉) upright great people are fortunate, (無咎) impeccable. (有言不信) Mere words are not believed.

The kwa signs, 彖曰:

困, (剛也), strength, (險以說) can be joyful even in danger, (困而不失其所) if not lose his

principle in 困. 亨, successful. (其唯君子乎) this is what 君子 about. (貞大人吉) Upright great people are fortunate, (以剛中也) because their strength is in balance. (有言不信) Mere words are not believed, (尚口乃窮也) talking does not carry too much weight.

The image, 象曰: The lake (top trigram, lake, on top) has no water (bottom trigram, water) -- enclosed. 君子 (righteous people) accomplish their will by living out their destiny.

The yao signs:

- F6 – (臀困于株木) Sitting enclosed on a tree stump, (入于幽谷) gone into a dark ravine, (三歲不覿) not to be seen for three years.
The image: Gone into a dark ravine, it is obscure and unclear.
- 9two – (困于酒食) Lacking food and drink. (朱紱方來) but, when the regal robe comes, (利用享祀) using a ceremonial offering (still up keep the right way even while the food is lacking). (征凶) An expedition leads to misfortune, 無咎 no blame.
The image: Enclosed without food and drink, there is celebration within.
- 6three – (困于石) Enclosed on a rock, (據于蒺藜) coming out through thorns, (入于其宮) going back home (不見其妻) but not seeing the wife -- 凶 inauspicious.
The image: Coming out through thorns is strength. Going back home but not seeing the wife is not a good sign.
- 9four – (來徐徐) Coming slowly, (困于金車) stuck in a gold car (good vehicle but won't go), 吝 there is shame, 有終 but there is a conclusion.
The image: "Coming slowly" is because the goal is not high. Though one is out of place, there is a partner.
- 9five – (劓刖) Nose and feet cut off, (困于赤紱) enclosed in a regal robe, (乃徐有說) gradually there is joy. (利用祭祀) beneficial to make ceremonial offerings.
The image: "Nose and feet cut off" means that the aim is not yet attained. Gradually there is joy because of taking a balanced course. It is beneficial to make ceremonial offerings because one receives blessings.
- T6 – (困于葛藟) Enclosed in difficulty, (于臲臲) in distress, (曰動悔) will be regret if one acts, 有悔 one does regret. (征吉) Going forth leads to good fortune [no place to go, then go; nothing can be worse].
The image: Enclosed in difficulty, one has not hit the mark. There is regret because of regretting action; good fortune is to go.

卦德 (virtues of the hexagram): 困 (enclosed), 不失其所 (persistence)

#48



井。改邑不改井，無喪無得。往來井，井汔至，亦未繙井，羸其瓶。凶。

彖曰：巽乎水而上水，井。井養而不窮也。“改邑不改井”，乃以剛中也。“汔至亦未繙井”，未有功也。“羸其瓶”，是以凶也。

象曰：木上有水，井；君子以勞民勸相。

初六 井泥不食；舊井無禽。

象曰：“井泥不食”，下也；“舊井無禽”，時舍也。

九二 井谷射鮒；甕敝漏。

象曰：“井谷射鮒”，無與也。

九三 井渫不食，為我心恻，可用汲。王明，並受其福。

象曰：“井渫不食”，行“恻”也；求“王明”，受福也。

六四 井。無咎。

象曰：“井，無咎”，修井也。

九五 井冽寒泉。食。

象曰：“寒泉”之“食”，中正也。

上六 井收，勿幕。有孚；元吉。

象曰：“元吉”在“上”，大成也。

Etymology: 井 is a water well.

English translation:

井, Water Well: (改邑不改井) Changing the village (reside with different people), not changing the well, ((無喪無得) there is no loss, no gain. (往來井) People come and go, (井汔至) but the well remains a well. (亦未繙井) Lowering the bucket to the water, (羸其瓶) if you overturn the bucket before drawing it out from the well, 凶 unlucky.

The kwa signs, 象曰:

(巽乎水而上水) 巽 (lower trigram, the wind or wood), 水 (top trigram, water), 井. (井養而不窮也) The well nourishes inexhaustibly. (改邑不改井) Changing the village without changing the well (乃以剛中也) is because of strength and balance of the well. (汔至亦未繙井) Before the water is drawn up from the well, (未有功也) the purpose is not yet achieved. (羸其瓶) Overturning the bucket (是以凶也) is the cause of bad luck.

The image, 象曰: Water (top trigram) above wood (lower trigram) -- a well. 君子 comfort the people and encourage reciprocity.

The yao signs:

- F6 – (井泥不食) don't drink the well having mud. (舊井無禽) no animals at an abandoned well.
The image: don't drink the well with mud; it is lowly. There are no animals at an abandoned well, because its time is gone.
- 9two – (井谷射鮒) The well water goes down, not up (甕敝漏) similar to the jar is broken and leaks.
The image: The depths of the well water a minnow; it has no water.
- 9three – (井渫不食) The well is cleared, but not drunk from; (為我心惻) this is the concern of one's heart. (可用汲) It is worth drawing from. (王明) When the king is enlightened, (並受其福) all receive the blessings.
The image: When the well is cleared but not drunk from, travelers are concerned; they review the governance of the king (good or bad), to receive blessings.
- 6four -- 井, a water well, (無咎) no fault.
The image: When the well is tiled, there is no fault -- this means fixing the well.
- 9five – (井冽寒泉) The cold spring in the well, 食 drink it.
The image: The water of the cold spring is balance and correctness.

- T6 – (井收) well built (勿幕) Do not cover. (有孚) There is nurturance, (元吉) very fortunate.
The image: Great fortune at the top is great fulfillment.

卦 德 (virtues of the hexagram): 井 (reservoir), 不 窮 (not exhausting)

#49



革。巳日乃孚，元亨；利貞；悔亡。

彖曰：革，水火相息，二女同居，其志不相得曰革。“巳日乃孚”，革而信之。文明以說，大亨以正。革而當，其“悔”乃“亡”。天地革而四時成。湯武革命，順乎天而應乎人。革之時大矣哉。

象曰：澤中有火，革；君子以治歷明時。

初九 鞶用黃牛之革。

象曰：“鞶用黃牛”，不可以有為也。

六二 巳日乃革之。征吉，無咎。

象曰：“巳日”“革之”，行有嘉也。

九三 征凶，貞厲。革言三就，有孚。

象曰：“革言三就”，又何之矣。

九四 悔亡，有孚，改命。吉。

象曰：“改命”之“吉”，信志也。

九五 大人虎變。未佔有孚。

象曰：“大人虎變”，其文炳也。

上六 君子豹變，小人革面。征凶。居，貞吉。

象曰：“君子豹變”，其文蔚也；“小人革面”，順以從君也。

Etymology: 革 is the way of making animal's hide = transformation or revolution.

English translation:

革, Revolution/change: (巳日乃孚) great achievement at the end of the day. (元亨；利貞；悔亡) very successful, beneficial if correct. Regret vanishes.

The kwa signs, 彖曰：

革，(水火相息) water (top trigram, lake) and fire (bottom trigram, fire) cancel each other. (二女同居) Two women live together, (其志不相得曰革) but their aims are not complementary; this is called revolution. (巳日乃孚) The day it is finished, (革而信之) then it is believed in. (文明以說) When revolution is believed in, rejoiced in because it is civilized, (大亨以正) very successful because it is correct, (革而當) as the revolution is appropriate, (其“悔”乃“亡”) regret vanishes. (天地革而四時成) As heaven and earth revolution, the four seasons take place. (湯武革命) 湯武 (the founding emperor of 商 dynasty) overthrow the 夏 dynasty (as 革命, revolution), (順乎天而應乎人) (it is) obeying the will of heaven and responding to people. (革之時大矣哉) The time of revolution is great indeed.

The image, 象曰: Fire (lower trigram) in a lake (top trigram) -- Changing. 君子 invents calendars to define the seasons.

The yao signs:

- F9 – (鞶用黃牛之革) Use yellow ox hide (result of 革) for wrapping.
The image: Using yellow ox hide means that it will not do to use contrivance.
- 6two – (巳日乃革之) On the end of the day (before the last change of right the wrong by itself runs out), the revolution has taken place. (征吉) An expedition leads to good fortune, 無咎 without blame.
The image: Revolution having taken place on the end of the day, there is felicity in going.

- 9three – (征凶) An expedition leads to (貞厲) misfortune, dangerous even if correct. (革言三就) Revolution, after the third presentation, 有孚 there will be trust.
The image: Revolution, after speaking and making three presentations. How can it be not true?
- 9four – (悔亡) Regret vanishes; (有孚) there is trust. (改命) Changing one's fate, 吉 good fortune.
The image: The good fortune of changing one's fate is belief in the aim.
- 9five – (大人虎變) Great people revolution like tigers. (未佔有孚) There is certainty without augury.
The image: When great people revolution like tigers, their stripes are clear.
- T6 – (君子豹變) Righteous people transform like leopards; (小人革面) unrighteous people revolution their faces. (征凶) To go on an expedition leads to misfortune. 居 (stay put) To remain upright leads to (貞吉) good fortune.
The image: Righteous people transform like leopards -- their spots are dense.
Unrighteous people revolution their faces -- they follow the leader docilely.

卦德 (virtues of the hexagram): 革 (revolution, demark), 革而當 (proper demarcation)

#50



鼎。元吉，亨。

彖曰：鼎，象也。以木殿火，亨飪也。聖人亨以享上帝，而大亨以養聖賢。巽而耳目聰明，柔進而上行，得中而應乎剛，是以元亨。

象曰：木上有火，鼎；君子以正位凝命。

初六 鼎顛趾。利出否，得妾以其子；無咎。

象曰：“鼎顛趾”，未悖也；“利出否”，以從貴也。

九二 鼎有實，我仇有疾，不我能即。吉。

象曰：“鼎有實”，慎所之也；“我仇有疾”，終無尤也。

九三 鼎耳革，其行塞；雉膏不食，方雨虧悔。終吉。

象曰：“鼎耳革”，失其義也。

九四 鼎折足，覆公餗，其形渥。凶。

象曰：“覆公餗”，信如何也。

六五 鼎黃耳，金鉉。利貞。

象曰：“鼎黃耳”，中以為實也。

上九 鼎玉鉉。大吉，無不利。

象曰：“玉鉉”在上，剛柔節也。

Etymology: 鼎 is a Cauldron.

English translation:

鼎, The Cauldron: 元吉, 亨 very auspiciously.

The kwa signs, 彖曰:

鼎, (象也) as an symbol (or a sign), (以木殿火) using wood for fire (亨飪也) to cook. (聖人亨以享上帝) Sages in power, cook offerings to present to God, (而大亨以養聖賢) while the great power (of Heaven) nurtures the sages. (巽而耳目聰明) 巽 (lower trigram, the wind or wood) is obedient and thus the eye and ear are brilliantly clear, (柔進而上行) flexibly progressing upward, (得中而應乎剛) balanced and responsive to strength, (是以元亨) therefore it is greatly developmental.

The image, 象曰: Fire (top trigram) over wood (bottom trigram) -- the cauldron. 君子 stabilize their mandate by correcting their position.

The yao signs:

- F6 – (鼎顛趾) the cauldron overturns on its base, (利出否) beneficial to take out what is wrong (good time to clean the cooker or whatnot). (得妾以其子) because of her child,

one's concubine, 無咎 no blame.

The image: When the cauldron overturns on its base, that is not bad. It is beneficial to take out what is wrong (being a concubine), to go along with what is valuable (the son).

- 9two – (鼎有實) The cauldron has content. (我仇有疾) My enemy wants it, (不我能即) but he cannot get to me, 吉 good.

The image: The cauldron having content, so I am very careful. While my enemy wants it, after all there is no problem.

- 9three – (鼎耳革) The ears of the cauldron are filled, (其行塞) so its use is impeded. (雉膏不食) no way to cook Pheasant fat. (方雨虧悔) When it rains (the content is washed out), regret is removed, (終吉) all is well in the end.

The image: When the ears of the cauldron are filled, it loses its meaning as a cauldron.

- 9four – (鼎折足) The cauldron breaks its legs, (覆公餗) spilling your food; (其形渥) your face drips. 凶 unfortunate.

The image: Now that you have spilled your food, what happened to your confidence?

- 6five – (鼎黃耳) The cauldron has yellow ears and (金鉉) a gold handle. 利貞 beneficial to be correct.

The image: The ears of the cauldron are filled through the center.

- T9 – (鼎玉鉉) The jade handle of the cauldron, 大吉 very auspicious, 無不利 beneficial to all. The image: there is jade handle, the firmness and softness are in balance.

卦德 (virtues of the hexagram): 鼎 (cauldron, unification), 亨飪 (fine cooking)

#51



震。亨。 震來虎虎，笑言啞啞；震驚百里，不喪匕。

彖曰：震，亨。“震來虎虎”，恐致福也。“笑言啞啞”，後有則也。“震驚百里”，驚遠而懼邇也。【“不喪匕”】，出可以守宗廟社稷，以為祭主也。

象曰：存雷，雷；君子以恐懼修省。

初九 震來虎虎，後笑言啞啞。吉。

象曰：“震來虎虎”，恐致福也；“笑言啞啞”，後有則也。

六二 震來。厲。億喪貝，躋于九陵；勿逐，七日得。

象曰：“震來厲”，乘剛也。

六三 震蘇蘇，震行。無眚。

象曰：“震蘇蘇”，位不當也。

九四 震遂泥。

象曰：“震遂泥”，未光也。

六五 震往來。厲。意無喪，有事？

象曰：“震往來厲”，危行也；其事在中，大“無喪”也。

上六 震索索，視矍矍。征凶。震不于其躬，于其鄰。無咎。婚媾有言。

象曰：“震索索”，在未得也；雖凶“無咎”，畏鄰戒也。

Etymology: 震 is 雨 (rain) over 辰 (beginning) = the early stage of the rain = lighting and Thunder.

English translation:

震, Thunder: 亨。(震來虎虎) When thunder comes, there is alarm, (笑言啞啞) then laughter. (震驚百里) Thunder startles for a hundred miles, (不喪匕) but one does not lose spoon and wine.

The kwa signs, 彖曰:

震，亨。(“震來虎虎”) When thunder comes, there is alarm (fear) – (恐致福也) being fearful, brings fortune. (笑言啞啞) Then there is laughter – (後有則也) afterward there is an example. (震驚百里) Startling for a hundred miles, (驚遠而懼邇也) it startles those far away and terrifies those nearby. (出可以守宗廟社稷) If you go out, you can thus preserve the ancestral shrine and the society, (以為祭主也) and so be the master of ceremonies.

The image, 象曰: Repeated thunder reverberates. 君子 practice introspection with caution.

The yao signs:

- F9 – (震來虎虎) When thunder comes, there is alarm, (後笑言啞啞) afterward laughter. 吉 auspicious.
The image: When thunder comes, there is alarm -- fear brings fortune. There is laughter -- afterward there is a model (what the thunder is all about).
- 6two – (震來) Thunder comes -- 厲 dangerous. (億喪貝) Remembering that you have lost your treasure, (躋于九陵) need to climb nine hills. (勿逐) But do not pursue it; (七日得) in seven days you will get it.
The image: The danger of thunder coming is a sign of firmness.
- 6three – (震蘇蘇) The thunder is faint. (震行) Act vigorously, 無眚 no trouble.
The image: The thunder is faint -- not yet in proper position.
- 9four – (震遂泥) Thunder gets bogged down.
The image: Thunder getting bogged down means not achieving the aims.
- 6five – (震往來) Thunder goes and comes -- 厲 dangerous. (意無喪) On reflection, there is no loss; (有事) there is something to do.
The image: Thunder goes and comes -- dangerous. Doing things properly. No loss.
- T6 – (震索索) Thunder is faint; (視矍矍) the look is shift. (征凶) An expedition leads to misfortune. (震不于其躬) The thunder does not reach you, (于其鄰) but is in the vicinity/neighbor. 無咎 no blame. (婚媾有言) time to make some associations.
The image: The thunder is faint -- balance has not been attained. Though there is misfortune, there is no blame. Fear nearby is a warning.

卦德 (virtues of the hexagram): 震 (shaking), 懼 修 省 (cautious)

#52



艮。 艮其背，不獲其身；行其庭，不見其人。無咎。

彖曰：艮，止也。時止則止，時行則行，動靜不失其時，其道光明。艮其止，止其所也。上下敵應，不相與也。是以“不獲其身，行其庭，不見其人，無咎”也。

象曰：兼山，艮；君子以思不出其位。

初六 艮其趾。無咎，利永貞。

象曰：“艮其趾”，未失正也。

六二 艮其腓。不拯其隨，其心不快。

象曰：“不拯其隨”，未退聽也。

九三 艮其限，列其夤。厲，薰心。

象曰：“艮其限”，危“薰心”也。

六四 艮其身。無咎。

象曰：“艮其身”，止諸躬也。

六五 艮其輔，言有序。悔亡。

象曰：“艮其輔”，以中正也。

上九 敦艮。吉。

象曰：“敦艮”之“吉”，以厚終也。

Etymology: 艮 means Mountain in Yijing.

English translation:

艮, Mountain/standing and stare: (艮其背) staring the back, (不獲其身) one does not find the body. (行其庭) Walking in the garden, (不見其人) one does not see the person. 無咎 no fault.

The kwa signs, 彖曰:

艮, (止也) stands for stillness. (時止則止) When it is time to stop, then stop; (時行則行) when

it is time to go, then go. (動靜不失其時) When action and repose are timely, (其道光明) then one's path is illumined. (艮其止) The stillness of the mountain means (止其所也) stopping in the right place. (上下敵應) Above and below are opposed (不相與也) and have nothing to do with each other. (是以“不獲其身，行其庭，不見其人”) Therefore, one does not find the others (bodies); walking in the garden, one does not see the others (persons). 無咎也 no fault.

The image, 象曰: two mountains (top and bottom trigram) sit and stare each other is 艮. Thus, the thoughts of 君子 (righteous people) are not out of place.

The yao signs:

- F6 – (艮其趾) Stopping the feet (at the first step), 無咎 no blame. 利永貞 beneficial to be always correct.
The image: Stop the feet before losing correctness.
- 6two – (艮其腓) Stopping the calves, (不拯其隨) not stop to follow. (其心不快) The mind is not happy.
The image: Not stop to follow means not stepping back to listen first.
- 9three – (艮其限) Stopping at the waist (列其夤) breaks the spine. 厲 Danger, (薰心) the heart is covered by desires.
The image: Stopping at the waist, the heart's desire causes danger.
- 6four – (艮其身) Stopping the torso, 無咎 no fault.
The image: Stopping the torso stills the body.
- 6five – (艮其輔) Stopping the jaws, (言有序) there is order in speech, 悔亡 regret vanishes.
The image: Stopping the jaws is done with balance and uprightness.
- T9 – (敦艮) Careful Stopping 吉 auspicious.
The image: The good outcome of careful stopping is having a good ending.

卦德 (virtues of the hexagram): 艮 (face off), 止 (back off)

#53



漸。女歸吉；利貞。

彖曰：漸之進也， “女歸吉”也。進得位， 往有功也。進以正， 可以正邦也。其位剛 得中也。止而巽， 動不窮也。

象曰：山上有木， 漸；君子以居賢行善俗。

初六 鴻漸于干；小子厲， 有言。無咎。

象曰：“小子”之“厲”， 義“無咎”也。

六二 鴻漸于磐；飲食 吉。

象曰：“飲食”， 不素飽也。

九三 鴻漸于陸；夫征不復， 婦孕不育。凶。利御寇。

象曰：“夫征不復”， 離群丑也；“婦孕不育”， 失其道也；“利”用“御寇”， 順相保也。

六四 鴻漸于木；或得其桷。無咎。

象曰：“或得其桷”， 順以巽也。

九五 鴻漸于陵；婦三歲不孕， 終莫之勝。吉。

象曰：“終莫之勝， 吉”， 得所願也。

上九 鴻漸于阿；其羽可用為儀。吉。

象曰：“其羽可用為儀， 吉”， 不可亂也。

Note: (《十三經注疏》本“阿”作陸。李鏡池《周易通義》：“阿：原訛為‘陸’。因‘陸’不但與九三爻犯復， 且不協韻。

江永、王引之均說是阿之訛。李說是， 據改。朱熹《周易本義》：“胡氏 程氏皆雲， ‘陸’當作‘逵’， 謂雲路也。今以韻讀良是。”此說亦可參考。)

Etymology: 漸 is 氵 (water) + 斬 (cut in half) = such as water cutting the stone = slow but surely = Gradual Progress.

English translation:

漸, Gradual Progress: (女歸) in a woman's marriage, 吉 auspicious. 利貞 beneficial to be chaste.

The kwa signs, 象曰:

(漸之進也) 漸 is proceeding gradually, (女歸吉也) a woman's marriage is auspicious. (進得位) as the procedure leads to the proper state, (往有功也) the process is successful. (進以正) By correct progress (可以正邦也) it can also rectify the country. (其位剛 得中也) The proper state is when strength attains balance. (止而巽) When calm (止, the bottom trigram) and flexible (巽, the top trigram), (動不窮也) action does not reach an impasse.

The image, 象曰: There are trees (top trigram) on a mountain (bottom trigram), 漸 gradually growing. 君子 (righteous people) improve customs by living wisely and virtuously.

The yao signs:

- F6 – (鴻漸于干) Geese gradually proceed to the shoreline. (小子厲) humble people are diligent (有言) and speak up, 無咎 no blame.
The image: The diligence of humble people is dutiful and blameless.
- 6two – (鴻漸于磐) Geese gradually proceed onto a boulder; (飲食) they eat and drink happily. 吉 auspicious.
The image: Eating and drinking happily, they don't just stuff themselves idly.
- 9three – (鴻漸于陸) Geese gradually proceed onto high ground. (夫征不復) The husband goes on an expedition and does not return; (婦孕不育) the wife gets pregnant but does not raise the child. 凶 not good. (利御寇) beneficial to defend against enemies.
The image: The husband goes on an expedition and does not return -- leaving the family is disgraceful. The wife who gets pregnant but does not raise the child, being out of the wedlock. It is beneficial to defend against enemies, harmoniously protecting one another.
- 6four – (鴻漸于木) Geese proceed gradually into the trees (或得其桷) and may reach a level roost, 無咎 no trouble.
The image: Reaching a level roost means following docilely.

- 9five – (鴻漸于陵) Geese proceed gradually onto a mountaintop. (婦三歲不孕) The wife does not conceive for three years (no affairs); (終莫之勝) after all, no one could overcome her. 吉 auspicious.
The image: What is auspicious about no one being able to overcome her after all is getting what was wished for.
- T9 – (鴻漸于阿) Geese gradually proceed onto high ground. (其羽可用為儀) Their feathers can be used for ceremonies. 吉 Good fortune.
The image: What is fortunate about their feathers being suitable for use in ceremonies is that they cannot be put in disarray.

卦 德 (virtues of the hexagram): 漸 (gradually), 進 (advancing)

#54



歸妹。征凶，無攸利。

彖曰：歸妹，天地之大義也。天地不交，而萬物不興。歸妹，人之終始也。說以動，所歸妹也。“征凶”，位不當也。“無攸利”，柔乘剛也。

象曰：澤上有雷，歸妹；君子以永終知敝。

初九 歸妹以娣，跛能履。征吉。

象曰：“歸妹以娣”，以恆也；“跛能履”，“吉”相承也。

九二 眇能視。利幽人之貞。

象曰：“利幽人之貞”，未變常也。

六三 歸妹以須。反歸以娣。

象曰：“歸妹以須”，未當也。

九四 歸妹愆期。遲歸有時。

象曰：“愆期”之志，有待而行也。

六五 帝乙歸妹，其君之袂不如其娣之袂良；月幾望。吉。

象曰：“帝乙歸妹”，“不如其娣之袂良”也；其位在中，以貴行也。

上六 女承筐，無實；士刲羊無血。無攸利。

象曰：上六“無實”，“承”虛“筐”也。

Etymology: 歸妹 means Marrying a Young Girl out.

English translation:

歸妹, Marrying a Young Girl: 征凶，無攸利 To go on an expedition leads to misfortune, with nothing gained.

The kwa signs, 彖曰:

歸妹，(天地之大義也) Marrying a young girl, an important duty of heaven and earth. (天地不交) If heaven and earth do not commune, (而萬物不興) then nothing arises. (歸妹) Marrying a young girl (人之終始也) is a start for human society. (說以動) If she acts out of flirtatious, (所歸妹也) the bride is an immature girl. 征凶 be unfortunate if she goes on, (位不當也) because it is not her place to do so. 無攸利 Nothing is gained, (柔乘剛也) because she (the weak) is trying to rule the strong.

The image, 象曰: Thunder (top trigram) over a lake (bottom trigram) -- marrying a young girl. 君子consider lasting results and know what is wrong.

The yao signs:

- F9 – (歸妹以娣) Marrying a young girl, as junior wives. (跛能履) The lame can walk. 征吉 To go on, leads to good fortune.
The image: "Marrying a young girl as junior wife" is good even she is a cripple if she can serve.
- 9two – (眇能視)The one-eyed can see. (利幽人之貞) beneficial to be chaste as a hermit.
The image: The benefit of the chastity of a hermit is not changing the norm.

- 6three – (歸妹以須) When the bride-to-be has many demands, (反歸以娣) it will the younger sister be married instead.
The image: The bride-to-be who demands is not right.
- 9four – (歸妹愆期) When it is the wrong time for a girl to marry, (遲歸有時) she delays the marriage until the proper time.
The image: The purpose of putting off the marriage is to go at the right time.
- 6five – (帝乙歸妹) The emperor marries off his younger sister. (其君之袂不如其娣之袂良) The attire of the lady is not as good as that of the junior wives. (月幾望) The moon is almost full. 吉 auspicious.
The image: When the emperor marries off his younger sister, she is not dressed as well as the junior wives. The position is one of balance, behaving in a noble manner.
- T6 – (女承筐) The woman receives a basket, (無實) but there is nothing in it. (士刲羊無血) The man sacrifices a goat, but there is no blood. 無攸利 Nothing is gained.
The image: The top yin has no fulfillment. This is receiving an empty chest.

卦德 (virtues of the hexagram): 歸妹 (marriage), 當位 (rightful process)

#55



豐。 豐亨。王假之，勿憂，宜日中。

彖曰：豐，大也。明以動，故豐。“王假之”，尚大也。“勿憂，宜日中”，宜照天下也。日中則昃，月盈則食，天地盈虛，與時消息。而況于人乎？況于鬼神乎？

象曰：雷電皆至，豐；君子折獄致刑。

初九 遇其配主，雖旬。無咎，往有尚。

象曰：“雖旬無咎”，過旬災也。

六二 豐其部，日中見斗；往得疑疾；有孚發若。吉。

象曰：“有孚發若”，信以發志也。

九三 豐其沛，日中見沫；折其右肱。無咎。

象曰：“豐其沛”，不可大事也；“折其右肱”，終不可用也。

九四 豐其部，日中見斗；遇其夷主。吉。


象曰：“豐其部”，位不當也；“日中見斗”，幽不明也；“遇其夷主”，“吉”行也。

六五 來章，有慶譽。吉。

象曰：“六五”之“吉”，“有慶”也。

上六 豐其屋，部其家，窺其戶，闐其無人，三歲不覿。凶。

象曰：“豐其屋”，天際翔也；“窺其戶，闐其無人”，自藏也。

Etymology: 豐 is  (plenty) over 豆 (a cooking pot) = plenty or rich.

English translation:

豐, Plenty: 豐, 亨 successful. (王假之) a king attains this. 9勿憂) Do not worry. (宜日中) Take advantage of the Sun at noon.

The kwa signs, 彖曰:

豐, (大也) is greatness. (明以動) Action with understanding (故豐) results in plenty. (王假之) A king attaining this (尚大也) adds greatness. (勿憂, 宜日中) Do not worry -- take advantage of the Sun at noon; (宜照天下也) it is good to illumine the world. (日中則昃) After noon, the Sun goes down; (月盈則食) after the full Moon, it wanes. (天地盈虛) The filling and emptying of heaven and earth, (與時消息) wax and wane with time; (而況于人乎?) how much more so in the case of human beings? (況于鬼神乎?) and how much more so in the case of ghosts and spirits?

The image, 象曰: Thunder (top trigram) and lightning (bottom trigram) both come, plenty. Thus, do 君子 pass judgments and execute punishments.

The yao signs:

- F9 – (遇其配主) Meeting your partner, (雖旬) even though you are equals, 無咎 no problem. (往有尚) If you go on, there will be exaltation. The image: Just plenty is good, overdo will be trouble.
- 6two – (豐其部) With abundant shade, (日中見斗) you see stars at midday. (往得疑疾) If you go, you will be afflicted by doubt. (有孚發若) If sincerity is expressed, 吉 good fortune.
The image: Expressing sincerity means expressing intention truthfully.
- 9three – (豐其沛) With abundant rain, (日中見沫) you see the drops in the sunlight. (折其右肱) You break your right arm (無咎) not to blame.
The image: When the rain is abundant, you cannot do great works (fighting a war). When you break your right arm, it cannot be used.
- 9four – (豐其部) With abundant shade, (日中見斗) you see stars at midday. (遇其夷主) Meeting a righteous hermit, 吉 is auspicious.
The image: With abundant shade, the position is not appropriate. Seeing the stars at midday means it is dark and dim. Meeting a righteous hermit is auspicious in terms of action.
- 6five – (來章) Bringing brilliance, (有慶譽) there is celebration and praise. 吉 This is auspicious.
The image: What is auspicious about the fifth yin is that there is joyful celebration.
- T6 – (豐其屋) Making the house rich, (部其家) shading the home. (窺其戶) A peek in the door (闐其無人) finds quiet, no one there, (三歲不覿) unseen for three years. 凶 Inauspicious.
The image: Making the house rich is pride. No one can be found inside, for one has hidden oneself.

卦德 (virtues of the hexagram): 豐 (plentiful), 盈虛 (going exhaust)

#56



旅。小亨，旅貞吉。

彖曰：旅，小亨，柔得中乎外，而順乎剛，止而麗乎明，是以“小亨，旅貞吉”也。旅之時義大矣哉。

象曰：山上有火，旅；君子以明慎用刑，而不留獄。

初六 旅瑣瑣，斯其所。取災。

象曰：“旅瑣瑣”，志窮“災”也。

六二 旅即次，懷其資，得童僕。貞。

象曰：“得童僕貞”，終無尤也。

九三 旅焚其次，喪其童僕。貞厲。

象曰：“旅焚其次”，亦以傷矣；以旅與下，其義喪也。

九四 旅于處，得其資斧。我心不快。

象曰：“旅于處”，未得位也；“得其資斧”，“心”未快也。

六五 射雉，一矢亡。終以譽命。

象曰：“終以譽命”，上逮也。

上九 鳥焚其巢，旅人先笑後號咷；喪牛于易。凶。

象曰：以旅在“上”，其義“焚”也；“喪牛于易”，終莫之聞也。

Etymology: 旅 is 旂 (a flag carried by someone, such as a tour guide) over * (meaning a pulse, coming and going) = travel.

English translation:

旅, Travel: 小亨 little success, (旅貞吉) Travel is auspicious if correct.

The kwa signs, 彖曰:

旅，小亨，(柔得中乎外) Flexibility attains balance (而順乎剛) and harmonizes with power outside. (止而麗乎明) Calmly cleaving to understanding, (是以“小亨，旅貞吉”也) therefore

there is a little success, and travel is auspicious if correct. (旅之時義大矣哉) The significance of the timing of travel is great indeed.

The image, 象曰: Fire (top trigram) on a mountain (bottom trigram) -- traveling. True 君子 apply punishments with understanding and prudence, and do not keep people imprisoned.

The yao signs:

- F6 – (旅瑣瑣) Petty fussing (斯其所) on a journey (取災) brings misfortune.
The image: Petty fussing on a journey results in the misfortune of frustration.
- 6two – (旅即次) Coming to an inn on a journey (懷其資) with supplies in hand (得童僕) and gains a servant, 貞 being good.
The image: Gaining a servant, after all there is no complaint.
- 9three – (旅焚其次) The inn is burnt, (喪其童僕) the servants lost, 貞厲 is dangerous even if one is upright.
The image: The inn is burnt, one will also be injured. In one's dealings with inferiors on a journey, duty is lost.
- 9four – (旅于處) Traveling to a place, (得其資斧) one gets resources and tools, (我心不快) but one's heart is not happy.
The image: Traveling to a place, getting resources and tools, one's heart is not yet happy if one has not gotten a position.
- 6five – (射雉) Shooting pheasant, (一矢亡) one arrow is lost (miss the target). (終以譽命) Ultimately one is lauded and given a mandate.
The image: Ultimately being lauded and given a mandate is reaching the highest.
- T9 – (鳥焚其巢) A bird nest burnt. (旅人先笑後號咷) The traveler first laughs, afterward cries. (喪牛于易) Losing the cow, 凶 is unfortunate.
The image: As guest (travel), yet sits in a high place, it is not right, that is, the cow (the high position) can be easily lost, and no one ever notice (care about) it.

卦德 (virtues of the hexagram): 旅 (travelling), 不留獄 (not be confined by troubles)

#57



巽。小亨；利有攸往；利見大人。

彖曰：重巽以申命。剛巽乎中正而志行。柔皆順乎剛，是以“小亨，利有攸往，利見大人”。

象曰：隨風，巽；君子以申命行事。

初六 進退。利武人之貞。

象曰：“進退”，志疑也；“利武人之貞”，志治也。

九二 巽在床下，用史、巫紛若。吉，無咎。

象曰：“紛若”之“吉”，得中也。

九三 頻巽。吝。

象曰：“頻巽”之“吝”，志窮也。

六四 悔亡。田獲三品。

象曰：“田獲三品”，有功也。

九五 貞吉，悔亡。無不利。無初有終：先庚三日，後庚三日，吉。

象曰：“九五”之“吉”，位正中也。

上九 巽在床下，喪其資斧。貞凶。

象曰：“巽在床下”，上窮也；“喪其資斧”，正乎“凶”也。

Etymology: 巽 means wind in Yijing.

English translation:

巽, Wind: 小亨, small success ; (利有攸往) beneficial to have a place to go. (利見大人) beneficial to see great people.

The kwa signs, 彖曰:

(重巽以申命) Double 巽 (top and bottom trigrams, wind) expresses directions. (剛巽乎中正而

志行) Strength follows balance and rectitude, so the aim is carried out. (柔皆順乎剛) The weak all follow the strong, (是以“小亨，利有攸往，利見大人。”) so the small success come through, benefiting from having a place to go, benefiting from seeing great people.

The image, 象曰: Wind following wind -- thus do 君子 (honorable leaders) articulate directions and carry out tasks.

The yao signs:

- F6 – (進退) Advancing and retreating, (利武人之貞) it is beneficial to be as steadfast as a soldier.
The image: Advancing and retreating means the mind is wavering. The benefit of the steadfastness of a soldier is that the mind is under control.
- 9two – (巽在床下) Obedience below the platform, (用史, 巫紛若) using scribes, mediums and sortilege frequently, 吉 is auspicious, 無咎 without blame.
The image: What is auspicious about this frequency is the attainment of balance.
- 9three – (頻巽) repeatedly attempting obedience, 吝 is humiliating.
The image: The humiliation of repeatedly attempting obedience is that the aim is at an impasse.
- 6four – (悔亡) Regret vanishes. (田獲三品) The hunt yields three catches.
The image: The hunt yields three catches -- there is success.
- 9five – (貞吉) Correctness leads to good fortune; (悔亡) regret vanishes, (無不利) none do not benefit. (無初有終) There is no beginning (initial investment), but there is an end. (先庚三日) The three days before a change (後庚三日) and the three days after a change, 吉 are auspicious.
The image: What is auspicious about the fifth yang is that its position is correctly balanced.
- T9 – (巽在床下) The obedient are below the platform. (喪其資斧) Losing resources and tools, 貞凶 misfortune even being upright.
The image: The obedient are below the platform; there is an impasse above. Losing resources and tools, it is proper that there be misfortune.

卦德 (virtues of the hexagram): 巽 (floating), 進退 (flexible)

#58



兌。 兌亨。利貞。

彖曰：兌，說也。剛中而柔外，說以“利貞”，是以順乎天而應乎人。說以先民，民忘其勞。說以犯難，民忘其死。說之大，民勸矣哉。

象曰：麗澤，兌；君子以朋友講習。

初九 和兌。吉。

象曰：“和兌”之“吉”，行未疑也。

九二 孚兌。吉；悔亡。

象曰：“孚兌”之“吉”，信志也。

六三 來兌。凶。

象曰：“來兌”之“凶”，位不當也。

九四 商兌來寧。介疾有喜。

象曰：“九四”之“喜”，有慶也。

九五 孚于剝。有厲。

象曰：“孚于剝”，位正當也。

上六 引兌。

象曰：“上六引兌”，未光也。

Etymology: 兌 is 八 (dividing or sharing) over 兄 (brothers) = happiness among brothers = Happy.

English translation:

兌, **Happy**: 兌亨 successful。利貞 beneficial if correct.

The kwa signs, 象曰:

兌, (說也) stands for happy. (剛中而柔外) Strength in balance, outwardly flexible, (說以“利貞”) happy is beneficial if correct; (是以順乎天而應乎人) this is how to obey heaven and respond to humanity. (說以先民) When the people are provided with happy first, (民忘其勞) the people forget their toil; (說以犯難) when facing difficulty and danger with happy, (民忘其死) the people forget their safety. (說之大) The greatness of happy (民勸矣哉) is how it inspires the people.

The image, 象曰: Joined lakes (top and bottom trigram) represent joy. Thus, 君子 studies and practices with companions.

The yao signs:

- F9 – (和兌) Harmonious happy, 吉 is auspicious.
The image: What is auspicious about harmonious happy is that action is not doubted.
- 9two – (孚兌) Sincere happy, 吉 is auspicious. 悔亡 Regret vanishes.
The image: What is auspicious about sincere happy is confidence in the aim.
- 6three – (來兌) Looking for happy, 凶 is inauspicious.
The image: What is inauspicious about looking for happy is being out of place.
- 9four – (商兌來寧) Deliberating about happy, one is uneasy. (介疾有喜) If one is firm and swift, there will be happiness.
The image: The happiness of the fourth yang is celebration.
- 9five – (孚于剝) There is inspiration in sincerity, 有厲 toward the fallen.
The image: Being sincere toward the fallen, it is proper.
- T6 – (引兌) Induced happy.
The image: Happy which needs to be induced is not a great happy.

卦德 (virtues of the hexagram): 兌 (happiness), 朋友 (friendly)

#59



渙。亨；王假有廟；利涉大川；利貞。

彖曰：渙，亨，剛來而不窮，柔得位乎外而上同。“王假有廟”，王乃在中也。“利涉大川”，乘木有功也。

象曰：風行水上，渙；先王以享于帝立廟。

初六 用拯馬壯。吉。

象曰：“初六”之“吉”，順也。

九二 渙奔其機。悔亡。

象曰：“渙奔其機”，得願也。

六三 渙其躬。無悔。

象曰：“渙其躬”，志在外也。

六四 渙其群。元吉。渙有丘。匪夷所思。

象曰：“渙其群，元吉”，光大也。

九五 渙汗其大號；渙王居。無咎。

象曰：“王居無咎”，正位也。

上九 渙其血，去逖出。無咎。

象曰：“渙其血”，遠害也。

Etymology: 渙 is  (water) + 𩇛 (disperse) = water going everywhere = Dispersal.

English translation:

渙, Dispersal/permeate: 亨 very successful ; (王假有廟) The king goes to his ancestral shrine. (利涉大川) benefits to cross great rivers (traveling or having expedition). (利貞) beneficial if correct.

The kwa signs, 象曰:

渙，亨，(剛來而不窮) Strength comes and does not become exhausted. (柔得位乎外而上同) Flexibility is in its place outwardly and assimilates above. (王假有廟) king goes to his ancestral shrine; (王乃在中也) the king is then in the center. (利涉大川) benefits to cross great rivers – (乘木有功也) riding on wood (the top trigram) has success.

The image, 象曰: Wind (top trigram) travels over the water (bottom trigram), dispersing. Ancient kings honored God and set up shrines. (Attained mandate)

The yao signs:

- F6 – (用拯馬壯) For rescue, while the horse is strong. 吉 fortunate.
The image: The fortune of the first yin is because without obstacles.
- 9two – (渙奔其機) Running to support on dispersal, 悔亡 regret vanishes.
The image: Running to support on dispersal is attaining what is wished.
- 6three – (渙其躬) Dispersing the self, 無悔 no regret.
The image: Dispersing the self, the aim is the world outside.
- 6four – (渙其群) Dispersing the group, 元吉 is very auspicious. (渙有丘) On dispersal, there is assembly, (匪夷所思) inconceivable to the ordinary.
The image: (Being able to) disperse the group is very auspicious -- the power is great.
- 9five – (渙汗其大號) With a great call, others sweat (drafting labors). (渙王居) King expands the palace. 無咎 no fault.
The image: The king expanding the palace without fault; this is the right position.
- T9 – (渙其血) scattering the blood, (去逖出) at far away wilderness. [no blood scattering in my dominion], 無咎 no fault.
The image: Far away from scattering the blood means avoiding harm.

卦德 (virtues of the hexagram): 渙 (permeating), 王乃在中 (essence remains)

#60



節。亨。苦節，不可貞。

彖曰： 節，亨，剛柔分而剛得中。“苦節，不可貞”，其道窮也。說以行險，當位以節，中正以通。天地節，而四時成。節以制度，不傷財，不害民。

象曰：澤上有水，節；君子以制數度，議德行。

初九 不出戶庭。無咎。

象曰：“不出戶庭”，知通塞也。

九二 不出門庭。凶。

象曰：“不出門庭，凶”，失時極也。

六三 不節若，則嗟若。無咎。

象曰：“不節”之“嗟”，又誰咎也。

六四 安節。亨。

象曰：“安節”之“亨”，承上道也。

九五 甘節。吉，往有尚。

象曰：“甘節”之“吉”，居位中也。

上六 苦節。貞凶；悔亡。

象曰：“苦節，貞凶”，其道窮也。

Etymology: 節 is 竹 (bamboo) over 即 (ready, at the place) = the nodes on the bamboo = regulate = Regulation.

English translation:

節, Regulation: 亨 successful. 苦節 painful regulation, 不可貞, is not to be held to.

The kwa signs, 彖曰:

節，亨，(剛柔分而剛得中) Firmness and flexibility divide (are different), and firmness gains

balance. (苦節，不可貞) Painful regulation is not to be held to, (其道窮也) because that would lead to an impasse. (說以行險) Work through danger joyfully, (當位以節) take charge of the situation with discipline, (中正以通) get through with balance and rectitude. (天地節) As heaven and earth are regulated, (而四時成) the four seasons take place. (節以制度) regulation with (via) laws, (不傷財，不害民) they do not damage property or injure people.

The image, 象曰: Water (top trigram) over a lake (bottom trigram), regulated. 君子 (honorable leaders) establish numbers and measures and consider virtuous conduct.

The yao signs:

- F9 – (不出戶庭) Not leaving room, 無咎 no fault.
The image: Not leaving room is knowing passage and obstruction.
- 9two – (不出門庭) Not going outside, 凶 bodes ill.
The image: Not going outside bodes ill, in that one misses the timing of opportunities.
- 6three – (不節若) Without regulation (則嗟若) there will be lament, 無咎 but you cannot blame anyone.
The image: Whose fault is the lament that comes from lack of regulation?
- 6four – (安節) Peaceful regulation, 亨 is successful.
The image: The success of peaceful regulation is in taking up the way of heaven.
- 9five – (甘節) Contented regulation, 吉 auspicious. (往有尚) To go on will result in exaltation.
The image: What is auspicious about contented regulation is that the position one is in is balanced.
- T6 – (苦節) Painful regulation, (貞凶) bodes ill if persisted in. (悔亡) By repenting, it is eliminated.
The image: Painful regulation bodes ill if persisted in, because that path comes to an impasse.

卦德 (virtues of the hexagram): 節 (regulation), 制數度 (not over done)

#61



中孚。豚魚吉；利涉大川；利貞。

彖曰：中孚，柔在內而剛得中，說而巽，孚乃化邦也。“豚魚吉”，信及豚魚也。“利涉大川”，乘木舟虛也。中孚以“利貞”，乃應乎天也。

象曰：澤上有風，中孚；君子以議獄緩死。

初九 虞。吉；有它不燕。

象曰：“初九虞吉”，志未變也。

九二 鳴鶴在陰，其子和之：我有好爵，吾與爾靡之。

象曰：“其子和之”，中心願也。

六三 得敵。或鼓或罷，或泣或歌。

象曰：“或鼓或罷”，位不當也。

六四 月幾望，馬匹亡。無咎。


象曰：“馬匹亡”，絕類上也。

九五 有孚，攣如。無咎。

象曰：“有孚攣如”，位正當也。

上九 翰音登于天。貞凶。

象曰：“翰音登于天”，何可長也。

Etymology: 孚 is  (top hand) over 子 (a kid) = carrying a kid with hand = true love = trustable.

中孚 = trustable

English translation:

中孚, Trustable: (豚魚吉) 豚魚(a fish, meaning lowly). The lowly (simple-minded) is 吉 auspicious. 利涉大川 beneficial to cross great rivers. 利貞 beneficial to be upright.

The kwa signs, 象曰:

中孚, (柔在內而剛得中) flexibility is within and firmness is in the center. (說而巽) Joyful (lower trigram) and docile (top trigram), (孚乃化邦也) sincerity then transforms the nation. (豚魚吉) The simple-minded are fortunate (信及豚魚也) even trusting the lowly and simple-minded. (利涉大川) beneficial to cross great rivers, (乘木舟虛也) able to ride on a wooden boat because it is hollowed. (中孚以“利貞”) Trustable with beneficial uprightness (乃應乎天也) is following the way of heaven.

The image, 象曰: There is wind (top trigram) over a lake (bottom trigram), with trustable. True君子 consider judgments and postpone execution.

The yao signs:

- F9 -- 虞吉 Preparedness leads to 吉 a good outcome. (有它不燕) If there is something else, one is not at rest.
The image: The good outcome of the first yang's preparedness is because the mind is not changed.
- 9two – (鳴鶴在陰) The calling crane is in the shade; (其子和之) the fledgling joins it. (我有好爵) I have a good wine cup, (吾與爾靡之) I will quaff with you.
The image: The fledgling joining it is the heart's desire.
- 6three – (得敵) Found a match (equal in strength), (或鼓或罷) one sometimes drums, sometimes stops, (或泣或歌) sometimes cries, sometimes sings.
The image: Sometimes drumming, sometimes stopping, the position is not appropriate.
- 6four – (月幾望) The Moon is almost full. (馬匹亡) the horse disappears, 無咎 no fault.
The image: The horse disappearing means breaking with peers to go higher.
- 9five – (有孚) With sincerity (攣如) that is firm, 無咎 no fault.
The image: With sincerity that is firm, the position is correct.
- T9 – (翰音登于天) A rooster's call (showing off) ascends to the skies. (貞凶) Self-righteousness leads to misfortune.
The image: How can the rooster's call which ascends to the skies forever?

卦德 (virtues of the hexagram): 中孚 (not bias), 木舟虛 (humble will not sink)

#62



小過。 小過亨。利貞。可小事，不可大事。飛鳥遺之音，不宜上，宜下，大吉。

彖曰：小過，小者過而亨也。過以“利貞”，與時行也。柔得中，是以“小事吉”也。剛失位而不中，是以“不可大事”也。有“飛鳥”之象焉，“飛鳥遺之音，不宜上，宜下，大吉”，上逆而下順也。

象曰：山上有雷，小過；君子以行過乎恭，喪過乎哀，用過乎儉。

初六 飛鳥。以凶。

象曰：“飛鳥以凶”，不可如何也。

六二 過其祖，遇其妣；不及其君，遇其臣。無咎。

象曰：“不及其君”，臣不可過也。

九三 弗過防之，從或戕之。凶。

象曰：“從或戕之”，“凶”如何也。

九四 無咎。弗過，遇之，往厲秘戒。勿用永貞。

象曰：“弗過遇之”，位不當也；“往厲必戒”，終不可長也。

六五 密雲不雨，自我西郊。公弋，取彼在穴。

象曰：“密雲不雨”，已上也。

上六 弗遇過之，飛鳥離之。凶，是謂災眚。

象曰：“弗遇過之”，已亢之。

Etymology: 過, see #28 (大過卦)

小過 = small excess

English translation:

小過, Small Excess: 小過亨 very successful. 利貞 beneficial to be correct. (可小事) all right for small matters, (不可大事) not for great matters. (飛鳥遺之音) Birds sing beautifully while at

rest, cry when fly (not able to find a place to rest). (不宜上) better not going up (fly), (宜下) better land, 大吉 then there will be great good fortune.

The kwa signs, 象曰:

小過, (小者過而亨也) Small excess can turn out all right. (過以“利貞”) When there is excess, it is beneficial to be correct, (與時行也) which means to act in accord with the time. (柔得中) Flexibility is in balance, (是以“小事吉”也) so small matters have a good outcome. (剛失位而不中) Firmness is out of place and not balanced, (是以“不可大事”也) so it is not suitable for great matters. (有“飛鳥”之象焉) There is the image of a flying bird therein: (“飛鳥遺之音, 不宜上, 宜下, 大吉”) the cry left by the flying bird, implying one should not rise but descend -- then there will be great good fortune. (上逆而下順也) Rising meets opposition, descending meets accord.

The image, 象曰: Thunder (top trigram) over a mountain (lower trigram) -- small excess. 君子 (righteous people) are exceedingly deferential in conduct, exceedingly sad in mourning, and exceedingly abstemious in consumption.

The yao signs:

- F6 – (飛鳥) The flying bird (nowhere to rest), 以凶 brings misfortune.
The image: The flying bird brings misfortune. Nothing can be done about it.
- 6two – (過其祖) Aim the first, (遇其妣) get the second. (不及其君) Not reaching the ruler, (遇其臣) meet the administrator. 無咎 no blame.
The image: Not reaching the ruler -- the administrator is not to be surpassed.
- 9three – (弗過防之) without taking enough precautions, (從或戕之) so pursuers (enemy) could attack. 凶 This is unfortunate.
The image: Pursuers attack one. How unfortunate!
- 9four -- 無咎 No fault, (弗過遇之) meeting here without excess. (往厲秘戒) To go into dangerous; it is necessary to be cautious, (勿用永貞) not do it, will always be correct.
The image: Meeting without caution, the position is not right. It is dangerous to go, requiring caution; after all, it cannot last.
- 6five – (密雲不雨) Dense clouds do not rain, (自我西郊) coming from the western province. (公弋) The prince shoots, (取彼在穴) catching the quarry in the den.
The image: Dense clouds do not rain -- They have already risen.

- T6 – (弗遇過之) Passing by without meeting – (飛鳥離之) the flying birds leave. 凶
unfortunate. (是謂災眚) This is called calamity.
The image: Passing by without meeting is because of arrogance.

卦 德 (virtues of the hexagram): 小過 (small extreme), 不 可 大 事 (not for big issue)

#63



既濟。亨， 小利貞。初吉， 終亂。

象曰：既濟， 亨， 小者亨也。“利貞”， 剛柔正而位當也。“初吉”， 柔得中也。“終”止則“亂”， 其道窮也。

象曰：水在火上， 既濟；君子以思患而豫防之。

初九 曳其輪， 濡其尾。無咎。

象曰：“曳其輪”， 義“無咎”也。

六二 婦喪其茀。勿逐， 七日得。

象曰：“七日得”， 以中道也。

九三 高宗伐鬼方， 三年克之。小人勿用。

象曰：“三年克之”， 億也。

六四 有衣。終日戒。

象曰：“終日戒”， 有所疑也。

九五 東鄰殺牛， 不如西鄰之時。實受其福。

象曰：“東鄰殺牛”， “不如西鄰”之時也；“實受其福”， 吉大來也。

上六 濡其首。厲。

象曰：“濡其首，厲”，何可久也。

Etymology: 既 is 艮 (mountain) + 死 (pinning down) = settle.

濟 is 𣶒 + 齊 (even headed, all together) = crossing river together.

既 濟 = completion.

English translation:

既濟, completion: 亨 successful, (小利貞) even in small matters. It is beneficial to be correct; (初吉) otherwise there is good fortune at first (終亂) but disorder in the end.

The kwa signs, 象曰:

既濟, 亨 successful, (小者亨也) small matters succeed. (利貞) beneficial to be correct; (剛柔正而位當也) firmness and flexibility are correct and in their places. (“初吉”, 柔得中也) At first it is auspicious; flexibility gains balance. (“終” 止則“亂”) Being settled (stop), in the end, there is confusion; (其道窮也) the path reaches an impasse.

The image, 象曰: Water (top trigram) over fire (bottom trigram) – settled/completion. 君子 considers problems and prevent them.

The yao signs:

- F9 – (曳其輪) Dragging the wheels, (濡其尾) wetting its tail, 無咎 no problem.
- 6two – (婦喪其茀) A woman loses her protection (such as a husband). (勿逐) don't go after. (七日得) get her in seven days.
The image: She will come in seven days because of her balanced course.
- 9three – (高宗伐鬼方) The emperor attacks barbarians (三年克之) and conquers them after three years. (小人勿用) the inferior people should not be employed.
The image: Conquering them after three years, he is weary.
- 6four – (有衣) wearing the dress, (終日戒) be alert all the time.
The image: Being alert all the time, there is doubt.
- 9five – (東鄰殺牛) The slaughtering of the ox in the neighborhood to the east (不如西鄰之時) is not as good as the ceremony in the neighborhood to the west. (實受其福) it is really a blessing.
The image: The meat of the ox is not as good as the right timing. It is really the blessings -- good fortune comes in great measure.

- T6 – (濡其首) wetting the head (as reaching top or perfection), 厲 is dangerous.
The image: Getting the head wet, how can one last long?

卦 德 (virtues of the hexagram): 既 濟 (completion), 道 窮 (no better place to go)

#64



未濟。 亨。小狐汔濟，濡其尾。無攸利。

象曰：未濟，亨，柔得中也。“小狐汔濟”，未出中也。“濡其尾，無攸利”，不續終也。雖不當位，剛柔應也。

象曰：火在水上，未濟；君子以慎辨物居方。

初六 濡其尾。吝。

象曰：“濡其尾”，亦不知極也。

九二 曳其輪。貞吉。

象曰：“九二貞吉”，中以行正也。

六三 未濟。征凶。利涉大川。

象曰：“未濟，征凶”，位不當也。

九四 貞吉，悔亡。震用伐鬼方，三年有賞于大國。

象曰：“貞吉，悔亡”，志行也。

六五 貞吉，無悔。君子之光有孚。吉。

象曰：“君子之光”，其暉“吉”也。

上九 有孚于飲酒。無咎。濡其首，有孚失是。

象曰：“飲酒”“濡首”，亦不知節也。

Etymology: 未 is 一 (chi of wood) over 木 while that energy is still shorter than the line of the 木 = not yet surpass. The top line of 未 is longer than the line of 木, so 未 = end or finish.

未濟 = not yet complete.

English translation:

未濟, Not complete: 亨 successful. (小狐汔濟) A little fox, almost crossing, (濡其尾) gets its tail wet. 無攸利 Nothing is gained.

The kwa signs, 象曰:

未濟, 亨 successful, (柔得中也) flexibility is in balance. (小狐汔濟, 未出中也) The little fox about to cross has not yet reaching the other shore. (“濡其尾, 無攸利”) Getting its tail wet, it gains nothing, (不續終也) in that it does not continue to the end. (雖不當位) Although out of place, (剛柔應也) the firm and the flexible correspond.

The image, 象曰: Fire (top trigram) over water (bottom trigram) -- unsettled. 君子carefully discern things and keep them in their places.

The yao signs:

- F6 – (濡其尾) Getting the tail wet, 吝 humiliating.
The image: Getting the tail wet, one still does not know the limit (how wide the river is).
- 9two – (曳其輪) Dragging the wheels, 貞吉 rectitude is auspicious.
The image: The good outlook of the rectitude of the second yang is because its activity is balanced.
- 6three – (未濟) While unsettled, 征凶 bodes ill to go on an expedition, (利涉大川) but it is beneficial to cross great rivers.
The image: It bodes ill to go on an expedition while unsettled, because the position is inappropriate.
- 9four – (貞吉) Correctness brings good results; 悔亡 regret vanishes. (震用伐鬼方) Vigorously acting to conquer barbarians, (三年有賞于大國) in three years one has the reward of a great country.
The image: Correctness brings good results; regret vanishes. The aim is carried out.
- 6five -- 貞吉 Correctness brings good results; 無悔 regret vanishes. (君子之光有孚) The achievement of righteous people has truthfulness and leads to 吉 good results.
The image: The radiance of the achievement of righteous people leads to good results.

- T9 – (有孚于飲酒) There is sincerity in drinking wine, 無咎 without fault. (濡其首) But if one becomes totally immersed, (有孚失是) having faith ceases to be right.
The image: Becoming totally immersed in drinking wine is also not knowing proper measure.

卦 德 (virtues of the hexagram): 未 濟 (not complete), 慎 辨 (carefully analyze)

The following Five Commentaries (Five Wings) were written by Confucius for explaining the essences and meaning of Yijing. I already did a better job than him (Confucius) in Chapter Twelve and Thirteen. Furthermore, direct translation will not lead the readers to any better understanding. Thus, I will do the explanations instead of the direct translations.

系辭上 (Commentary One, of Yijing)

天尊地卑，乾坤定矣。卑高以陳，貴賤位矣。動靜有常，剛柔斷矣。方以類聚，物以群分，吉凶生矣。在天成象，在地成形，變化見矣。是故剛柔相摩，八卦相蕩，鼓之以雷霆，潤之以風雨，日月運行，一寒一暑：乾道成男，坤道成女；乾知大始，坤作成物；乾以易知，坤以簡能；易則易知，簡則易從；易知則有親，易從則有功；有親則可久，有功則可大；可久則賢人之德，可大則賢人之業。易簡而天下之理得矣。天下之理得，而成位乎其中矣。

聖人設卦象，系辭焉而明吉凶，剛柔相推而生變化。是故吉凶者，失得之象也；悔吝者，憂虞之象也；變化者，進退之象也；剛柔者，晝夜之象也。六爻之動，三極之道也。是故君子所居而安者，易之序也；所樂而玩者，爻之辭也。是故君子居則觀其象而玩其辭，動則觀其變而玩其佔。是以“自天佑之，吉無不利”。

彖者，言乎象者也；爻者，言乎變者也；吉凶者，言乎其失得也；悔吝者，言乎其小疵也；無咎者，善補過也。是故列貴賤者存乎位，齊小大者存乎卦，辯吉凶者存乎辭，憂悔吝者存乎介，震無咎者存乎悔。是故卦有小大，辭有險易。辭也者，各指其所之。

易與天地準，故能彌綸天地之道。仰以觀于天文，俯以察于地理，是故知幽明之故；原始反終，故知死生之說；精氣為物，游魂為變，是故知鬼神之情狀。與天地相似，故不違；知周乎萬物而道濟天下，故不過；旁行而不流，樂天知命，故不憂；安土敦乎仁，故能愛；範圍天地之化而不過，曲成萬物而不遺，通乎晝夜之道而知，故神無方而易無體。

一陰一陽之謂道。繼之者善也，成之者性也。仁者見之謂之仁，知者見之謂之知，百姓日用而不知，故君子之道鮮矣。顯諸仁，藏諸用，鼓萬物而不與聖同憂，盛德大業至矣哉

！富有之謂大業；日新之謂盛德；生生之謂易！成象之謂乾；效法之謂坤；極數知來之謂佔；通變之謂事；陰陽不測之謂神。

夫易廣矣大矣，以言乎遠則不御，以言乎邇則靜而正，以言乎天地之間則備矣。夫乾，其靜也專，其動也直，是以大生焉；夫坤，其靜也翕，其動也闢，是以廣生焉。廣大配天地，變通配四時，陰陽之義配日月，易簡之善配至德。

子曰：“易，其至矣乎！夫易，聖人所以崇德而廣業也。知崇禮卑，崇效天，卑法地，天地設位，而易行乎其中矣。成性存存，道義之門。” 聖人有以見天下之赜，而擬諸其形容，象其物宜，是故謂之象。聖人有以見天下之動，而觀其會通，以行其典禮，系辭焉以斷其吉凶，是故謂之爻。言天下之至赜而不可惡也，言天下之至動而不可亂也。擬之而後言，議之而後動，擬議以成其變化。

“鳴鶴在陰，其子和之：我有好爵，吾與爾靡之。”——子曰：“君子居其室，出其言善，則千里之外應之，況其邇者乎？居其室，出其言不善，則千里之外違之，況其邇者乎？”言出乎身，加乎民；行發乎邇，見乎遠。言行，君子之樞機，樞機之發，榮辱之主也。言行，君子之所以動天地也，可不慎乎！

“同人，先號咷而後笑。”子曰：“君子之道，或出或處，或默或語。”二人同心，其利斷金。同心之言，其臭如蘭。“初六，藉用白茅。無咎。”子曰：“苟錯，諸地而可矣。藉之用茅，何咎之有？慎之至也。”夫茅之為物薄，而用可重也。慎斯術也以往，其無所失矣。

“勞謙，君子有終。吉。”子曰：“勞而不伐，有功而不德，厚之至也。語以其功，下人者也。”德言盛，禮言恭。謙也者，致恭以存其位者也。

“亢龍有悔。”子曰：“貴而無位，高而無民。”賢人在下位而無輔，是以動而有悔也。

“不出戶庭。無咎。”子曰：“亂之所生也，則言語以為階。”君不密則失臣，臣不密則失身，幾事不密則害成。是以君子慎密而不出也。

子曰：“作易者，其知盜乎？易曰：‘負且乘，致寇至。’負也者，小人之事也；乘也者，君子之器也。小人而乘君子之器，盜思奪之矣。上慢下暴，盜思伐之矣。慢藏誨盜，冶容誨淫。”——易曰：“負且乘，致寇至。”盜之招也。

天一，地二；天三，地四；天五，地六；天七，地八；天九，地十。天數五，地數五，五位相得而各有合。天數二十有五，地數三十，凡天地之數五十有五。此所以成變化而行鬼神也。

大衍之數五十，其用四十有九。分而為二以象兩，掛一以象三，揲之以四以象四時，歸奇于仂以象閏，五歲再閏，故再仂而後掛。乾之策二百一十有六，坤之策百四十有

四，凡三百有六十，當期之日。二篇之策，萬有一千五百二十，當萬物之數也。是故四營而成易，十有八變而成卦。八卦而小成，引而伸之，觸類而長之，

天下之能事畢矣。顯道神德行，是故可與酬酢，可與佑神矣。子曰：“知變化之道者，其知神之所為乎？”

易有聖人之道四焉，以言者尚其辭，以動者尚其變，以制器者尚其象，以卜筮者尚其佔。是以君子將有為也，將有行也，問焉而以言，其受命也如響，無有遠近幽深，遂知來物。非天下之至精，其孰能與于此？參伍以變，錯綜其數：通其變，遂成天地之文；極其數，遂定天下之象。非天下之至變，其孰能與于此？易，無思也，無為也，寂然不動，感而遂通天下之故。非天下之至神，其孰能與于此？夫易，聖人之所以極深而研也。唯深也，故能通天下之志；唯幾也，故能成天下之務；唯神也，故不疾而速、不行而至。子曰“易不聖人之道四焉”者，此之謂也。

子曰：“夫易，何為者也？夫易，開物成務，冒天下之道。”如斯而已者也。是故聖人以通天下之志，以定天下之業，以斷天下之疑。是故蓍之德圓而神，卦之德方以知，六爻之義易以貢。聖以此洗心，退藏于密，吉凶與民同患。神以知來，知以藏往，其孰能與于此哉？！古之聰明睿知，神武而不殺者夫。是以明于天之道，而察于民之故，是興神物以前民用。聖人以此齋戒，以神明其德夫。是故闔戶謂之坤，闢戶謂之乾，一闔一闢謂之變，往來不窮謂之通。見乃謂之象，形乃謂之器，制而用之謂之法，利用出入，民咸用之謂之神。

是故易有太極，是生兩儀，兩儀生四象，四象生八卦，八卦定吉凶，吉凶生大業。是故法象莫大乎天地，變通莫大乎四時，縣象著明莫大乎日月，崇高莫大乎富貴。備物致用，立成器以為天下利，莫大乎聖人。探賾索隱，鈎深致遠，以定天下之吉凶，成天下之亹亹者，莫大乎蓍龜。是故天生神物，聖人則之；天地變化，聖人效之；天垂象，見吉凶，聖人象之；河出圖，洛出書，聖人則之。易有四象，所以示也；系辭焉，所以告也；定之以吉凶，所以斷也。

易曰：“自天佑之。吉，無不利。”——子曰：“佑者，助也。”天之所助者，順也；人之所助者，信也。履信思乎順，又以尚賢也。是以“自天佑之，吉無不利”也。子曰：“書不盡言，言不盡意。”然則聖人之意，其不可見乎？子曰：“聖人立象以盡意，設卦以盡情偽，系辭焉以盡其言，變而通之以盡利，鼓之舞之以盡神。”

乾坤，其易之溫邪。乾坤成列，而易立乎其中矣；乾坤毀，則無以見易。易不可見，則乾坤成幾乎息矣。

是故形而上者謂之道，形而下者謂之器。化而裁之謂之變，推而行之謂之通，舉而錯之天下之民謂之事業。是故夫象，聖人有以見天下之賾，而擬諸其形容，象其物宜，是故謂之象。聖人有以見天下之動，而觀其會通，以行其典禮，系辭焉以斷其吉凶，是故謂之爻

。極天下之蹟者存乎卦；鼓天下之動者存乎辭；化而裁之存乎變；推而行之存乎通；神而明之存乎其人；默而成之，不言而信，存乎德行。

Explanations:

This article explains the framework and the meaning of Yijing. I have done a better job in Chapter Twelve and Thirteen. Thus, I will not translate it directly but elaborate some points which I did not discuss in detail.

是故易有太極，是生兩儀，兩儀生四象，四象生八卦，八卦定吉凶，吉凶生大業

This is about the generation process: from 太極 (Yin/Yang two codes) to trigrams. This sentence emphasizes two points.

One, 八卦定吉凶 (trigrams can determine (predict) 吉凶 (winning or losing)).

Two, 吉凶生大業 (吉凶 determines and produces 大業 (great achievement, mainly about the governance)).

天下之理得，而成位乎其中矣: 理 is the law of Heaven, 位 is the consequence of the 理.

Note: 位 (the seats) in Yijing is a measuring ruler for proper or improper, especially about the human morality.

吉凶者，失得之象也；吉凶 are the signs of win or loss

悔吝者，憂虞之象也；悔吝 are the signs of worry and concern

變化者，進退之象也；變化 is the sign of change, for moving forward or retreat

剛柔者，晝夜之象也; 剛柔 are similar to the signs of day and night

六爻之動，三極之道也; 六爻之動 is about the dynamics of (Heaven, Earth and Man)

彖者，言乎象者也；彖者 explains the sign of the hexagram

無咎者，善補過也; 無咎 signifies that there is still chance to right the wrong

是故列貴賤者存乎位， the honorable or lowly is determined by 位.

齊小大者存乎卦， the significance of everything is determined by 卦 (hexagram)

辯吉凶者存乎辭， the way of distinguishing 吉凶 (winning or losing) is upon the comments of each hexagram

憂悔吝者存乎介， {should one worry about something} is determined with 介 (a thin edge)

震無咎者存乎悔, to move away from the 無咎 (not yet bad) is with repent

是故卦有小大， the significance of each hexagram is different

辭有險易, the comments of each hexagram carry different significance

易與天地準，故能彌綸天地之道。

易與天地準: Yijing is isomorphic to the Nature

彌綸天地之道: Yijing describes the laws of Nature.

知周乎萬物而道濟天下，故不過； Yi is a TOE (theory of everything), by following it, we will not do wrong.

旁行而不流，樂天知命，故不憂； following Yi without going astray, will know Heaven's Will and enjoy one's fate. So, one will not worried.

安土敦乎仁，故能愛; Knowing to follow is 仁 (respect others), this is 愛 (love)

一陰一陽之謂道; Yin/Yang is 道 (Tao, the law of Nature)

極數知來之謂佔； With 佔 (divination with Yi), it shows the future

通變之謂事； being able to change, it is 事 (accomplishment)

陰陽不測之謂神: the future cannot be foretold is 神 (mystery of the spirit)

易，無思也，無為也，寂然不動， Yi itself is not doing, not thinking, not moving.

感而遂通天下之故, if we can 感 (enlightened) Yi, we know all things about this world.

Note: this is also the BASE for 「道德經」 (Tao Te Ching, of Laotze), it says, {有物混成，先天地生。寂兮寥兮，獨立而不改， (Chapter 25)}. The 混 and 不改 are about the indistinguishable (chaotic) and immutable (not changing). That is, both the Laotze Taoism and Confucianism (Yijing) have the same idea, 無極 is 混 and 不改. 不改 = 不動.

The followings are about the application of Yi.

開物成務， it creates all things and makes all events.

冒天下之道, it covers all laws of Nature.

是故聖人以通天下之志，以定天下之業，以斷天下之疑; thus, the sages use Yi to understand the will of all people, to set up the governance of people, to decide the questionable.

是故形而上者謂之道， the invisible is 道 (Tao, laws of Nature)

形而下者謂之器, the visible are items and things

化而裁之謂之變， modifying those items is 變 (changes or innovation)

推而行之謂之通， making them available to public is 通 (connections)

舉而錯之天下之民謂之事業, setting up a system for people is 事業 (governance)

Note: Confucius talked about the following in this article.

五位相得, five 位 (seats) interacts

參伍以變, 錯綜其數, mixing up these Five, and applying the symmetries of 錯 and 綜 on them.

通其變 · 遂成天地 之文 ; following its dynamics, the entire universe (physical or humanity) emergent.

極其數, 遂定天下之象; extrapolating its dynamics, it predicts all the consequences.

The above is the BASE for 五行, but Confucius did not formally develop the 五行 (which was not part of Confucianism), see Chapter thirteen: The history, architecture and the Chinese applications of Yijing

系辭下 (Commentary Two, of Yijing)

八卦成列, 象在其中矣; 因而重之, 爻在其中矣; 剛柔相推, 變在其中矣; 系 辭焉而命之, 動在其中矣。吉凶悔吝者, 生乎動者也; 剛柔者, 立本者也; 變通者, 趣時者也; 吉凶者, 貞勝者也。天地之道, 貞觀者也; 日月之道, 貞明者也; 天下 之動, 貞夫一者也。夫乾, 確然示人易矣; 夫坤, 隤然示人簡矣。爻也者, 效此者 也; 象也者, 像此者也。爻象動乎內, 吉凶見乎外, 功業見乎變, 聖人之情見乎辭。天地之大德曰生; 聖人之大寶曰位; 何以守位曰仁; 何以聚人曰財; 理財正辭, 禁 民為非曰義。

古者包犧氏之王天下也, 仰則觀象于天, 俯則觀法于地, 觀鳥獸之文與地之宜, 近取諸身, 遠取諸物, 于是始作八卦, 以通神明之德, 以類萬物之情。作結繩而為 網罟, 以佃以漁, 蓋取諸離。包犧氏沒, 神農氏作, 斫木為耜, 揉木為耒, 耒耨之利, 以教天下, 蓋取諸益。日中為市, 致天下之民, 聚天下之貨, 交易而退, 各得其所, 蓋取諸噬嗑。神農氏沒, 黃帝、堯、舜氏作, 通其變, 使民不倦, 神而化之, 使民宜之。易窮則變, 變則通, 通則久。是以“自天佑之, 吉無不利。” 黃帝、堯、舜垂衣裳 而天下治, 蓋取諸乾坤。剡木為舟, 剡木為楫, 舟楫之利, 以濟不通, 致遠以利天下, 蓋取諸渙。服牛乘馬, 引重致遠, 以利天下, 蓋取諸隨。重門擊柝, 以待暴客, 蓋取 諸豫。斷木為杵, 掘地為臼, 臼杵之利, 萬民以濟, 蓋取諸小過。弦木為弧, 剡木為 矢, 弧矢之利, 以威天下, 蓋取諸睽。上古穴居而野處, 後世聖人易之以宮室, 上棟 小宇, 以待風雨, 蓋取諸大壯。古之葬者, 厚衣之以薪, 葬之中野, 不封不樹, 喪期 無數, 後世聖人易之以棺槨, 蓋取諸大過。上古結繩而治, 後世聖人易之以書契, 百 官以治, 萬民以察, 蓋取諸 決。

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是故易者, 象也。象也者, 像也。彖者, 材也。爻也者, 效天下之動者也。是故 吉凶生而悔吝著也。

陽卦多陰，陰卦多陽，其故何也？陽卦奇，陰卦偶。其德行何也？陽一君而二民，君子之道也。陰二君而一民，小人之道也。

易曰：“憧憧往來，朋從爾思。”——子曰：“天下何思何慮？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，來者信也，屈信相感而利生焉。尺蠖之屈，以求信也；龍蛇之蟄，以存身也；精義入神，以致用也；利用安身，以崇德也。過此以往，未之或知也。窮神知化，德之盛也。

易曰：“困于石，據于蒺藜，入于其宮，不見其妻。凶。”——子曰：“非所困而困焉，名必辱。非所據而據焉，身必危。”既辱且危，死期將至，妻其可得見耶？

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。”君子藏器于身，待時而動，何不利之有？動而不括，是以出而有獲，語成器而動者也。

子曰：“小人不恥不仁，不畏不義，不見利不勸，不威不懲，小懲而大誡。此小人之福也。”——易曰：“屢校滅趾。無咎。”此之謂也。

善不積，不足以成名，惡不積不足以滅身。小人以小善為無益，而弗為也。以小惡為無傷，而弗去也。故惡積而不可掩，罪大而不可解。——易曰：“何校滅耳。凶。”

子曰：“危者，安其位者也；亡者，保其存者也；亂者，有其治者也。是故君子安而不忘危，存而不忘亡，治而不忘亂，是以身安而國家可保也。”——易曰：“其亡其亡，系于苞桑。”

子曰：“德薄而位尊，知小而謀大，力小而任重，鮮不及矣。”——易曰：“鼎折足，覆公餗，其形渥。凶。”言不勝其任也。

子曰：“知幾其神乎？君子上交不諂，下交不瀆，其知幾乎。幾者，動之微，吉凶之先見者也。君子見幾而作，不俟終日。”——易曰：“介于石，不終日。貞吉。”介如石焉，寧用終日，斷可識矣。君子知微知彰，知柔知剛，萬夫之望。

子曰：“顏氏之子，其殆庶幾乎。有不善未嘗不知，知之未嘗復行也。”——易曰：“不遠復，無祇悔。元吉。”

天地氤氲，萬物化醇；男女構精，萬物化生。——易曰：“三人行，則損一人；一人行，則得其友。”言致一也。

子曰：“君子安其身而後動，易其心而後語，定其交而後求，君子修此三者，故全也。”危以動，則民不與也。懼以語，則民不應也。無交而求，則民不與也。莫之與，則傷之者至矣。——易曰：“莫益之，或擊之，立心勿恆。凶。”

子曰：“乾坤，其易之門邪。”乾，陽物也；坤，陰物也。陰陽合德，而剛柔有體，以體天地之撰，以通神明之德。其稱名也，雜而不越。于稽其類，其衰世之意邪。夫易，彰往而察來，而微顯闡幽。開而當名辨物，正言斷辭則備矣。其稱名也小，其取類也大，其旨遠，其辭文，其言曲而中，其事肆而隱。因貳以濟民行，以明失得之報。

易之興也，其于中古乎？作易者，其有憂患乎？是故履，德之基也；謙，德之柄也；復，德之本也；恆，德之固也；損，德之修也；益，德之裕也；困，德之辨也；井，德之地也；巽，德之制也。履，和而至；謙，尊而光；復，小而辨于物；恆，雜而不厭；損，先難而後易；益，長裕而不設；困，窮而通；井，居其所而遷；巽，稱而隱。履以和行，謙以制禮，復以自知，恆以一德，損以遠害，益以興利，困以寡怨，井以辨義，巽以行權。

易之為書也，不可遠。為道也屢遷，變動不居，周流六虛，上下無常，剛柔相易，不可為典要，唯變所適。其出入以度，外內使知懼，又明于憂患與故，無有師保，如臨父母。初率其辭，而揆其方，既有典常，苟非其人，道不虛行。

易之為書也，原始要終以為質也。六爻相雜，唯其時物也。其初難知，其上易知，本末也。初辭擬之，卒成之終。若夫雜物撰德，辯是與非，則非其中爻不備。噫！亦要存亡吉凶，則居可知矣。知者觀其彖辭，則思過半矣。二與四同功而異位，其善不同：二多譽，四多懼，近也。柔之為道，不利遠者，其要無咎，其用柔中也。三與五同功而異位：三多凶，五多功，貴賤之等也。其柔危，其剛勝邪。

易之為書也，廣大悉備：有天道焉，有人道焉，有地道焉。兼三材而兩之，故六。六者非它也，三材之道也。道有變動，故曰爻；爻有等，故曰物；物相雜，故曰文。文不當，故吉凶生焉。

易之興也，其當殷之末世、周之盛德邪？當文王與紂之事邪？是故其辭危，危者使平，易者使傾，其道甚大，百物不廢，懼以終始，其要無咎，此之謂易之道也。

夫乾，天下之至健也，德行恆易以知險。夫坤，天下之至順也，德行恆簡以知阻。能說諸心，能研諸侯之慮，定天下之吉凶，成天下之亹亹者。是故變化雲為，吉事有祥，象事知器，佔事知來：天地設位，聖人成能，人謀鬼謀，百姓與能。八卦以象告，爻象以情言，剛柔雜居，而吉凶可見矣：變動以利言，吉凶以情遷。是故愛惡相攻而吉凶生；遠近相取而悔吝生；情偽相感而利害生。凡易之情，近而不相得則凶：或害之，悔

且吝。將叛者其辭慚；中心疑者其辭枝；吉人之辭寡；躁人之辭多；誣善之人其辭游；失其守者其辭屈。

Explanations:

This article discusses the dynamics of Yi, its attributes and its applications.

八卦成列，象在其中矣；因而重之，爻在其中矣；剛柔相推，變在其中矣；系辭焉而命之，動在其中矣。吉凶悔吝者，生乎動者也；剛柔者，立本者也；變通者，趣時者也

八卦成列，象在其中矣: Trigrams form a system, and it encompasses the signs of Heaven.

因而重之，爻在其中矣: after the stacking of trigrams, the 爻 (dynamics of hexagram) appears.

剛柔相推，變在其中矣: the interaction of 爻 [剛 (rigid) 柔 (soft) of 爻] produces all variations (changes).

系辭焉而命之，動在其中矣: naming all those variations, those dynamics show up.

吉凶悔吝者，生乎動者也: 吉凶 (winning or losing) and 悔吝 (regret or concern) are the results of those dynamics.

剛柔者，立本者也: 剛柔 of 爻 is the base for the dynamics.

變通者，趣時者也: the result of the 變通 (variations) is depending upon the timing.

天地之大德曰生；the greatest virtue of Heaven/Earth is 生 (generation)

聖人之大寶曰位；the greatest treasure for sages is 位 (seats, the properness of Mortality)

何以守位曰仁；the way to keep the 位 is with 仁 (respect others)

何以聚人曰財；the way for people to follow you is with 財 (an economic system)

禁民為非曰義; the way to stop people doing wrongs is by 義 (the moral of just)

易窮則變，Yi (Yin or Yang) reaches the ultimate, it will change

變則通，after change, it will open up new connection

通則久, with new connection, it will last long

The followings are examples of the applications of some hexagrams.

離: 包犧氏，作結繩而為網罟，以佃以漁，蓋取諸離; Emperor 犧氏 invented fishing net with the inspiration of 離 (hexagram).

益: 神農氏作，斫木為耜，揉木為耒，耒耨之利，以教天下，蓋取諸益; Emperor 神農 invented farming plow from the inspiration of 益.

噬嗑: 日中為市，致天下之民，聚天下之貨，交易而退，各得其所，蓋取諸噬嗑; market economic is from the inspiration of 噬嗑.

乾/坤: 黃帝、堯、舜垂衣裳 而天下治, 蓋取諸乾坤; the governance of people is in accordance to 乾/坤.

渙: 剡木為舟, 剡木為楫, 舟楫之利, 以濟不通, 致遠以利天下, 蓋取諸渙; the invention of boats and transportation is inspired from 渙.

隨: 服牛乘馬, 引重致遠, 以利天下, 蓋取諸隨; the domestication of animals [牛 (cow) and 馬 (horse)] is inspired from 隨.

豫: 重門擊柝, 以待暴客, 蓋取 諸豫; building heavy doors to prevent intrusion is inspired by 豫.

小過: 斷木為杵, 掘地為臼, 臼杵之利, 萬民以濟, 蓋取諸小過; {invented food processing}, it is inspired by 小過

睽: 弦木為弧, 剡木為 矢, 弧矢之利, 以威天下, 蓋取諸睽; the invention of arrows and bows is inspired by 睽

大壯: 後世聖人易之以宮室, 上棟 小宇, 以待風雨, 蓋取諸大壯; building houses to stay away from wind and rain is inspired by 大壯.

大過: 古之葬者, 厚衣之以薪, 葬之中野, 不封不樹, 喪期 無數, 後世聖人易之以棺槨, 蓋取諸大過; changing cremation to earth-burial is inspired by 大過.

決: 後世聖人易之以書契, 百 官以治, 萬民以察, 蓋取諸決; the invention of law-codes is inspired by 決.

履, 德之基也, 和而至, 以和行; 履 is the base of 德 (virtue of Yijing), which is 和 (harmony with others), so one can travel without being in danger.

謙, 德之柄, 尊而光, 以制禮; 謙 is the handle of 德, which is respected (尊), using to make protocol (禮).

復, 德之本也, 小而辨于物, 以自知: 復 is the root of 德, small (or lowly) but is distinguishable from others, being knowing itself (自知).

恆, 德之固也, 雜 而不厭, 以一德: 恆 the cement of 德, as a unity (一德).

益, 德之裕也, 長裕而不設, 以興利; 益 is the plentiful of 德, good for innovation (興利).

困, 德之辨也, 窮而通, 以寡怨: 困 is the time of recognizing, time of new opening, good for not complaint or being complained (寡怨).

井, 德之地也, 居其所而遷, 以辨義; 井 is the bottom of 德, following the circumstances, good for distinguishing the Just (義)

巽, 德之制也, 稱 而隱, 以行權; 巽 is the frame (制) of 德, being underlying (隱) is the source of governing power (行權).

損, 先難而後易, 以遠害; 損 begins with difficulty but will become easy later, for avoiding the larger harm (遠害).

陽卦多陰， yang hexagram has more yin-lines

陰卦多陽， yin hexagram has more yang-lines.

小人以小善為無益，而弗為也。 someone views small good is no great use and will not do it.

以小惡為無傷，而弗去也。 views small bad is no great harm and will not avoid.

故惡積而不可掩， then, the small bad will accumulate and cannot be hidden.

罪大而不可解， then, the bad (crime) becomes so big and cannot be forgiven.

知者觀其彖辭，則思過半矣。 educated who understands 彖辭 (the explanation for the hexagram), he understands that hexagram 50% already.

二與四同功而異位，其善不同： the second and fourth line (from the bottom to top) are having the same attribute but sit at different 位 (seat of the hexagram). So, their good are different.

二多譽，四多懼， the second line is about good, the fourth is more about concerns.

三與五同功而異位： the third and fifth line are having the same attributes but sit at different 位

三多凶，五多功， the third is more bad happens, the fifth has more profit.

道有變動，故曰爻； Yi-tao changes, and it is described by 爻

爻有等，故曰物； 爻 has levels (differences), so it is about 物 (things, having zillions of them)

物相雜，故曰文， the mixing of those 物 is called 文 (patterns)

文不當，故吉凶生焉， when the 文 is not in accordance to morality, the 吉凶 (winning or losing) happens.

是故愛惡相攻而吉凶生； when love and hatred interact, the 吉凶 arises.

遠近相取而悔吝生； when they are choices, the 悔吝 (sorry and regrets) arises.

情偽相感而利害生； when honest and dishonesty interact, the 利害 (one's interest) arises.

凡易之情，近而 不相得則凶，或害之，悔且吝： if a 爻 close to the main 爻 of the hexagram but at improper seat, it is 凶 (not good) or is 害 (destructive) having 悔 (regret) and 吝 (no fortune).

貴賤 '位' 矣 (morality), points to that Yijing is about the laws of the moral universe

剛柔斷矣...，吉凶生矣 (points to that Yijing can predict all the outcomes between the interactions (among the nature universe and the moral universe)).

通神明之德 (reaches the virtues of gods and spirits)', that is, it encompasses all the 'laws' of nature and supernatural,

類萬物之情 (simulates the laws of everything)', that is, it encompasses the laws for lives, for society, for consciousness, for intelligence, etc.

“爻象動乎內，吉凶見乎外 (爻-dynamics inside shows up as the consequences of external world)”. These two sentences point out that the trigram and hexagram system is a language of describing everything.

說卦 (Explanations about Yijing)

昔者聖人之作易也，幽贊于神明而生蓍，参天兩地而倚數，觀變于陰陽而立卦，發揮于剛柔而生爻，和順于道德而理于義，窮理盡性以至于命。

昔者聖人之作易也，將以順性命之理，是以立天之道，曰陰與陽；立地之道，曰柔與剛；立人之道，曰仁與義。兼三才而兩之，故易六畫而成卦；分陰分陽，迭用柔剛，故易六位而成章。

天地定位，山澤通氣。雷風相薄，水火不相射。八卦相錯，數往者順，知來者逆，是故易逆數也。

雷以動之，風以散之，雨以潤之，日以恆之，艮以止之，兌以說之，乾以君之，坤以藏之。

帝出乎震，齊乎巽，相見乎離，致役乎坤；說言乎兌，戰乎乾，勞乎坎，成言乎艮。萬物出乎震，震，東方也；齊乎巽，巽，東南也；齊也者，言萬物之絜齊也。離也者，明也，萬物皆相見，南方之卦也；聖人南面而聽天下，向明而治，蓋取諸此也。坤也者，地也，萬物皆致養焉，故曰：致役乎坤。兌，正秋也，萬物之所說也，故曰：說言乎兌。戰乎乾，乾，西北之卦也，言陰陽相薄也。坎者，水也，正北方之卦也，勞卦也，萬物之所歸也，故曰：勞乎坎。艮，東北之卦也，萬物之所成終而所成始也，故曰：成言乎艮。

神也者，妙萬物而為言者也。動萬物者，莫疾乎雷；撓萬物者，莫疾乎風；燥萬物者，莫熯乎火；說萬物者，莫說乎澤；潤萬物者，莫潤乎水；終萬物始萬物者，莫盛乎艮。故水火不相逮，雷風不相悖，山澤通氣，然後能變化既成萬物也。

乾，健也；坤，順也；震，動也；巽，入也；坎，陷也；離，麗也；艮，止也；兌，說也。

乾為馬；坤為牛；震為龍；巽為雞；坎為豕；離為雉；艮為狗；兌為羊。

乾，天也，故稱乎父；坤，地也，故稱乎母；震一索而得男，故謂之長男；巽一索而得女，故謂之長女；坎再索而得男，故謂之中男；離再索而得女，故謂之中女；艮三索而得男，故謂之少男；兌三索而得女，故謂之少女。

乾為天，為圓，為君，為父，為玉，為金，為寒，為冰，為大赤，為良馬，為老馬，為瘠馬，為駁馬，為木果。

坤為地，為母，為布，為釜，為吝嗇，為均，為子母牛，為大輿，為文，為眾，為柄；其于地也為黑。

震為雷，為龍，為玄黃，為，為大塗，為長子，為決躁，為蒼莨竹，為萑葦；其于馬也，為善鳴，為足，為作足，為的顙；其于稼也，為反生；其究為健，為蕃鮮。

巽為木，為風，為長女，為繩直，為工，為白，為長，為高，為進退，為不果，為臭；其于人也，為寡發，為廣顙，為多白眼，為近利市三倍；其究為躁卦。

坎為水，為溝瀆，為隱伏，為矯揉，為弓輪；其于人也，為加憂，為心病，為耳痛，為血卦，為赤；其于馬也，為美脊，為巫心，為下首，為薄蹄，為曳；其行輿也，為多眚，為通，為月，為盜；其于木也，為堅多心。

離為火，為日，為電，為中女，為甲冑，為戈兵；其于人也，為大腹，為干卦，為鱉，為蟹，為贏，為蚌，為龜；其于木也，為科上槁。

艮為山，為徑路，為小石，為門闕，為果蓏，為閨寺，為指，為狗，為鼠，為黔喙之屬；其于木也，為堅多節。

兌為澤，為少女，為巫，為口舌，為毀折，為附決；其于地也，為剛鹵；為妾，為羊。

This article just talks about the attributes of the eight trigrams or eight self-stacked hexagrams { 乾 (金), 坤 (地), 震, 巽 (木), 坎 (水), 離 (火), 艮, 兌 }. These attributes are important only for divination. If anyone who is interested in divination part of Yijing, he should master those in Chinese. So, no translation for this article.

序卦 (The sequences of the hexagrams, on Yijing)

有天地，然後萬物焉。盈天地之間者唯萬物，故受之以屯；屯者，盈也；屯者，物之始生也。物生必蒙，故受之以蒙；蒙者，蒙也，物之稚也。物稚不可不養也，故受之以需；需者，飲食之道也。飲食必有訟，故受之以訟。訟必有眾起，故受之以師；師者，眾也。眾必有所比，故受之以比；比者，比也。比必有所畜，故受之以小畜。物畜然後有禮，故受之以履。履而泰，然後安，故受之以泰；泰者，通也。物不可以終通，故受之以否。物不可以終否，故受之以同人。與人同者，物必歸焉，故受之以大有。大有者不可以盈，故受之以謙。有大而能謙必豫，故受之以豫。豫必有隨，故受之以隨。以喜隨人者必

有事，故受之以蠱；蠱者，事也。有事而後可大，故受之以臨；臨者，大也。物大然後可觀，故受之以觀。可觀而後有所合，故受之以噬嗑；嗑者，合也。物不可以苟合而已，故受之以賁；賁者，飾也。致飾然後亨則盡矣，故受之以剝；剝者，剝也。物不可以終盡，剝窮上反下，故受之以復。復則不妄矣，故受之以無妄。有無妄，然後可畜，故受之以大畜。物畜然後可養，故受之以頤；頤者，養也。不養則不可動，故受之以大過。物不可以終過，故受之以坎；坎者，陷也。陷必有所麗，故受之以離；離者，麗也。

有天地，然後有萬物。有萬物，然後有男女。有男女，然後有夫婦。有夫婦，然後有父子。有父子，然後有君臣。有君臣，然後有上下，然後禮義有所錯。夫婦之道，不可以不久也，故受之以恆；恆者，久也。物不可以久居其所，故受之以遁；遁者，退也。物不可以終遁，故受之以大壯。物不可以終壯，故受之以晉；晉者，進也。進必有所傷，故受之以明夷；夷者，傷也。傷于外者必反于家，故受之以家人。家道窮必乖，故受之以睽；睽者，乖也。乖必有難，故受之以蹇；蹇者，難也。物不可以終難，故受之以解；解者，緩也。緩必有所失，故受之以損。損而不已必益，故受之以益。益而不已必決，故受之以決；決者，決也。決必有遇，故受之以姤；姤者，遇也。物相遇而後聚，故受之以萃；萃者，聚也。聚而上者謂之升，故受之以升。升而不已必困，故受之以困。困乎上者必反下，故受之以井。井道不可不革，故受之以革。革物者莫若鼎，故受之以鼎。主器者莫若長子，故受之以震；震者，動也。物不可以終動，止之，故受之以艮；艮者，止也。物不可以終止，故受之以漸；漸者，進也。進必有所歸，故受之以歸妹。得其所歸者必大，故受之以豐；豐者，大也。窮大者必失其居，故受之以旅。旅而無所容，故受之以巽；巽者，入也。入而後說之，故受之以兌；兌者，說也。說而後散之，故受之以渙；渙者，離也。物不可以終離，故受之以節。節而信之，故受之以中孚。有孚其信者必行之，故受之以小過。有過物者必濟，故受之以既濟。物不可窮也，故受之以未濟終焉。

This article explains the reason for the sequence of the hexagrams.

The Yijing universe is all about LIFE and MORALITY. Thus, it has two key points (processes).

One, generation (birth) and growth processes.

Two, mutual Immanence (also the conquest/destructive) process: when one state reaches its fullness, it converts into its opposite or into a new opening.

So, the sequence of those 64 hexagrams is following the above rules.

乾, as the Father, #1

坤, as Mother, #2

屯 (#3), 盈也 ; 屯者, 物之始生也; as the state of before the birth.

蒙 (#4), 物生必蒙, 故受之以蒙 ; 蒙者, 蒙也, 物之稚也; 蒙, not enlightened, not educated, as a new born.

需 (#5), 物稚不可不養也, 故受之以需 ; 需者, 飲食之道也; 需, about necessity. New born needs to be nurtured.

訟 (#6), 飲食必有訟, 故受之以訟, 訟 arguing in court. Fighting for food (survival), it will result to 訟.

師 (#7), 訟必有眾起, 故受之以師 ; 師 is about public (many people). One cannot 訟 himself. There must be others, the 師.

比 (#8), 眾必有所比, 故受之以比 ; 比 is about comparison. There must be some comparisons when there is a public.

小畜 (#9) 比必有所畜, 故受之以小畜; 小畜, small resources. With 比, someone must be having more resource than others.

履 (#10), 物畜然後有禮, 故受之以履; with resources, one can travel. Traveling must be protected by rulers (禮).

泰 (#11) 履而泰, 然後安, 故受之以泰 ; 泰者, 通也; Being able to travel safe, it is a tranquil (泰) and open (通) world.

否 (#12), 物不可以終通, 故受之以否; when 泰 reaches its fullness, it must convert into its opposite, the 否.

同人 (#13), 物不可以終否, 故受之同人; when 否 reaches its fullness, it must enter into a new state, being shouldered by others (同人) too.

大有 (#14), 與人同者, 物必歸焉, 故受之以大有, with 同人 (having a general will), there can be a public wealth (大有).

謙 (#15), 大有者不可以盈, 故受之以謙; having a great resource (大有), one must be humble (謙)

豫 (#16), 有大而能謙必豫, 故受之以豫; with 大有 and 謙, one will always prepare (豫) for the rainy day.

隨 (#17), 豫 必有隨, 故受之以隨; With 大有, 謙 and 豫, one must have followers (隨).

蠱 (#18), 以喜隨人者必有事, 故受之以蠱 ; 蠱者, 事也; among followers, there must be some differences, and the problems (事) and bad-plots (蠱) will happen.

臨 (#19), 有事而後可大, 故受之以臨; having turmoil, there needs a ruler (臨).

觀 (#20), 臨者, 大也。物大然後可觀, 故受之以觀; with a formal ruler (臨), a great politic system (觀) can be built.

噬嗑 (#21), 可觀而後有所合, 故受之以噬嗑 ; 嗑者, 合也; with a great politic system (觀), the society will be tranquil and peace (噬嗑).

賁 (#22), 物不可以苟合而已, 故受之以賁; 賁者, 飾也; with 觀 and 噬嗑, the system needs to be refined and decorated (賁, 飾也).

剝 (#23), 致飾然後亨則盡矣, 故受之以剝; 剝者, 剝也; overly extravagance will reach the state of decay (剝).

復 (#24), 物不可以終盡, 剝窮上反下, 故受之以復; when 剝 (decaying) reaches its fullness, it must go to its opposite (return, 復).

無妄 (#25), 復則不妄矣, 故受之以無妄, after 復, the decays and turmoil (妄) are gone, that is, 無妄.

大畜 (#26), 有無妄, 然後可畜, 故受之以大畜, with 無妄 (without decays and turmoil), the great resources can be accumulated (大畜).

頤 (#27), 物畜然後可養, 故受之以頤; 頤者, 養也, with 大畜 (having great resources), the society (or a person) can be nurtured (頤).

大過 (#28), 不養則不可動, 故受之以大過; in a case of not 頤, it will be 大過 (huge mistake).

坎 (#29), 物不可以終過, 故受之以坎; 坎者, 陷也; 大過 cannot last forever but will stay in a state of difficulty (坎).

離 (#30), 陷必有所麗, 故受之以離; 離者, 麗也; in all difficulties, there are always some great opportunity (麗), and 離 = 麗.

{Note: The 64 hexagrams are divided into two parts:

Part one: it starts with the creation of Nature (乾 and 坤) and consists of 30 hexagrams (from 乾 to 離).

Part two: it starts from man/woman union (from 咸 to 未濟) and consists of 34 hexagrams.

In this article, it misses the 咸 (#31): consensus and union in ideas and emotions.}

恆 (#32), 夫婦之道, 不可以不久也, 故受之以恆; 恆者, 久也; the marriage must be 恆 (perpetual).

遁 (#33), 物不可以久居其所, 故受之以遁; 遁者, 退也; yet, not everything can be 恆 (forever), it will 遁 (backout/hiding).

大壯 (#34), 物不可以終遁, 故受之以大壯; after long hibernation, it is time becoming big and strong (大壯).

晉 (#35), 物不可以終壯, 故受之以晉; 晉者, 進也, after 大壯, it is the time for progress (晉).

明夷 (#36), 進必有所傷, 故受之以明夷; 夷者, 傷也; something can go wrong (夷) by moving into a new territory

家人 (#37), 傷于外者必反于家, 故受之以家人; getting hurts (夷), one will go home (家人) asking for help.

睽 (#38), 家道窮必乖, 故受之以睽; 睽者, 乖也; if the family has not resource for helping, it is in a state of (睽), unable to be useful.

蹇 (#39), 乖必有難, 故受之以蹇; 蹇者, 難也; the state of 睽 creates the state of 蹇, unable to solve the difficulty.

解 (#40), 物不可以終難, 故受之以解; 解者, 緩也; the 蹇 state cannot be there forever, and there is always a 解 (solution for the difficulty).

損 (#41), 緩必有所失, 故受之以損; all solutions are carrying some cost; that is, some spending (損).

益 (#42), 損而不已必益, 故受之以益; when 損 reaches its fullness (不已, non-stop), it will convert into its opposite (益), beneficial.

決 (#43), 益而不已必決, 故受之以決; 決者, 決也; when 益 reaches its fullness (不已), the 益 will collapse (決).

姤 (#44), 決必有遇, 故受之以姤; 姤者, 遇也; after the 決 (collapse), one must meet (姤) a new circumstance.

萃 (#45), 物相遇而後聚, 故受之以萃; 萃者, 聚也; meeting is gathering (萃).

升 (#46), 聚而上者謂之升, 故受之以升; gathering for the better is 升 (rising).

困 (#47), 升而不已必困, 故受之以困; when 升 reaches its fullness, it must enter into a state of difficulty (困).

井 (#48), 困乎上者必反下, 故受之以井; who can overcome the 困 is by going low, as 井 (water well, lower than earth)

革 (#49), 井道不可不革, 故受之以革; changing from 困 to 井 requires a big Change (革).

鼎 (#50), 革物者莫若鼎, 故受之以鼎; 鼎 is cooker, the best apparatus for changing things (cooking or making items).

震 (#50), 主器者莫若長子, 故受之以震; 震者, 動也; the one operates the 鼎 must be the first-born boy (長子). 震 = 長子 in Yijing.

艮 (#52), 物不可以終動, 止之, 故受之以艮; 艮者, 止也; the operation cannot be forever and must stop (艮) at a point.

漸 (#53), 物不可以終止, 故受之以漸; 漸者, 進也; operation cannot be stopped forever, it must start slowly (漸) again.

歸妹 (#54), 進必有所歸, 故受之以歸妹; all progress (漸) must go to its belonging (歸妹).

豐 (#55), 得其所歸者必大, 故受之以豐; 豐者, 大也, went to proper belonging, it will become plentiful.

旅 (#56), 窮大者必失其居, 故受之以旅; with plenty, one can begin to travel (旅).

巽 (#57), 旅而無所容, 故受之以巽; 巽者, 入也; 旅 must have a place to stay (巽).

兌 (#58), 入而後說之, 故受之以兌; 兌者, 說也; with a place to stay, one will be happy (兌).

渙 (#59), 說而後散之, 故受之以渙; 渙者, 離也; being 旅 and 兌, one still must move ahead (渙, leaving/disperse).

節 (#60), 物不可以終離, 故受之以節; things cannot forever disperse, they must return to some order (節)

中孚 (#61), 節而信之, 故受之以中孚; with some order, things can be predicted (trusted, 中孚).

小過 (#62), 有孚其信者必行之, 故受之以小過; with 中孚 (trust and confidence), one can go over the status quo (小過).

既濟 (#63), 有過物者必濟, 故受之以既濟; with 過, the state of completion (既濟) can be reached.

未濟 (#63), 物不可窮也, 故受之以未濟終焉; however, this universe is infinity, that is, the final completion (既濟) is impossible.

雜卦 (Commentary Three, of Yijing)

乾剛坤柔。比樂師憂。臨觀之義, 或與或求。屯見而不失其居。蒙雜而著。震, 起也。艮, 止也。損、益, 盛衰之始也。大畜, 時也。無妄, 災也。萃聚, 而升不來也。謙輕, 而豫怠也。噬嗑, 食也。賁, 無色也。兌見, 而巽伏也。隨, 無故也。蠱, 則飭也。剝, 爛也。復, 反也。晉, 晝也。明夷, 誅也。井通, 而困相遇也。咸, 速也。恆, 久也。渙, 離也。節, 止也。解, 緩也。蹇, 難也。睽, 外也。家人, 內也。否、泰, 反其類也。大壯則止, 遁則退也。大有, 眾也。同人, 親也。革, 去故也。鼎, 取新也。小過, 過也。中孚, 信也。豐, 多故也。旅, 寡親也。離上而坎下也。小畜, 寡也。履, 不處也。需, 不進也。訟, 不親也。大過, 顛也。 , 遇也, 柔遇剛也。漸, 女歸待男行也。頤, 養正也。既濟, 定也。歸妹, 女之終也。未濟, 男之窮也。 , 決也, 剛決柔也, 君子道長, 小人道憂也。

This article is about the attributes of each hexagrams.

乾, 剛 (rigid)

坤, 柔 (soft, obedient)

比, 樂 (happy)

師, 憂 (worry)

臨, 或與 (together)

觀, 或求 (asking)

屯, 見而不失其居 (putting in warehouse)
蒙, 雜而著 (mixing but ready to go ahead)
震, 起也 (begins)
艮, 止也 (stops)
損, the end of greatness
益, 衰之始也 (the beginning of decline)
大畜, 時也 (time for saving)
無妄, 災也 (disaster)
萃, 聚, 而升不來也 (gathering)
謙, 輕 (humble)
豫, 怠也 (relax after good preparation)
噬嗑, 食也 (food and eat)
賁, 無色也 (not colorful)
兌, 見 (visible)
巽, 伏也 (not visible)
隨, 無故也 (following without reason)
蠱, 則飭也 (following by demand)
剝, 爛也 (rotten)
復, 反也 (reverse)
晉, 晝也 (moving ahead, to day light)
明夷, 誅也 (killing)
井, 通, 而困相遇也 (Opening up after some difficulty)
咸, 速也 (speeding up)
恆, 久也 (perpetuate)
渙, 離也 (disperse)
節, 止也 (stopping)
解, 緩也 (slowing down)
蹇, 難也 (difficult time)
睽, 外也 (excluded)
家人, 內也 (home, included)
否 (in bad circumstance)
泰 (in good circumstance)
大壯, 則止 (stop)

遁, 退也 (back off)

大有, 眾也 (many, having many)

同人, 親也 (close to others, friends)

革, 去故也 (get rid of something old)

鼎, 取新也 (get something new)

小過, 過也 (small fault)

中孚, 信也 (trustable)

豐, 多故也 (plenty)

旅, 寡親也 (travelling, without close family or friends)

離, colorful

坎, barrier

小畜, 寡也 (not plenty)

履, 不處也 (not stay put)

需, 不進也 (depending upon others)

訟, 不親也 (not friendly)

大過, 顛也 (big fall)

姤, 遇也, 柔遇剛也 (meeting others)

漸, 女歸待男行也 (depending on others, such as wife to husband)

頤, 養正也 (taking care of others)

既濟, 定也 (completion)

歸妹, 女之終也 (woman gets married)

未濟, 男之窮也 (Yang reached its top, becoming incomplete)

決, 決也, 剛決柔也 (making decision)

Volume III

《論語》全文

Confucius --- the Analects

Translated and commented by Tienzen (Jeh-Tween) Gong

Preface:

This translation is intended for Westerners who know no Chinese language to learn the great thoughts of Confucius while without losing any bit of information during the translation. Thus, this translation has three special points.

First, for some unique Chinese concepts (such as, 仁, 義, 禮, 孝, 德, 耻, 道, 君子, 小人, etc.), they will not be translated but will be explained either in a note or in a parenthesis.

Second, there is no reason to translate the names (either of persons, places or states); of course, they will be explained if needed. With the original Chinese names, the readers can google them if they are interested in learning more about those ancient people and places.

Finally, the meaning of a Chinese sentence is often unable to be wholly expressed with English grammatical structure. Thus, the translation will basically **keep the Chinese sentence structure** (that is, the English grammatical rules are not strictly followed) while the basic requirement is that it must be understandable by all English readers. There are also some cases that the direct translation will make the English sentences look stupid (if not outright being nonsense). In such cases, I will paraphrase them instead of translating them directly or indirectly.

Now, most (99.9999...%) of Chinese college graduates do not read 論語 in its entirety, and they are unable to understand most of the sayings even they want to read them now, as they are no longer familiar with those Chinese grammar. As this English translation can be understood by a foreigner, it can be a great study guide for native Chinese when they have difficulties while reading the 論語 in its original (Chinese) text.

Confucius defined himself as 述而不作, that is, he was only an editor and a teacher of the ancient thoughts, not a revolutionary thinker. He indeed kept up this description. Thus, we must first be familiar with the ancient thoughts in order to understand his teaching, and this web page (<http://www.chinese-word-roots.org/Confuciu.htm>) can provide an introduction for

this. I, however, will give a very brief description here. The Confucian metaphysics consists of two parts.

- a. Heaven and Earth --- the source of all 'virtues' which are the powers and forces ruling this universe.
- b. Human --- the only creature who is able to 'participate' in and with the Heaven/Earthly virtues, and this participation becomes human morality.

These two are reflected in two of his books.

One, Yijing (with 十翼, the 10 Wings) describes the physical and moral universe, see Volume II.

Two, Analects which describes two points, a) how to live a moral life in accordance with Heavenly Morality by men, b) how to govern the world with the Mandate of Heaven, again in accordance to Heavenly Morality.

That is, the core of Confucianism is about the human morality (仁, 義, 禮, 孝, 廉, 耻, etc.) while the human morality is totally based on the Heaven/Earthly virtues (which includes, 命, 性, 道, 德, etc.). Now, I will give some brief explanations on these terms, and thus those terms will not be translated.

13. 命 (ming) --- is 口 (mouth) + 令 (decree). '口 令' also means 'password'. In the battle field, those who do not know the '口 令' will be killed on the spot. So, 命 means decree from above (Heaven) or 'living' (not killed). Thus, in Confucianism, 命 has two meanings, the decree of heaven (天命) and the 'fate' (人命) of human. Of course, the fate of man is definitely depended on the decree of heaven.
14. 性 --- is 心 (the human heart) + 生 (birth), that is, the growth from the 'heart' (from within) without the contamination from the without. Thus, 性 comes out directly from 天命 (the decree and the virtues of Heaven/Earth).
15. 道 --- is 首 (head) over 之 (walking). As the head always leads the way of going, 道 is the 'pathway' for the 命 and 性. In physics sense, 道 is the rules and laws which govern all pathways.
16. 德 --- is 彳 (action) + 十 (perfect or complete) + 四 (a variant of 网, net) + 一 (one) + 心 (heart). Thus, 德 is doing an 'action' with one-heartily attention. 德 is, in fact, a neutral word. When one does bad thing one-mindedly, it is bad. But, when one does 道 (the Heavenly ways) one-mindedly, it is great virtue. Thus, 德 seldom uses as a standalone word but is often placed behind a word of virtue. Now, 德 itself means virtue.
17. 仁 --- is 人 (man) + 二 (two), literally means two men. When there is only one man, we can do anything without the concern about others. When there are two men, one must respect the "other's" existence. So, 仁 is simply respecting others. 仁 by all means is not 'love' (愛) which is powered by selfishness. In Confucianism, man can love (with selfishness) everything but must respect (仁) other 'people'. In today's terminology, 'human right' is unalienable from birth. Yet, 仁 is a moral demand for every person to

respect other's dignity which goes far beyond any unalienable right, as the 仁 is in fact the unalienable 'obligation' and responsibility of every individual. Thus, 仁 becomes the gold standard for government, not just observing unalienable human rights but ensuring all people's happiness and wellbeing. 仁 is the hard core of Confucianism.

18. 義 --- is 羊 (sheep) over 我 (a person, self). When one carries a sheep on his shoulder, that sheep must be his property, not a stolen one. So, 義 means proper conduct or righteous.
19. 禮 --- is 示 (message from above, mainly the gods) + 豐 (the rich offerings). So, 禮 is the Confucian liturgy, the proper conducts during the rituals. And, it is the protocol of the human conducts.
20. 樂 --- is two 幺 (small) + 白 (meaning 100 or many here) + 木 (tree or wooden). So, 樂 symbolizes a collection of hundreds of small wooden pieces, such as a set of music instruments. 樂 (music and dancing) is a very important 'part' of 禮, and it is often noted as 禮樂. Yet, the spirit of 樂 is about happiness, so it also connotes as happiness. From here, it now can also mean 'loving of something'. Thus, when 樂 represents a part of 禮樂, it will not be translated. For the meanings of happiness and loving of something, it will be translated accordingly.
21. 孝 --- the top radical is the root for 老 (the elder) + 子 (child). 孝 (the filial piety) is about the way that how a child should treat his/her parents. 孝 is definitely not 'love' which can be expressed wholly from 'heart' without any rules and definite actions. Confucian 孝 is defined with some definite rules and actions. This is a virtue asked many times by his students in 論語.
22. 廉 --- is 广 (house) over 兼 which is the fusion of 秉 秉 while 秉 (holding) is 扌 (hand) + 禾 (grains). So, 秉, hand holding grains, is working. 兼, two 秉, is working twice as hard. 廉 is a household working twice as hard, as a virtue of hard working and thriftiness. Who is 廉 will not take bribes, will not steal.
23. 耻 --- is 耳 (ear) + 止 (stop). '忠言逆耳' (being difficult to admit one's own fault) is the problem for most Chinese. Thus, when one hears (耳) his fault, he stops (止) doing it right the way, he knows about the shame. 耻 is knowing about the shame.
24. 君子 --- Those who upkeep Confucian morality.
25. 小人 --- those who do not care for the Confucian morality but put 'interest' as the first priority.
26. 利 is 禾 (grain; rice or wheat) + a variation of 刀 (knife): as a process, it is harvesting or innovation, as a consequence, it connotes taking profit or profits.
27. 政 is 正 (center and properly upright) + 攴 (beating with hands) = beating (or ruling) something (people) with proper-upright morality = governance.
28. 信 is 人 (man) + 言 (words) = man's words = trust or trustworthy.
29. 忠 is 中 (center) over 心 (heart) = the heart is not biased = not selfish and sincere; used as loyal and honest.
30. 恕 is 如 (as if, similar to) over 心 (heart) = consider things with other's heart; put oneself in someone's shoes (tolerant to others).

31. 子曰 = [Confucius said]

Then, what does 論語 mean? Superficially, it is not a book of essays but is a collection of some sayings (sentences). Thus, it is a kind of analects. But, 論語 has precise meaning in Chinese. 言 is saying of a subordinate to his superior, such as 諫言 (low to high). Now, it becomes a neutral term, just 'saying'.

示 is saying from high to low.

話 is 言 (saying) + 舌 (tongue); that is, rumbling or mumbling with mouth and tongue.

語 is 言 + 吾 (self); that is, speaking to the same 'rank', such as colleagues.

論 is 言 + 侖 (consensus) which is 合 (unite) over 冊 (book). When consensus is putting in book, it is 侖. Thus, 論 is about collecting the consensus sayings, that is, discussing or debating while reaches a consensus which is marked in stone.

So, literally, 論語 is the discussions of consensus (mainly about the Chinese morality) with the colleagues (among teacher and students or student to students).

論語 describes only two points,

a) how to live a moral life in accordance with Heavenly Morality by men, which can be achieved with two ways: [學/知 (learning and wisdom) and 耻 (sense of shame)]. So, the first chapter of 論語 is about 學.

b) how to govern the world with the Mandate of Heaven, again in accordance to Heavenly Morality, which must be done with these criteria: 仁 (two men, respect others, the otherness-ism), 義 (fair and just).

The implementation of the above is via 禮 (protocol of conducts) and 樂.

The manifestations of these are 信 (trust or trustworthy), 孝 (filial piety) and 忠 (loyal).

The hard core is all about 仁 which is the moral 'obligation and responsibility' of every person to care for "others" human rights and wellbeing. The word of 仁 was repeated 109 times (the highest than any other 'moral' key words). Then, Confucius gave four pathways for the expressing of 仁 in this moral system.

1. 孝 (filial piety, repeated 19 times) is the 仁 for parents, the source of one's life.
2. 忠 (repeated 18 times) is the 仁 to the society, the source of one's lively hood. As the society is always led by a ruler, this 忠 is often expressed toward to the ruler.
3. 信 (repeated 37 times) is the 仁 toward to friends.

4. 義 (repeated 24 times) is the 仁 toward to any issue (events or circumstances).

These four are the expressions (or pathways) for 仁 from one's inner heart and actions. Then, there are external 'regulations' from the society to regulate people's way of living. The ontological source for this regulation is 祭 (repeated 14 times) which is the connecting to the Heaven (source of the moral virtues) and the ancients (source of one's life). The way of conducting the 祭 is 禮 (repeated 75 times) and 樂 (repeated 48 times).

Yet, there is a negative force acting upon the above moral system, and it is 利 (repeated 11 times). Those who take 利 ahead of the moral obligation are called 小人 (repeated 24 times). Those who uphold the moral obligation are called 君子 (repeated 108 times) and 賢 (repeated 25 times).

Then, there are four litmus tests for distinguishing the 君子 from 小人, and they are:

- a. 廉 (repeated 3 times), the one who is 廉 will not care for the 利.
- b. 耻 (repeated 20 times), the one who is 耻 will be able to right his wrong.
- c. 敬 (repeated 22 time), the one who is 敬 (sincere) will be able to control his desire.
- d. 學 (repeated 66 times), the one who 學 (learning) can advance himself
- e. 知 (repeated 117 times), it has many meanings (knowledge, learning, wisdom, etc.).

The following words are neutral (not a term of morality) in 論語.

- A. 愛 (repeated 9 times), liking or loving of something. It is not a moral term as it can love something good or bad.
- B. 道 (repeated 87 times), it is an important term in Confucian cosmology as the laws of Heaven. In general, it refers to something positive, but it is also used in many different ways (the Heavenly way, the paths, the condition of government, etc.). That is, it is not used as a moral term in 論語.
- C. 德 (repeated 40 times), it often refers to as good virtue but not always, as there can be good 德 or bad 德.

By all means, 道 and 德 are not the hard-core words in 論語 while 道德 is the name for Taoist's canon. Without the above simple description, many Western readers are not only having difficulty to understand the sayings of 論語 but can easily conclude that 論語 is of no value to the Western thoughts. But, with the above description, the readers (both Westerner and native Chinese) can now understand what the heck that 論語 is all about.

論語 was not written by Confucius himself but was recorded by his students or students of the students, and it was the discussion between Confucius and his students (mainly about how to become a 君子 by learning about 仁). Confucius had over 3,000 students while only 77 of them (with their names) are known now. Yet, only about a dozen of them appear in 論語. The following lists those important students. In the parenthesis is the number of times that that student appeared in 論語: 有子 (3), 曾子 (21), 子夏 (14), 子貢 (27), 子游 (5), 子張 (10), 子路 (12), 仲弓 (3), 顏淵 [回] (27), 冉有 (11).

New Translation

Chapter 1: 《學而第一》

#1: 子曰：“學而時習之，不亦悅乎？有朋自遠方來，不亦樂乎？人不知而不愠，不亦君子乎？”

(子曰 [Confucius said] : Learning and reviewing it often, isn't it such a pleasure? Having friends coming from afar, isn't it such a happiness? Not upset by having no fame about one's greatness, isn't he a 君子?)

Note: This is the 'opening' for Confucianism, and it shows three key items; learning, having friends and not seeking the fame.

Comment from 龔天任: 論語 is a handbook for teaching a 'person' to become a 君子 by learning about the core value of Confucianism, the 仁. And, the starting places are two, 學 (learning) and having 朋友 (friends). Thus, this 學 is the beginning of 論語.

#2: 有子曰：“其為人也孝悌而好犯上者，鮮矣。不好犯上而好作亂者，未之有也。君子務本，本立而道生。孝悌也者，其為仁之本與？”

(有子曰 [one of Confucius' student said] : It is very rare for one who is 孝 (filial piety) and 悌 (loving his brothers) but is disobedient to his superior. There cannot be such a person who is not disobedient to his superior but is rebellious often. 君子 devotes his effort on the basic; when the base is set, the 道 (morality) arises. Both 孝 and 悌 are the base for 仁, aren't they?)

#3: 子曰：“巧言令色，鮮矣仁。”

(子曰：Those who speak with cunningness and with ingratiating manner can hardly be of 仁.)

#4: 曾子曰：吾日三省乎吾身。為人謀而不忠乎？與朋友交而不信乎？傳不習乎？

(曾子曰 [one of Confucius' student said] : I reflect (introspect) and examine of my conducts three times a day. Am I not 忠 (honest and sincere) while helping others? Am I not 信 (honest and keeping my words) to my friends? Did I not study after learning from my teacher?)

#5: 子曰：道千乘之國，敬事而信，節用而愛人，使民以時。

(子曰：道 (in governing) a state which has one thousand chariots (a middle size state), making decision with great 信 (sincerity and honesty); spending with thriftiness and loving the citizens; drafting and employing the people for public works without interrupt their farming works.)

#6: 子曰：弟子入則孝，出則悌，謹而信，泛愛眾而親仁，行有餘力，則以學文。

(子曰：Young people should be 孝 (filial piety) at home, 悌 (respectful and obedient) outside of home, speaking 信 (trustworthy words) only after careful thoughts, treating everyone with kindness while friendly to those who are knowing 仁. If still having additional energy after performing the above duties, he can begin to learn literatures.)

#7: 子夏曰：賢賢易色，事父母，能竭其力。事君，能致其身。與朋友交，言而有信。雖曰未學，吾必謂之學矣。

(子夏曰：who looks up to 賢 (君子, one up keeps the morality) while not indulging in woman, does his best to take care of his parents, gives his entire efforts to his king, keeps 信 (his words and honesty) to his friends, although he did not learn (in school), I will say that he is a learned person.)

#8: 子曰：君子不重則不威，學則不固。主忠信，無友不如己者，過則勿憚改。

(子曰：If 君子 is not care for his details, he will not gain the respect; will not gain the solid knowledge in study. The key is 忠 (loyal and sincere) and 信 (sincerity and honesty). Does not

make a friend who has no better morality than himself. If made a mistake, does not be ashamed of righting the wrong.)

#9: 曾子曰：慎終追遠，民德歸厚矣。

(曾子曰：(When people higher up) taking great care for people's passing away and paying great respect for the ancestors, then people's 德 (morality) will become non-villain.)

#10: 子禽問于子貢曰：“夫子至于是邦也，必聞其政。求之與？抑與之與？”子貢曰：“夫子溫良恭儉讓以得之。夫子求之也，其諸異乎人之求之與？”

(子禽 asking 子貢, saying: Confucius went to a state (country) and always being briefed about 政 (governance) by the ruler. Is it demanded by him (Confucius)? Or, is his advice seeking by the ruler? 子貢曰：he gets because of his virtues; 溫 (cordial), 良 (kindness), 恭 (sincerity), 儉 (frugal), and 讓 (humbleness). His seeking is different from other's).

#11: 子曰：父在，觀其志。父沒，觀其行。三年無改于父之道，可謂孝矣。

(子曰：Observing his thoughts when his father is alive, observing his actions after his father passed away. For three years, he followed his father's 道 (footsteps), he has done the 孝 (filial piety).)

#12: 有子曰：禮之用，和為貴。先王之道斯為美。小大由之，有所不行。知和而和，不以禮節之，亦不可行也。

(有子曰：the application of 禮 is all about the harmony and peace. This is why the 道 (way of governing) of ancient kings is such a perfection. For anything big or small, it will not be done (if it is not following the 禮). For something is in harmony, it still cannot be done if it is not regulated by 禮.)

#13: 有子曰：信近于義，言可復也。恭近于禮，遠耻辱也。因不失其親，亦可宗也。

(有子曰：信 (the promise) is in accord with 義, that promise can be repeated. If the sincerity is in accord with 禮, he will be far away from 耻 (being shamed). He can be a role model if he is respected by his kinsmen.)

#14: 子曰：君子食无求饱，居无求安。敏于事而慎于言，就有道而正焉。可谓好學也已。

(子曰：君子 does not demand a whole belly with food and not demand the comfort of living. But, diligent on works and be very careful about his sayings and always follow the 道 (right conduct) on his conduct. This can be said as 'willing to learn'.)

#15: 子贡曰：“贫而无谄，富而无骄。何如？”子曰：“可也。未若贫而乐，富而好礼者也。”子贡曰：“诗云：如切如磋，如琢如磨。其斯之谓与？”子曰：“赐也，始可与言诗已矣。告诸往而知来者。”

(子贡曰：‘Poor but not being obsequious’ or ‘rich but not arrogant’; what about these virtues? 子曰：they are okay, but not as good as those who ‘being poor but happy’ and ‘being rich but loving 禮’. 子贡曰：the book of poems said, ‘like cutting and polishing; like carving and grounding (the more the better)’, isn’t this what you mean? 子曰：you (子贡) can now learn the 诗 (book of poems), as teaching you the history and you can foretell the future.)

#16: 子曰：不患人之不己知，患不知人也。

(子曰：Don’t worry about not being known by others (about your greatness) but do worry about your inability of seeing the greatness of other people.)

Chapter 2: 《為政第二》

#1: 子曰：為政以德，譬如北辰，居其所，而眾星共之。

(子曰：政 (governing) with 德 should be the same the Northern star which sits at its place while surrounded by many other stars.)

#2: 子曰：诗三百篇，一言以蔽之，曰：“思无邪。”

(子曰：One word about the key spirit of the three hundred poems in the Poem Canon is “without improper thoughts”.)

#3: 子曰：導之以政，齊之以德，民免而无耻。導之以德，齊之以禮，有耻且格。

(子曰：guiding people with 政 (politics; laws and regulations) and governing them with 德 (ethics), people will stay out of trouble but without 耻 (the sense of shame). Guiding with 德 and governing with 禮, people will stay within laws and have 耻 (the sense of shame).)

#4: 子曰：吾十有五而志于學，三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲不逾矩。

(子曰：at age of 15, I committed to study. At 30, I can stand alone (intellectually). At 40, nothing can confuse me. At 50, I know 天命 (the will of God, the Heaven). At 60, nothing can upset me. At 70, I can act freely without the possibility of committing any wrong in terms of 禮 (the laws of proper conducts).)

#5: 孟懿子問孝。子曰：“无違”。樊遲御，子告之曰：“孟孫問孝于我，我對曰无違。”樊遲曰：“何謂也？”子曰：“生，事之以禮，死，葬之以禮，祭之以禮。”

(孟懿子 asks about 孝 (filial piety). 子曰 (Confucius said) : do not disobey. When 樊遲 drove a wagon, Confucius told him (about the discussion) and said “孟懿子 asks about 孝, and I said, ‘no disobedient’. 樊遲曰 (ask) : ‘what do you mean (disobey of what)’? Confucius said, ‘when parents alive, living with them in accord with 禮’, ‘when they passed away, burying with 禮’, ‘in the rite of memorial, conducting with 禮’.)

#6: 孟武伯問孝。子曰：“父母，唯其疾之憂。”

(孟武伯 asks about 孝 (filial piety). 子曰：concerning only about their (parents’) health.)

#7: 子游問孝。子曰：“今之孝者，是謂能養，至于犬馬，皆能有養，不敬，何以別乎？”

(子游 asks about 孝 (filial piety). 子曰：today’s saying is about providing the parents with a living. Yet, even the dog and horse can have a living. Without sincere reverence, what is the difference (between the two providing livings)?)

#8: 子夏問孝。子曰：“色難。有事，弟子服其勞，有酒食，先生饌，曾是以為孝乎？”

(子夏 asks about 孝 (filial piety). 子曰：‘without giving the parents unhappy-face’. Doing works for them and providing them with food, can these be about 孝? [obviously not])

#9: 子曰：吾與回言終日，不違如愚，退而省其私，亦足以發。回也不愚。

(子曰：I speak with 回 (his student) all day; he looks like dumb, without ever disagreeing with me. Yet, afterwards, he can review the discussion alone and can make new insights. He (回) is not dumb.)

#10: 子曰：視其所以，觀其所由，察其所安，人焉廋哉！人焉廋哉！

(子曰：after ‘looking what his base (rationale) is, reviewing his following (reasons) and examining his comfortable spot’, how can a person hide his character (from those observations)?)

#11: 子曰：溫故而知新，可以為師矣。

(子曰：reviewing the old lessons and getting new insights, he can be a teacher then.)

#12: 子曰：君子不器。

(子曰：君子 will not be trapped in a box (in thoughts and behaviors).)

#13: 子貢問君子。子曰：“先行，其言而後從之。

(子貢 asks about (how to be) 君子. 子曰：“He puts his words into action before talking”.)

#14: 子曰：君子周而不比，小人比而不周。

(子曰：君子 gets along with everyone while not forming small circles. 小人 does the opposite.)

#15: 子曰：學而不思則罔，思而不學則殆。

(子曰：learning without contemplating (examining) will be bewildered. Contemplating without learning will be in vain.)

#16: 子曰：攻乎異端，斯害也已。

(子曰：addressing an issue from a wrong beginning (hypothesis), it will get harmful results.)

#17: 子曰：由，诲汝知之乎！知之為知之，不知為不知，是知也。

(子曰：由 (a student), (I will) teach you about 'what is knowledge'. The things which you know that you know are knowledge. The things which you know that you do not know are also knowledge. Both are knowledge.)

#18: 子张學干禄。子曰：“多聞闕疑，慎言其余，则寡尤。多见闕殆，慎行其余，则寡悔。言寡尤，行寡悔，禄在其中矣。”

(子张 (a student) wants to learn the skill of being a government official. 子曰：gathering as much information as possible with ear and putting all doubtful ones aside; then discussing the remaining with great care. In this way, you will make lesser mistakes. Doing the same with your eyes and acting upon the remaining, you will have lesser regrets. With lesser mistakes and regrets, the government career is secured.)

#19: 哀公問曰：“何為則民服？”孔子對曰：“举直错诸枉，则民服；举枉错诸直，则民不服。”

(哀公 (a Duke) asks: how can I make people submissive (to me)? Confucius answers: “using honest person as official over the dishonor persons, people will be submissive. Using dishonor persons over the honest ones, people will not be submissive.”)

#20: 季康子問：“使民敬忠以勸，如之何？”子曰：“临之以莊则敬，孝慈则忠，举善而教不能则勸。”

(季康子 asks: making people knowing respecting (me) and 忠 (loyal) to me by teaching them these about, is this a good way to do it? 子曰：facing them with honesty, they will respect you. Promoting 孝 (filial piety) and kindness, they will be loyal to you. Using good persons to teach the dumb ones, they will learn the ways.)

#21: 或谓孔子曰：“子奚不為政？”子曰：“書云：孝乎！惟孝友于兄弟，施于有政。是亦為政。奚其為為政！”

(或 (someone) talks to 孔子 (Confucius) and said: “why do you not enter into 政 (the politics)? 子曰： “the Book (of History) said, be 孝 (filial piety). When one acting with 孝 and

caring for his brethren, he has already impacted on 政 (politics). What else 政 (politics) is about?)

#22: 子 曰：人而无信，不知其可也。大車无倪，小車无机，其何以行之哉！

(子 曰：how can one be a man if he has no 信 (trustworthy)? Just the same as a large cart without a yoke and a small cart without a collar, can they be driven?)

#23: 子 张 問：“十世可知也？”子曰：“殷因與夏禮，所损益，可知也。周因于殷禮，所损益，可知也。其或继周者，雖百世，可知也。”

(子 张 asks: can 10 generations in the future be known? 子 曰：殷 (Yin-dynasty) followed the 禮 of 夏 (sha-dynasty), its (禮) changes (more or less) can be known. 周 (Chou-dynasty) followed 殷, and its changes are known. Then, those follows 周, the changes can be known even after 100 generations.)

#24: 子 曰：非其鬼而祭之，谄也。见義不為，无勇也。

(子 曰：giving offerings to deceased who is not one's own ancestors, it is obsequious. Facing 義 (the righteous thing) without acting on it, it is cowardliness.)

Chapter 3: 《八佾第三》

#1: 孔 子 谓 季 氏：“八佾舞于庭，是可忍也，孰不可忍也！”

(孔 子 talks to 季 氏, saying “using emperor's protocol by a Duke, can this be tolerated? If can, then what else cannot be tolerated?)

#2: 三家者以雍徹。子曰：“相维辟公，天子穆穆。奚取于三家之堂！”

(Three Dukes performed emperor's offering rite. 子 曰：in attendance of many dukes, why is the rites of emperor are played in these dukes' courtyards?)

#3: 子 曰：“人而不仁，如禮何！人而不仁，如樂何！”

(子 曰： if man does not up hold the 仁, how can there be 禮. If man does not practice 仁, how can there be 樂.

#4: 林 放 問禮之本。子曰：“大哉問！禮，與其奢也，寧儉，與其易也，寧戚。”

(林 放 asks the essence of 禮. 子 曰：“ How great such a question is! 禮, rather to be thrifty than to be extravagance; rather with sincere heartfelt than formality.)

#5: 子 曰：“夷狄之有君，不如諸夏之無也。”

(子 曰： although the barbarian has a ruler (king), it is not more civilized than Chinese States even while they (Chinese) were without any ruler.)

#6: 季 氏 旅于泰山。子謂冉有曰：“汝弗能救與？”對曰：“不能。”子曰：“嗚呼！曾謂泰山，不若林放乎！”

(季 氏 (a subordinate of a Duke) travelled to 泰 山 (a great mountain, place for Emperor to offer rites to Heaven) to offer a rite. Confucius talked to 冉 有 (a student, a colleague of 季 氏), saying “can you stop him doing this? 冉 有 answered, ‘no, I can’t’. “子 曰： Oh, my heaven! Who would have thought that 泰 山 (the holy mountain) is not as important as 林 放 (who denounces the Emperor’s prerogative and the mountain’s holiness)?)

#7: 子 曰：“君子無所爭。必也射乎！揖讓而升，下而飲，其爭也君子。”

(子 曰： 君 子 is not contentious. Yet, if an archery contest is necessary, he will salute first then enter into the ring. After the game, he will cheer the opponent with wine. This contention (competition) still makes him a 君子.)

#8: 子 夏 問曰：“‘巧笑倩兮，美目盼兮。’何謂也？”子曰：“繪事後素。”曰：“禮后乎？”子曰：“起予者商也，始可以言詩已矣。”

(子 夏 asks: “entrancing smiles lovely, beautiful eyes glancing around” (sentences in the book of Poem), what are the meanings of these sentences? 子 曰： the makeup is put on top of the original. 子 夏 says, is then the 禮 also superficial? 子 曰： “you (子 夏) are the one gives me the insight about those sentences. I can now teach you the book of Poem.)

#9: 子曰：“夏禮吾能言之，杞不足征也。殷禮吾能言之，宋不足征也。文献不足故也。足，則吾能征之矣。”

(子曰：for the 禮 of 夏-dynasty, I can talk about but cannot provide proofs as the State 杞 (the descendent of 夏-dynasty) does not have enough supporting evidences. For the 禮 of 殷-dynasty, I can talk about but the State 宋 (descendent of 殷-dynasty) does not have enough supporting evidences. There are not enough evidences in the Archives. If enough, I will be able to prove them.)

#10: 子曰：“禘，自既灌而往者，吾不欲觀之矣。”

(子曰：禘 (a rite performed by young persons who impersonates the dead ancestors), I do not want to watch.)

#11: 或問禘之說。子曰：“不知也。知其說者之于天下也，其如示諸斯乎？”指其掌。

(或 (someone) asks about the issue of 禘, 子曰：“I don’t know. Those who claim to know about it, they can rule the Empire as easy as this (pointing to his palm), can’t they?)

#12: 祭如在，祭神如神在。子曰：“吾不與祭，如不祭。”

(During offering (to ancestors), one must see his ancestor as truly ‘present’, the same for the offering to gods (truly present). 子曰：“if I did not present at an offering rite, how can it say that I am there?”)

#13: 王孫賈問曰：“與其媚于奧，寧媚于灶也。何謂也？”子曰：“不然。獲罪于天，無所禱也。”

(王孫賈 asks: “Rather to be obsequious to the kitchen gods than to the gods of the inner chamber (such as bedroom)” (a saying of the ancient)”, what does this mean? 子曰：Why not! Otherwise, you have no place to pray, when you are damned by Heaven.)

#14: 子曰：“周監于二代。郁郁乎文哉，吾從周。”

(子曰：周-dynasty has two role models (夏 and 殷). Thus, it is resplendent in culture. I am for/with 周.)

#15: 子入太廟，每事問。或曰：“孰謂邠人之子知禮乎？入太廟，每事問。”子聞之曰：“是禮也。”

(When Confucius went into the Grand Temple, he asked about every detail. 或 (someone) said, “As everyone said that Confucius knows all about 禮, why is he asking everything in the Grand Temple?” Confucius heard about this comment and said, “this (the asking) is 禮”.)

#16: 子曰：“射不主皮，為力不同科，古之道也。”

(子曰：as man has different talent, the archery is not a necessary discipline for everyone. This is the 道 (way) of antiquity.)

#17: 子貢欲去告朔之餼羊。子曰：“賜也，爾愛其羊，我愛其禮。”

(子貢 wants to do away with scarifying sheep at 朔 (the rite of receiving a new Moon). 子曰：“子貢, you care about the sheep, I care about the 禮 (the proper offering in a rite).)

#18: 子曰：“事君盡禮，人以為諂也。”

(子曰：“Serving the King by observing all 禮, others will see him as obsequious.”) Note: that is, one should not worry about others’ opinion in this case.)

#19: 定公問：“君使臣，臣事君，如之何？”孔子對曰：“君使臣以禮，臣事君以忠。”

(定公 (a Duke) asks, “King employs the subordinates, and subordinates serve the King”, how about this? Confucius answered, “King employs the subordinates with 禮, and subordinates serve the King with 忠 (loyalty).)

#20: 子曰：“關雎，樂而不淫，哀而不傷。”

(子曰：關雎 (a poem in the Book of poetry), joy and 樂 (happy) without lust, sorrow without depression.)

#21: 哀公問社于宰我。宰我對曰：“夏后氏以松，殷人以柏，周人以栗。曰：‘使民戰栗。’”子聞之曰：“成事不说，遂事不諫，既往不咎。”

(哀公 (a Duke) asks 宰我 (a student of Confucius) about the building the altar for the god of Earth. 宰我 answered, “夏后氏 (ancient King of 夏-dynasty) used ‘pine’, 殷-dynasty used ‘cedar’, 周-dynasty people uses 栗 (chestnut). (Note, 栗 is also a word for tremble.) Someone says, it is for making subjects tremble. Confucius heard this comment and said, “One should not talk about the done deal, one should not argue against a set rule. Let the gone-by be the gone-by without further condemnation.”)

#22: 子曰：“管仲之器小哉！”或曰：“管仲儉乎？”曰：“管氏有三歸，官事不攝。焉得儉？”“然則管仲知禮乎？”曰：“邦君樹塞門，管氏亦樹塞門。邦君為兩君之好，有反站，管氏亦有反站。管氏而知禮，孰不知禮？”

(子曰：管仲 (a great politician) is not so great. Someone said, 管仲 is very thrifty, isn't he? Confucius said, “管仲 has three mansions with many staffs. Is this thrifty? Someone said, “Yet, he knows about 禮, isn't he? Confucius said, “The king of the State has a screen-gate, 管仲 (not a king) does too. The King has a special wine cup for the state dinner, 管仲 has those cups too. If 管仲 knows 禮, why is he not knowing (or obeying) this 禮 [king's way cannot be done by the non-king]?)

#23: 子语鲁太師樂，曰：“樂其可知也。始作，翕如也。從之，純如也，徽如也，绎如也。以成。”

(Confucius talks to 鲁太師 (the director of orchestra of State 鲁) about 樂, saying: 樂 (meaning music here) can be known. At the beginning, in unison. Then, goes harmonious, with high-notes and end with lasting continuity.)

#24: 儀封人請見，曰：“君子之至于斯也，吾未嘗不得見也。”從者見之。出曰：“二三子，何患于喪乎？天下無道也久矣，天將以夫子為木鐸。”

(The border official of 儀 requests an audience, saying, I have never been denied an audience by any 君子 who came to my place. The students let him in. After the meeting, he said, “Hi you kids, why are you worry about the end of time? The Empire has long without following the 道 (proper governance). Thus, the Heaven will let the Confucius to be the prophet.”)

#25: 子谓韶：“盡美矣，又盡善也。”谓武：“盡美矣，未盡善也。”

(Confucius talks about 韶 (name of a music): it is perfectly beautiful and perfectly good.
About 武 (another music), perfectly beautiful but not perfectly good.)

#26: 子曰：“居上不宽，為禮不敬，临丧不哀。吾何以觀之哉！”

(子曰：sitting at high place but is not tolerant. Following 禮 but is not sincere. At funeral without mourning. What can I find any worthiness from such a person?)

Chapter 4: 《里仁第四》

#1: 子曰：“里仁為美。擇不處仁，焉得知！”

(子曰：the village which upholds 仁 is the most beautiful place. How can a person be wise if he does not settle at a place of upholding 仁?)

#2: 子曰：“不仁者，不可以久處約，不可以長處樂。仁者安仁，知者利仁。”

(子曰：for one is not 仁, he cannot stay under stress long, cannot be 樂 (happy) in comfort long. The one with 仁 is at home with 仁. The one who is only wise simply using 仁 for gaining 利 (his advantage).)

#3: 子曰：“唯仁者能好人，能惡人。”

(子曰：only those who are having 仁 have the capacity to value the good person and to despise the bad person.)

#4: 子曰：“苟志于仁矣，無惡也。”

(子曰：if one put efforts into being 仁, he will be free from mischiefs.)

#5: 子曰：“富與貴，是人之所以欲也，不以其道得之，不處也。貧與賤，是人之所以惡也，不以其道得之，不去也。君子去仁，惡乎成名？君子無終食之間違仁，造次必于是，顛沛必于是。”

(子曰：wealth and high station are what everyone wants, but one should not keep them if they came in with a wrong-道 (improper way). Poor and low station are what everyone dislikes, but one should not get out of that situation with improper-道 (improper way). If 君子

abandons 仁, how can he still be a 君子? 君子 will not set 仁 aside even for short period of one meal-time, not during change and hurry, not during uncertainty.)

#6: 子曰：“我未见好仁者，惡不仁者。好仁者无以尚之，惡不仁者其為仁矣，不使不仁者加乎其身。有能一日用力于仁矣乎，我未见力不足者。盖有之矣，我未之见也。”

(子曰：I have never met a person who is 仁 while dislike those who are not 仁. How can one be 仁 if he dislikes those who are not 仁? Just don't let the 'not 仁' become part of himself. If one can be 仁 one whole day, why can he not be 仁 always? If there is such a person (only being 仁 a short while), I have never met.)

#7: 子曰：“人之過也，各于其党。觀過，斯知仁矣！”

(子曰：man's wrong doing, often reflecting on his following (friends). Observing one's wrong doing, I will know about whether he is 仁 or not.)

#8: 子曰：“朝聞道，夕死可矣。”

(子曰：learning the 道 (laws of truth) in the morning, he would not have been regretful even if were dead in the evening.)

#9: 子曰：“士志于道，而耻惡衣惡食者，未足與議也。”

(子曰：those who search for 道 (proper knowledge/morality) while 耻 (dislike) of bad food and old clothes are not worthy of any conversation.)

#10: 子曰：“君子之于天下也，无適也，无莫也，義之與比。”

(子曰：for dealing the issues of the world (Empire), 君子 takes no preset position, no preconceived rejection, but measures them with 義.)

#11: 子曰：“君子懷德，小人懷土。君子懷刑，小人懷惠。”

(子曰：君子 cherishes 德 (virtue). 小人 cherishes 土 (land, treasure). 君子 values the laws, 小人 values the gifts.)

#12: 子曰：“放于利而行，多怨。”

(子曰：if one acts only about the 利 (interest or profit), he will be greatly disliked.)

#13: 子曰：“能以禮讓為國乎，何有。不能以禮讓為國，如禮何？”

(子曰：If one governs with 禮 and tolerance, how can he face any problem? If one cannot govern with 禮 and tolerance, what is the 禮 (correct protocol for proper conducts) for?)

#14: 子曰：“不患无位，患所以立。不患莫己知，求為可知也。”

(子曰：do not worry about without an office (high position), do worry about your qualification. Do not worry about that no one knows about you (your ability), do worry about what your worth is.)

#15: 子曰：“参乎，吾道一以贯之。”曾子曰：“唯。”子出，門人問曰：“何謂也？”曾子曰：“夫子之道，忠恕而已矣。”

(子曰：参 (a student), my 道 (teaching) is a unified system. 参 says, “Yes”. Confucius went out, and other students ask, “What is it all about?” 参 says, “teacher’s teaching is only about 忠 (loyal to others) and 恕 (tolerant to others).)

#16: 子曰：“君子喻于義，小人喻于利。”

(子曰：君子 cares for 義 (just), 小人 cares for the 利 (profits) only.)

#17: 子曰：“见贤思齊焉，见不贤而内自省也。”

(子曰：seeing 贤 (a learned and moral person), taking him as the role model. Seeing 不贤 (a not learned, not moral person), reflecting (introspecting) and examining yourself (for not being the same as him).)

#18: 子曰：“事父母幾諫，见志不從，又敬不違，勞而不怨。”

(子曰：do persuade parents of not doing wrong. If they ignore your persuasion, do not lose your reverent manners (to your parents) and do not complain about for wearing out yourself to right their wrongs.)

#19: 子曰：“父母在，不遠游，游必有方。”

(子曰：when parents are still living, do not travel afar. If you must, let them know your whereabouts.)

#20: 子曰：“三年无改于父之道，可谓孝矣。”

(子曰：when a man follows his father's 道 (way of living and thinking) for three years, he has done 孝 (filial piety).)

#21: 子曰：“父母之年，不可不知也。一则以喜，一则以懼。”

(子曰：one must know his parents' age. It is a good thing (as they are still alive), also a thing of concern (as they are getting old).)

#22: 子曰：“古者言之不出，耻恭之不逮也。”

(子曰：in the ancient, one did not give out too many words (promises), as he 耻 (was ashamed of) if he could not keep those words.)

#23: 子曰：“以约失之者鲜矣。”

(子曰：few will not miss the target if they know and keep the essence of that target.)

#24: 子曰：“君子欲讷于言而敏于行。”

(子曰：君子 should do more and say less.)

#25: 子曰：“德不孤，必有邻。”

(子曰：德 (virtue) will not be alone, there is always neighbors.)

#26: 子游曰：“事君数，斯辱矣。朋友数，斯疏矣。”

(子游 says: serving the king often, he will definitely get reprimand sometimes. With too many friends, none will be a true friend.)

Chapter 5: 《公冶长第五》

#1: 子谓公冶长：“可妻也。雖在縲紲之中，非其罪也。”以其子妻之。

(Confucius talks about 公冶长 (a student): although he is in jail, he can be my son-in-law, as his in jail was not his fault. He (Confucius) gives his daughter to 公冶长 in marriage.)

#2: 子谓南容：“邦有道，不廢，邦无道，免于刑戮。”以其兄之子妻之。

(Confucius talks about 南容 (a student): when the country has 道 (good ruler), he enters into politics. When the country has no-道 (no good ruler), he stays away to avoid the trouble. He (Confucius) gives his brother's daughter to 南容 in marriage.)

#3: 子谓子贱：“君子哉若人。鲁无君子者，斯焉取斯。”

(Confucius talks about 子贱 (a student): he is such a great 君子. If the State 鲁 has no 君子, where he learns this from?)

#4: 子贡问曰：“赐也何如？”子曰：“汝器也。”曰：“何器也？”曰：“瑚璉也。”

(子贡 (a student) asks: how about 赐 (a student)? 子曰: as a 器 (having a fixed usage while having no other use). 子贡 asks: what kind of 器. Confucius answers: 瑚璉 (a 器 used in the sacrificial rites).)

Comment from 龔天任: This verse talks about that 赐 is only good at rules of sacrificial rites, with not much of other knowledge.

#5: 或曰：“雍也仁而不佞。”子曰：“焉用佞。御人以口给，屡憎于人，不知其仁。焉用佞？”

(Someone said: 雍 (a student) is 仁, as without being flattering. 子曰: why flattering? Flattering will not be viewed as 仁 but often despised by others. Why flattering?)

#6: 子使漆雕開仕。對曰：“吾斯之未能信。”子说。

(Confucius wants 漆雕開 getting into politics. 漆雕開 answered, “I do not 信 (trust) myself doing this yet.” Confucius was pleased.)

#7: 子曰：“道不行，乘桴浮于海，從我者其由與！”子路聞之喜。子曰：“由也好勇過我，无所取材。”

(子 曰： If my 道 (my way of governing the country) is not accepted, I will go away to sea, and the only who will follow me is 子 路 (a student). 子 路 heard about this and was very happy. Confucius said, 子 路 is a brave man but good for nothing else.)

Comment from 龔 天 任: going away to sea needs no sage or great politician but needs a brave man.

#8: 孟武伯問：“子路仁乎？”子曰：“不知也。”又問。子曰：“由也，千乘之國，可使治其賦也。不知其仁也。”“求也何如？”子曰：“求也，千室之邑，百乘之家，可使為之宰也。不知其仁也。”“赤也何如？”子曰：“赤也，束帶立于朝，可使與賓客言也。不知其仁也。”

(孟武伯 (a low rank Duke) asks: is 子 路 (a student) a 仁 person? 子 曰：“I don't know.” Ask again. 子 曰：“子 路 can govern a midsize State on collecting taxes, but I do not know whether he is 仁 or not. Ask again, “how about 求 (a student)?” 子 曰：“求 can govern a small State. Don't know about his 仁. Ask again, “how about 赤 (a student)?” 子 曰：“赤 can be a good governor, not knowing about his 仁.”)

#9: 子謂子貢曰：“汝與回也孰愈？”對曰：“賜也何敢望回。回也聞一以知十，賜也聞一以知二。”子曰：“弗如也。吾與汝弗如也。”

(Confucius talks to 子 貢, saying: “who is more competent between you and 回 (a student)?” 子 貢 replied, “How dare I to compare myself with 回? He learns one and understand 10 which were not learned while I can gain 2.” 子 曰： you and I both are not as good as 回 on this.)

#10: 宰 予 旦寢，子曰：“朽木，不可雕也，糞土之牆，不可圻也。于予與何誅？”

(宰 予 (a student) sleeps in the morning. 子 曰： as a rotten wood which cannot use for carving, as the turd-made wall cannot be painted. What is the use of reprimanding him?)

#11: 子 曰：“始吾于人也，聽其言而信其行，今吾于人也，聽其言而觀其行。于予與改是。”

(子 曰： earlier, I heard one's words and 信 (believed) his going to do. Now, I hear one's words but will check out his actions. It was 宰 予 who forced me making this change.)

#12: 子曰：“吾未见剛者。”或對曰：“申侂。”子曰：“侂也欲。焉得剛！”

(子曰：I have never met anyone who upholds a principle without wavering. Someone said, 申侂 (a student). 子曰：申侂 has many desires. How can he be upholding any principle?)

#13: 子貢曰：“我不欲人之加諸我也，吾亦欲无加諸人。”子曰：“賜也，非尔所及也。”

(子貢 said, “I do not want someone treat me in such a way, then, I will not treat anyone in such a way neither.” 子曰：“子貢, it is beyond your ability to do such a promise.”)

#14: 子貢曰：“夫子之文章，可得而聞也，夫子之言性與天道，不可得而聞也。”

(子貢曰：the literary work of Confucius can be understood. But his talking about the 道 of Heaven and the 性 (human nature) of man cannot be understood [Confucius seldom talks about these two].)

#15: 子路有聞，未之能行，唯恐有聞。

(If something cannot be accomplished (by 子路), he does not want to hear it about.)

#16: 子貢問曰：“孔文子何以謂之文也？”子曰：“敏而好學，不耻下問，是以謂之文也。”

(子貢 asks: why 孔文子 (a person) has the word 文 (literature, honorable) in his title (name)? 子曰：“he studies diligently and not 耻 (ashamed of) asking questions from lowly persons. This is about 文.)

#17: 子謂子產：“有君子之道四焉。其行己也恭，其事上也敬，其養民也惠，其使民也義。”

(Confucius talks about 子產 (a famous politician): “there are four 道 (requirements, virtues) for being a 君子. His acts are sincere. His serving the superior is with respect. His caring for the subjects (people) is with kindness. His drafting the labors is with 義 (the fairness and righteousness.))

#18: 子曰：“晏平仲善與人交，久而敬之。”

(子曰：晏平仲 (a famous person) treats friends sincerely. After a long period, those friends still respect him.)

Comment from 龔天任: often, friends becomes enemy after a long encounter.

#19: 子曰：“臧文仲居蔡，山節藻梲，何如其知也。”

(子曰：臧文仲 (a famous person) lived at 蔡 (a country) with house similar to palace. Is this a smart thing to do?)

Comment from 龔天任: 山節藻梲, 古代天子的廟飾。山節，刻成山形的斗拱；藻梲，画有藻文的梁上短柱。后用以形容居處豪華奢侈，越等僭礼。

#20: 子张問曰：“令尹子文三仕為令尹，无喜色。三已之，无愠色。舊令尹之政，必以告新令尹。何如？”子曰：“忠矣！”曰：“仁矣乎？”子曰：“未知。焉得仁？”“崔子弑齊君，陈文子有馬十乘，棄而違之。至于他邦，則曰：‘猶吾大夫崔子也。’違之，至一邦，則又曰：‘猶吾大夫崔子也。’違之。何如？”子曰：“清矣。”曰：“仁矣乎？”曰：“未知。焉得仁？”

(子张 (a student) asks: 令尹子文 did not show any joy when he was appointed as the Prime Minister the third time. Neither did he show any upset after being fired the third time. And, he always informs the new guy about his 政 (doing and policy). What do you think about this? 子曰：he was 忠 (honest) to his job. Ask, is he 仁? 子曰：he was not even wise (being fired three times); thus, how can he be 仁? Ask, 崔子 killed the King. 陈文子 (a high official) ran away but tells others that he is (still) the high official. How about this? 子曰：not corrupted (not a part of coup). Ask, is he 仁? Confucius said, he was not even wise (unable to stop the coup). How can he be 仁?)

#21: 季文子三思而后行。子聞之，曰：“再，斯可矣！”

(季文子 will take an action after reviewing the issue three times. Confucius heard about it and said, twice is enough.)

#22: 子曰：“寧武子，邦有道，則知，邦无道，則愚。其知可及也，其愚不可及也。”

(子 曰：寧 武 子 becomes a wise man when the ruler is 仁 (道, governing in accordance to Heaven's morality) and becomes dumb when the ruler is not 仁 (道). His wise can be learned by others, but his dumb cannot be simulated.)

#23: 子 在 陈 曰：“歸與，歸與！吾党之小子狂簡，斐然成章，不知所以裁之。”

(Confucius at 陈-State, saying, “go home, go home, the young people at home have talent and accomplishments but no knowing how to make a use of those.)

#24: 子 曰：“伯 夷, 叔 齊，不念舊惡，怨是用希。”

(子 曰：伯 夷 and 叔 齊 (two great men) do not hang on the bad feeling, thus facing ill-will seldom.)

#25: 子 曰：“孰謂微生高直？或乞醢焉，乞諸其鄰而與之。”

(子 曰：someone said that 微 生 高 is sincere. Someone begs some vinegar from him. He went begging from the neighbor, then gave it to the beggar.)

#26: 子 曰：“巧言令色，足恭，左 丘 明 耻之，丘 亦耻之。匿怨而友其人，左 丘 明 耻之，丘 亦耻之。”

(子 曰：cunning speaking, flattering manner and showing great sincerity, Mr. 左 丘 明 is 耻 (ashamed about) it, and so do I. Concealing the unhappy and bad feeling while pertaining to be friendly to a person, 左 丘 明 is 耻 (ashamed of) it, and so do I.)

#27: 颜 渊 季 路 侍，子 曰：“盍各言尔志？”子 路 曰：“愿車馬，衣輕裘，與朋友共，敝之而无憾。”颜 渊 曰：“愿无伐善，无施勞。”子 路 曰：“愿聞子之志。”子 曰：“老者安之，朋友信之，少者懷之。”

(颜 渊 and 子 路 were with Confucius. 子 曰：“why don't both of you tell about your objective in life?” 子 路 曰：“I will share my belongings (carriage, good dress, etc.) with my friends and will not be unhappy if they are wearing out by them.” 颜 渊 曰：“I will not boast my own good points and will not let someone else doing my chores.” 子 路 曰：“I would like to hear about your (Confucius') objective.” 子 曰：“let the elders have secure livelihood, 信 (having truths) by/among friends, and the young are taken care for.”)

#28: 子曰：“已矣乎！吾未见能见其過而内自讼者也。”

(子曰：I have given up the hope, as I have not seen a person who blames on (or admits to) himself while he sees his own mistake.)

#29: 子曰：“十室之邑，必有忠信如丘者焉，不如丘之好學也。”

(子曰：“in every small neighborhood, there are always someone who are having the same 忠 (sincerity) and 信 (trustworthy) as me, but they just not as willing as me in inquiring new knowledge and new virtues.)

Chapter 6: 《雍也第六》

#1: 子曰：“雍也可使南面。”仲弓問子桑伯。子曰：“可也簡。”仲弓曰：“居敬而行簡，以临其民，不亦可乎？居簡而行簡，无乃太簡乎？”子曰：“雍之言然。”

(子曰：雍 (a student) can be a King. 仲弓 (the middle name for 雍) asks about Mr. 子桑伯 (how about him? Can he be a king?). 子曰：“Okay (be a king), but he is a bit not caring about the details (in governing).” 仲弓曰：“Is that Okay for governing the people without the complicated rules while disciplines himself with sincerity? Yet, if he is going easy on both fronts, it will be too careless, isn’t it?” 子曰：“雍’s saying is correct.”)

#2: 哀公問：“弟子孰為好學？”孔子對曰：“有顏回者好學，不遷怒，不貳過，不幸短命死矣！今也則亡，未聞好學者也。”

(哀公 asks: “which one of your students is most eager to learn?” Confucius answered, “There was 顏回 who wanted to upgrade himself in learning. He will not vent his anger to others and will not make the same mistake twice. Unfortunately, he 短命 (died with short life). As for now, I have not known anyone who is eager to learn (the virtues, not just knowledge).)

#3: 子華使于齊，冉子為其母請粟。子曰：“與之釜。”請益。曰：“與之庚。”冉子于其粟五秉，子曰：“赤之適齊也，乘肥馬，衣輕裘。吾聞之也，君子周急不繼富。”原思為之宰，與之粟九百，辭。子曰：“毋以與尔鄰里鄉党乎？”

(子華 ready to have a mission (for the school of Confucius) to the State of 齊, 冉子 (a friend of 子華) requests some grains for 子華's mother (who stayed behind). 子曰：“give her a pot full.” Asking more. Confucius said, give her a basket. 冉子 gives her 5 bushels (from Confucius' account). 子曰：“子華 went to 齊 with nice accommodations (good horse and dress). I have heard that 君子 helps at the time of need, not to maintain a rich lifestyle.” 原思 refused a salary of 900 bushels when becomes the chief of Confucius school. 子曰：“why can you not give some of these to your neighbors?”)

Comment from 龔天任: this shows that Confucius was not a stingy School owner but did not want to encourage the greediness.

#4: 子謂仲弓曰：“犁牛之子犂且角，雖欲勿用，山川其舍諸？”

(Confucius talks to 仲弓, saying, “Even though we do not want to employ the baby yark cow which has beautiful horns and coat, will the nature abandon it?”)

#5: 子曰：“回也其心三月不違仁，其餘則日月至焉而已矣。”

(子曰：回 (a student) does not lapse from 仁 in his heart for three months at a time, the others attain 仁 just now and then.)

#6: 季康子問：“仲由可使從政也與？”子曰：“由也果，于從政乎何有！”曰：“賜也可使從政也與？”曰：“賜也達，于從政乎何有！”曰：“求也可使從政也與？”曰：“求也藝，于從政乎何有！”

(季康子 asks: is 由 (a student) good enough handling 政 (politics/governance)? 子曰：由 is very decisive. What is the problem for him to handle 政 (politics)? Asking again, how about 賜 (a student)? Confucius said, 賜 is open-minded with great ability. So, why not! Asking yet again, “how about 求?” Confucius said, “求 is very skillful, why not!”)

#7: 季氏使閔子騫為費宰。閔子騫曰：“善為我辭焉。如有復我者，則吾必在汶上矣。”

(季氏 (a lesser Duke) wants to employ 闵子骞 as the chieftain of 费 (a county). 闵子骞 asked someone to decline it politely and said, “if come again, then I will already be at other side of 汶 (a river).)

#8: 伯牛有疾，子問之，至牖執其手，曰：“短命矣夫！斯人也，而有斯疾也！斯人也，而有斯疾也！”

(伯牛 was ill. Confucius went to see him and held his hand, said, “It is a 命 (fate) from Heaven. Such a person gets such an illness. Such as person, gets such an illness.)

Comment from 龔天任: Confucianism is a 100% fatalism, believing the will of the Heaven, the Almighty.

#8: 子曰：“贤哉回也！一簞食，一瓢飲，在陋巷，人不堪其憂，回也不改其樂。贤在回也！”

(子曰: such a 贤 (person with great virtue) as 回 (a student) he is. With one small bowl of food, one ladle of drink, and very happy while living in the ghetto where is intolerable for most people. Such a 贤 as 回 he is.)

#9: 冉求曰：“非不说子之道，力不足也。”子曰：“力不足者，中道而廢。今汝画。”

(冉求 (a student) 曰: “not because that I dislike your 道 (teaching), my ability is unable to reach it.” 子曰: “for lacking the ability, someone drops out at 中道 (midway/halfway). Yet, you give up at the beginning.”)

Note: 画 means drawing a line about one’s ability at the beginning.

#10: 子谓子夏曰：“汝為君子儒，无為小人儒。”

(Confucius talks to 子夏, saying, “You should be a 儒 of 君子, not of 小人.”)

Note: 儒 is the name for those who study the Confucianism.

#11: 子游為武城宰。子曰：“汝得人焉尔乎？”曰：“有澹台明灭者，行不由径，非公事，未嘗至于偃之室也。”

(子游 as the chieftain of 武城 (a city). 子曰：“Do you find any good subordinate officer?”
Answer: “there is 澹台明夷 who never takes short-cut on business and does not come see me (for flattering) except on official businesses.)

#12: 子曰：“孟之反不伐。奔而殿，将入門，策其馬，曰：‘非敢后也，馬不進也。’”

(子曰：“孟之反 (a famous person) does not brag (to be a better horseman). He always stays in rear of a pack. When going into the final post (gate of a competition), he will goad his horse and says, ‘not stay behind intentionally, it is that the horse refuses to move forward.’”)

#13: 子曰：“不有祝鮀之佞，而有宋朝之美，難乎免于今之世矣。”

(子曰：“even as handsome as 宋朝, you still cannot escape the fate of being ignored by the world if without the flattering skill of 祝鮀.)

#14: 子曰：“谁能出不由户，何莫由斯道也！”

(子曰：“Who can go out the house without through the gate? Then, why is no one following my 道 (teaching)?”)

#15: 子曰：“质勝文则野，文勝质则史，文质彬彬，然后君子。”

(子曰：“when the essence is more than the dressing up, it is still the original. When the decorative works are more than the essence, it is artificial. Only when the 文 (decorative) and 质 (the essence) are well-expressed and well-balanced, one can be a 君子.)

#16: 子曰：“人之生也直，罔之生也，幸而免。”

(子曰：“Honesty (without breaking laws/morality) gives man an easy life. Those who play the game with the catching net (laws) survive by lucks.)

#17: 子曰：“知之者不如好之者，好之者不如樂之者。”

(子曰：“desiring to learn is better than those already learnt. Those who desire of learning is not as good as who 樂 (is fond of) learning.”)

#18: 子曰：“中人以上，可以语上也，中人以下，不可以语上也。”

(子 曰：“above the average talent, he can try to be the best. Below the average talent, he has no chance of being the best.)

#19: 樊 遲 問 知。子 曰：“務 民 之 義，敬 鬼 神 而 遠 之，可 謂 知 矣。”問 仁。子 曰：“先 難 而 後 獲，可 謂 仁 矣。”

(子 曰：樊 遲 (a student) asks about 知 (wisdom). 子 曰：“doing the 義 (righteous conducts) to everyone, and respect 鬼 (ghost, ancestors) 神 (gods or spirits) but stay off them (not getting involved), this is ‘wise’.” Asking about 仁, 子 曰：“taking (harvesting) only after hard works (not taking from others). This is 仁.”)

#20: 子 曰：“知 者 樂 水，仁 者 樂 山；知 者 動，仁 者 靜；知 者 樂，仁 者 壽。”

(子 曰：“Wiseman 樂 (enjoys) the water (lakes or oceans), 仁-man enjoys mountain. Wiseman is active. The 仁-man is in tranquility. Wiseman is happy. 仁-man has longevity.)

#21: 子 曰：“齊 一 變，至 于 魯，魯 一 變，至 于 道。”

(子 曰：with a small change of the policy at 齊-State, it will be similar to 魯-State. With a bit more change of 魯’s politics, it will reach the 道 (proper way of government).)

#22: 子 曰：“觚 不 觚，觚 哉 觚 哉！”

(子 曰：“is a ladle a ladle? It is, it is.”)

Comment from 龔 天 任: When a ladle is not ‘used’ as a ladle, is a ladle a ladle? Confucius was the greatest sage at that time, but no one uses him as a sage (a ladle but not a ladle). This was why that Confucius asked this question. Yet, he answered, (it is, it is). A sage will always be a sage.

#23: 宰 我 問 曰：“仁 者 雖 告 之 曰，井 有 仁 焉，其 從 之 也。”子 曰：“何 為 其 然 也。君 子 可 逝 也，不 可 陷 也，可 欺 也，不 可 罔 也。”

(宰 我 asks: “when someone tells a 仁-man that there is 仁 in a deep-water-well, should he (the 仁-man) jumps into the well (killing himself).” 子 曰：“why should that be! 君 子 will investigate but not be trapped; can be lied to but not be confused.”)

#24: 子曰：“君子博學與于文，約之以禮，亦可以弗畔矣夫。”

(子曰：君子 studies many disciplines of knowledge and literatures while digesting them according to 禮 (the rules of the society), then he will not shoot his own foot.)

#25: 子見南子，子路不說。夫子矢之曰：“予所否者，天厭之，天厭之！”

(Confucius visited 南子, and 子路 was unhappy about it. Confucius swore, “If I have done any wrong, Heaven damn me, Heaven damn me.”)

#26: 子曰：“中庸之為德也，其至矣乎！民鮮久矣。”

(子曰：“中 (be at center) and 庸 (common, not complicated) are already the top of 德 (good virtue), but no one is able to reach it (this 德, 中庸) for the longest time.)

#27: 子貢曰：“如有博施于民，而能濟眾，何如？可謂仁乎？”子曰：“何事于仁，必也聖乎！堯舜其猶病諸！夫仁者己欲立而立人，己欲達而達人。能近取譬，可謂仁之方也已。”

(子貢曰：“if one can give charities to people widely and truly help them, is he 仁?” 子曰：“it goes beyond being 仁. He is a 聖 (only a few, about 5, such great persons at the time of Confucius). Even 堯-Emperor and 舜-Emperor (both were 聖) is not up to that. For being 仁, giving other's a good living the same as what he desires for himself. Helping others to get ahead the same as his own goal. These metaphors are not far off for reaching the state of 仁.”)

Chapter 7: 《述而第七》

#1: 子曰：“述而不作，信而好古，竊比我于老彭。”

(子曰：“I edit and teach without my own innovation (or revolution). I 信 (trust) the knowledge of the antiquity. I would like to define myself as similar to 老彭 (an ancient sage).”)

#2: 子曰：“默而識之，學而不厭，誨人不倦，何有于我哉！”

(子曰：“acquiring knowledge diligently, learning without being burnt out. Teaching others without being weary. Isn't this what I am all about?”)

#3: 子曰：“德之不修，學之不講，聞義不能徙，不善不能改，是吾憂也。”

(子曰：“德 (good virtue) is not cultivated. Learning without repeated reviewing. Hearing 義 (righteous points) without following it, and not being able to right the wrongs, these are what I am worry about.”)

#4: 子之燕居，申申如也，夭夭如也。

(During the leisure time, Confucius is still as 申申 (expanded fully) and 夭夭 (the greatness) [in his upholding the virtues].)

#5: 子曰：“甚矣，吾衰也久矣！吾不復夢見周公。”

(子曰：“Worst enough! I have been weak and old for a long time now. I no longer dream about 周公.)

Comment from 龔天任: 周公 was a sage-politician who that Confucius wanted to imitate. Thus, he dreamt about him often before **this time** of giving up on that dream.

#6: 子曰：“志于道，據于德，依于仁，游于藝。”

(子曰：“set the heart on 道 (Heaven’s law), upholding 德 (good virtue), leaning on 仁, and excelling on arts.”)

#7: 子曰：“自行束修以上，吾未嘗無悔焉。”

(子曰：“anyone who pays the tuition, I have never declined to teach him.”)

Comment from 龔天任: at Confucius’ time, not everyone had the ‘right’ to be in school. As Confucius’ school was the first ‘private’ school, he broke that un-equality.

#8: 子曰：“不憤不啟，不悱不發，舉一隅，不以三隅反，則不復也。”

(子曰：“door will not be opened without pushing. Issue will not be raised without a grievance. When one ‘corner’ of a table is showed while not able to infer that there are three more corners, I will not teach him the second time.)

#9: 子食于有喪者之側，未嘗飽也。子于是日哭，則不歌。

(When there is someone who just lost a love one around, Confucius will not eat a belly full. On that day, he will be weeping and not sing.)

#10: 子谓颜渊曰：“用之则行，舍之则藏，唯我與尔有是夫。” 子路曰：“子行三軍，則誰與？” 子曰：“暴虎馮河，死而無悔者，吾不與也。必也臨事而懼，好謀而成者也。”

(Confucius spoke to 顏 淵 (a student), saying: “When our worth is valued, we will provide service. If not, go as hermits. Only you and I can be like this.” 子 路 曰: “if you are leading an army, who would you like to take with?” 子 曰: “For the one who has the ability of killing a tiger and walking across the river while not scared of death, I do not want him. I will take the one who gives great concern on every issue and makes plans for every task.”)

#11: 子 曰：“富而可求也，雖執鞭之士，吾亦為之，如不可求，從吾所好。”

(子 曰: “if wealth can help me to get what I want (being 仁), I am willing to be a lowly guard to get it (the wealth). If not (get what I want), I will follow my preferences (the 仁).”)

#12: 子之所慎：齊，戰，疾。

(Confucius dislikes, 齊, war and illness).

Comment from 龔 天 任: at Confucius' time, there is type of communist who does not value the ability and the virtue of a person but seeing all persons are with the same value. This is about 齊 (literary means 'even-headed'), not distinguishing persons with ability and virtues.

#13: 子在齊聞韶，三月不知肉味。曰：“不圖為樂之至于斯也。”

(Confucius heard about 韶 (a great music) at 齊-State, and he cannot appreciate the great taste of meat [note: Confucius was a meat eater, loving meats] for three months. And says, “not knowing that 樂 (a music) can reach such a height”.)

#14: 冉有曰：“夫子為衛君乎？” 子貢曰：“諾，吾將問之。” 入曰：“伯夷叔齊，何人也？” 曰：“古之賢人也。” 曰：“怨乎？” 曰：“求仁而得仁，又何怨？” 出曰：“夫子不為也。”

(冉 有 曰: “will Confucius work for 衛 君 (a Duke)?” 子 貢 曰: “well, I will ask.” Going in and ask, “伯 夷 and 叔 齊 (two great ancient sages), who were they?” They were the ancient sages, Confucius answered. Asking, “Did they regret about their fates?” Confucius said, “They

were seeking for 仁 and got it, why should they be regretful?” 子貢 came out and said, “Confucius will not do it.”)

Comment from 龔天任: for 仁, 伯夷 and 叔齊 (two great statesman) died by refusing to serve their enemy; thus, attained 仁 with deaths. The fate of Confucius was unable to fulfill his dream at his time. He knew it and accepted it without regret. Thus, 子貢 knew that Confucius will not work for a small Duke for some profits.

#15: 子曰：“飯疏食，飲水，曲肱而枕之，樂亦在其中矣。不義而富且貴，于我如浮雲。”

(子曰：“cheap food and water, using the elbow as pillow, there is 樂 (joy and happiness) in them. Wealth and high Statue is nothing (as the passing cloud) to me if they were obtained with not-義 (not righteous way”).)

#16: 子曰：“加我數年，五十以學易，可以無大過矣。”

(子曰：“I began to learn Yijing at age 50. Give me a few more years, I will no longer make big mistakes.”)

Comment from 龔天任: Yijing is the foundation of Confucianism. Yet, it was not well-understood by Confucius. He believed that if a person understands the Yijing completely, he will know the entire secret of this universe and will not make any error about anything. This is what this verse all about. He wrote 10 commentaries about the book of Yijing. However, he knew that he still did not wholly understand it, and he did not. Anyone who is interested in knowing more about Yijing can visit <http://www.chineselanguageforums.com/chinese-culture/about-yijing-the-general-discussions-t10.html> .

#17: 子所雅言：詩、書、執禮，皆雅言也。

(Confucius speaks with high literacy: 詩 (book of poem) 、書 (book of History) 、執禮 (book of rules of society) are all about high literacy.)

#18: 葉公問孔子于子路，子路不對。子曰：“汝奚不曰：其為人也，發憤忘食，樂以忘憂，不知老之將至云爾。”

(葉公 (a Duke) asks 子路 about Confucius. 子路 will not answer. 子曰：“why not answer? He (Confucius) is the one who forgets to eat while study, forgets worries with 樂 (happiness) and not knowing is getting old.”)

#19: 子曰：“我非生而知之者，好古，敏以求之者也。”

(子曰：“I am not born with all knowledge. I love ancient knowledge and study them diligently.”)

#20: 子不语：怪、力、亂、神。

(Confucius does not talk about super-nature, abusive-behaviors, chaotic-stories and about the spirits.)

#21: 子曰：“三人行，必有我師焉。擇其善者而從之，其不善者而改之。”

(子曰：“any three persons on street, there will be a teacher for me. I follow their good points. I avoid their bad points.”)

#22: 子曰：“天生德于予，桓魋其如予何？”

(子曰：“I received 德 (good virtues) from Heaven. What 桓 魋 can do to me?”)

Comment from 龔 天 任: 桓 魋 is a person trying to kill Confucius. As receiving a mission from Heaven (believed by Confucius), Confucius did not believe a person can violate Heaven's will.

#23: 子曰：“二三子，以我為隱乎？吾无隱乎尔，吾无行而不與二三子者，是丘也。”

(子曰：“Hi, kids, do you think that I have been holding back on you? No, I do not. I have nothing withheld from you kids.”)

#24: 子以四教：文、行、忠、信。

(Confucius teaches four disciplines: 文 (literatures)、行 (behaviors)、忠 (be loyal)、信 (be trustworthy).)

#25: 子曰：“聖人，吾不得而見之矣，得見君子者斯可矣。”子曰：“善人，吾不得而見之矣，得見有恒者，斯可矣。亡而為有，虛而為盈，約而為泰，難乎有恒矣。”

(子曰：“I have no hope of meeting a holy sage and will be happy just meeting a 君子”. 子曰：“I have no hope of meeting a good person and will be happy just seeing someone who is steady. It is very difficult to be steady (uphold the principle) as the dynamics is always from nothing to something, hallow to fulfilled and from simple to extravagance.”)

#26: 子曰：“盖有不知而作之者，我无是也。多聞擇其善者而從之，多见而識之，知之次也。”

(子曰：“I have heard that there is someone who can produce something without knowing the basic. Not me. Listen more and select the good points to follow. Look more and try to understand them. Then, there comes the knowledge.”)

#27: 子釣而不網，弋不射宿。

(Confucius fishing with hook, not with net; will not shoot birds after they come to the nest for the night.)

#28: 互鄉難與言，童子見，門人惑。子曰：“與其進也，不與其退也。唯何甚。人潔己以進，與其潔也，不保其往也。”

(Confucius refused of seeing 互鄉 (a famous person) while seeing a kid. His students are confused on this. 子曰：“when we associate with one, we cannot disassociate with him after he is gone. Why is this? People comes in with clean reputation, but it will not guarantee his past records (which we do not know).)

#29: 子曰：“仁遠乎哉？我欲仁，斯仁至矣。”

(子曰：“is 仁 far away? When I want 仁, it is right here.”)

#30: 陈司败問：“昭公知禮乎？”孔子曰：“知禮。”孔子退，揖巫馬期而進之，曰：“吾聞君子不党，君子亦党乎？君取于吳為同姓，謂之吳孟子。君而知禮，孰不知禮？”巫馬期以告。子曰：“丘也幸。苟有過，人必知之。”

(陈司败 asks: “is 昭公 (a Duke) knowing about 禮?” 孔子曰：Yes, he does. After Confucius is gone, 陈司败 invited 巫馬期 in with a bow, saying, “I have heard that 君子 does not form small circle, doesn’t him? 昭公 (the Duke) took a daughter of Mr. 吳 (the same clan as the Duke) [note: the same clan marriage was a taboo then] and gives him the Title of 吳孟子. If he knows 禮, is what he has done still knowing the 禮? Afterword, 巫馬期 informed Confucius about this. 子曰：“I am a lucky man. When I made a mistake, someone will definitely notice it.”)

#31: 子與人歌而善，必使反之，而后和之。

(When Confucius likes someone's song, he would ask them to repeat a few times, then he joins in.)

#32: 子曰：“文，莫吾猶人也？躬行君子，則吾未之有得。”

(子曰：for literacy, I am just as good as anyone else. For being a diligent 君子 (upholding 仁 always), I am not yet there.)

#33: 子曰：“若聖與仁，則吾豈敢。抑為之不厭，誨人不倦，則可謂云爾已矣。”公西華曰：“正唯弟子不能學也。”

(For being 仁 and 聖 (holy sage), how dare I can claim to be. I am just trying without boring and teaching other without weariness, and that is it. 公西華曰：“This is exactly what we students cannot learn.”)

#34: 子疾病，子路請禱。子曰：“有諸？”子路對曰：“有之。誅曰：禱爾于上下神祇。”子曰：“丘之禱久矣。”

(Confucius got sick. 子路 wants to pray gods for help. 子曰：“How!” 子路 says, “Pray to the spirits of above and below.” 子曰：“then, I have been praying always for long time.”)

#35: 子曰：“奢則不孫，儉則固。與其不孫也，寧固。”

(子曰：“extravagance is showing off. Thrifty is simple. I would rather be simple than boastful.”)

#36: 子曰：“君子坦蕩蕩，小人長戚戚。”

(子曰：“君子 is always worriless. 小人 is always with anxiety.”)

#37: 子溫而厲，威而不猛，恭而安。

(Confucius is stern while also courteous, showing authority without fierce pushing, with great manner while at ease.)

Chapter 8: 《泰伯第八》

#1: 子曰：“泰伯，其可谓至德也已矣。三以天下讓，民无得而稱焉。”

(子曰：“泰伯 surely had the highest 德 (good virtue), as he gave away the throne of the Empire three times, thus the people cannot critic him.”)

#2: 子曰：“恭而无禮则勞，慎而无禮则思，勇而无禮则亂，直而无禮则绞。君子笃于親，則民興于仁，故舊不遺，則民不偷。”

(子曰：“polite while not according to 禮 is useless. Being careful while not according to 禮 will become timid. Being brave while not according to 禮 will become unruly. Being straightforward while without according to 禮 will be entangled. When 君子 serves his parents, the people will follow the 仁. When he not forgets the old friends, the people will not be selfish.”)

#3: 曾子有疾，召門弟子曰：“启予足，启予手。诗云：‘戰戰兢兢，如临深渊，如履薄冰。’而今而后，吾知免夫小子。”

(曾子 got sick [about to die] and gathered his students, saying, “Take a look of my feet and hands [they were still no defect]. The Poem said, “Trembling in fear, as walking on the edge of a deep abyss, as walking on the thin ice. Hi, boys, from this moment, I know that I can be spared [of not doing wrong anymore]”).

Note: In Chinese tradition, got bodily harm during one’s lifetime was a sin to parents who give us a perfect body at birth.

#4: 曾子有疾，孟敬子問之，曾子言曰：“鸟之将死，其鸣也哀，人之将死，其言也善。君子所贵乎道者三：動容貌，斯遠暴慢矣；正颜色，斯近信矣；出辭氣，斯遠鄙悖矣。笾豆之事，则有司存。”

(曾子 got sick, 孟敬子 came visit. 曾子曰：“bird cries harshly right before its death. Man will speak true thoughts right before his death. There are three 道 (things/manners) that 君子 values; with sincere countenance, he will stay away from violence; with good expression, he will be 信 (trusted); with good language, he will not be lowly. For the official rites, they will be taken care by the officials.”)

#5: 曾子曰：“以能問于不能，以多問于寡，有若无，實若虛，犯而不校，昔者吾友，嘗從事于斯矣！”

(曾子曰：“the capable one learning from the incapable; the many talented learning from the lesser; the filled looks as empty; the solid looks as hallow; to be offended yet not mind. I had one old friend who was able to do the above.”)

#6: 曾子曰：“可以托六尺之孤，可以寄百里之命，臨大節而不可奪也，君子人與？君子人也。”

(曾子曰：“One can be entrusted with an orphan; entrusted with people’s 命 (livelihood) of a small State; will not blink while facing life-threaten crisis. Is he a 君子? Yes, he is a 君子.”)

#7: 曾子曰：“士不可以不弘毅，任重而道遠。仁以為己任，不亦重乎？死而后已，不亦遠乎？”

(曾子曰：“士 (scholar who upholds the morality) must be resolute, as his responsibility is heavy and long 道 (way) to go. With 仁 as the responsibility, isn’t it very heavy? As the responsibility will not end before death, isn’t it a long way?”)

#8: 子曰：“興于詩，立于禮，成于樂。”

(子曰：“starting by learning the Book of Poem [literatures]; maturing by learning the 禮 (rules of the society); perfecting by learning the 樂 [music, harmony of the soul].”)

#9: 子曰：“民可使由之，不可使知之。”

(子曰：“the people can be taught to do the works, not about their underlying knowledge.”)

#10: 子曰：“好勇疾貧，亂也。人而不仁，疾之已甚，亂也。”

(子曰：“Acting braveness while detesting poverty will lead to unruly. Greatly upset about others of not-仁 will also lead to unruly.”)

#11: 子曰：“如有周公之才之美，使驕且吝，其餘不足觀也已。”

(子曰：“if one has the talent as great as 周公 (a great Duke) but is arrogant and stingy, his other qualities are of no-value.”)

#12: 子曰：“三年學，不致於穀，不易得也。”

(子曰：“it is not easy to find someone who has done study three years while not looking for a good pay job.”)

#13: 子曰：“篤信好學，守死善道。危邦不入，亂邦不居，天下有道則見，無道則隱。邦有道，貧且賤焉，耻也。邦無道，富且貴焉，耻也。”

(子曰：“篤信 (diligent) in learning; upholding the good 道 (Heaven's virtue); not going into a chaotic State; not living in an unruly State; entering into politics when the State is under 道 (the proper rule/governance); helming when the State is no-道 (unruly). He should be 耻 (ashamed of) being poor and lowly when the State has 道 (a good government). He should be 耻 (ashamed of) being rich and with high status if the State is no-道 (in chaos).”

#14: 子曰：“不在其位，不謀其政。”

(子曰：“do not meddle the 政 (business/policy/governance) while it is not your own/assigned responsibility.”)

#15: 子曰：“師摯之始，關雎之亂，洋洋乎盈耳哉！”

(子曰：“師摯 (a great musician) begins to play while end on 關雎 (a famous poem); how wonderful the music fills up the ears.”). [note: 亂, the end of a music].

#16: 子曰：“狂而不直，侗而不愿，倥倥而不信，吾不知之矣。”

(子曰：“arrogant while not honest; ignorant while not admitting; without any ability while not 信 (trustworthy); I do not know what to think of such a person.”)

#17: 子曰：“學如不及，猶恐失之。”

(子曰：“lagging behind in learning, worrying about this bad situation (losing in life).”)

#18: 子曰：“巍巍乎，舜禹之有天下也，而不與焉。”

(子曰：“What the greatness they were when 舜 and 禹 (two ancient Emperor) governed their Empires! Yet, they did not keep the Empires as their own properties.”)

#19: 子曰：“大哉，堯之為君也。巍巍乎，唯天為大，唯堯則之。蕩蕩乎，民無能名焉。巍巍乎，其有成功也。煥乎，其有文章。”

(子曰：“Greatness indeed as 堯 being the Emperor. The greatness of Heaven is truly great, and only 堯 can follow it. His boundless capability cannot be described by people. The greatness is about his achievements, with beauty and orderliness.”)

#20: 舜有臣五人而天下治。武王曰：“予有亂臣十人。”孔子曰：“才難，不其然乎？唐虞之際，于斯為盛，有婦人焉，九人而已。三分天下有其二，以服事殷，周之德，其可謂至德也已夫！”

(舜 (ancient Emperor) has five subordinate officials, and the Empire was in great governance. 武王 (founding Emperor of 周-dynasty) 曰：“I have ten capable officials.” 孔子曰：“how difficult to get the talented people. Among those ten, there is one woman, and it was at the time of 唐虞 (a period of great in governance), flourished with talented peoples. While 武王 controlled 2/3 of the 殷-Empire territory, he still submitted himself to the 殷-Emperor. How great the 德 (moral virtue) of 武王 was! It is the greatest 德, indeed.”). [note: 亂 = 糺 (governing, see <https://en.wiktionary.org/wiki/%E4%B9%BF>)].

#21: 子曰：“禹，吾無間然矣。菲飲食而致孝乎鬼神，惡衣服而致美乎黻冕，卑宮室而盡力乎溝洫。禹，吾無間然矣！”

(子曰：“for 禹-Emperor, I can find no fault on him. He ate simple himself while gave great and plenty offerings to the ancestors and spirits. He dressed down himself while ensuring that the robes for the rites are splendor. He lived in simple palace while building a lot of irrigation systems. For 禹, I have no bad word to say about him.”)

Chapter 9: 《子罕第九》

#1: 子罕言利，與命與仁。

(Confucius seldom talked about 利 (interests or profit) but always about 命 (Heaven's will) and about 仁.”)

#2: 達巷党人曰：“大哉孔子，博學而无所成名。”子聞之，謂門弟子曰：“吾何執，執御乎，執射乎？吾執御矣。”

(A man of 達巷 (a village) said, “Great indeed, the Confucius; knowing everything but without being an expert of one thing.” Confucius heard and said to the students, “Which discipline should I specialize? Driving the carriage? Excelling in archery? I would choose to be a driver.”)

#3: 子曰：“麻冕，禮也。今也純，儉，吾從眾。拜下，禮也。今拜乎上，泰也。雖違眾，吾從下。”

(子曰：“麻冕 (a ceremonial hat, made of 麻, linen made of tree bark) is a part of 禮. Today, it is made of silk for the reason of frugality, and I accept this change. 拜下 (prostrate at base of altar) is in accordance to 禮. Today, they kneel at top of the altar, for easier (on knees). Although going against the popular view (拜乎上), I will kneel at the base.”)

#4: 子絕四：毋意、毋必、毋固、毋我。

(Confucius will avoid four things: not guessing, not insisting, not inflexible, and not self-centered.)

#5: 子畏于匡，曰：“文王既沒，文不在茲乎。天之將喪斯文也，後死者不得與于斯文也；天之未喪斯文也，匡人其如予何！”

(Confucius was under siege at 匡 (a small State), saying, “Isn’t it now civilized after the era of 文王 (Father of 武王 (founding Emperor of 周-dynasty)]? If Heaven wants to end this civil-ness [that is, kill Confucius], no one in the future generations will know about it. If Heaven do not want to end this civil-ness, what the 匡-people can do to me?”)

#6: 太宰問于子貢曰：“夫子聖者與？何其多能也。”子貢曰：“固天縱之將聖，又多能也。”子聞之，曰：“太宰知我乎。吾少也賤，故多能鄙事。君子多乎哉？不多也。”牢曰：“子云：吾不試，故藝。”

(太宰 asks 子貢, saying: “With so many talents, is Confucius a 聖 (holy sage)?” 子貢曰：“with many talents, he is sent by Heaven as a 聖 indeed.” Confucius heard and said, “Does 太

宰 know about me? When young, I was lowly and thus able to do many lowly works. Should 君子 not have many skills? These are not too many.” 牢 (a student) says, “Confucius said before: I did not get a government job, so I gain many skills.”)

#7: 子曰：“吾有知乎哉？无知也。有鄙夫問于我，空空如也，我叩其两端而竭焉。”

(子曰：“Am I very knowledgeable? No, I am not. One illiterate asked me about what is ‘emptiness’. I searched it from both ends to exhaust the search.”)

#8: 子曰：“鳳鳥不至，河不出圖，洛不出書，吾已矣夫！”

(子曰：“the Phoenix is no longer coming; the Yellow river is no longer giving out 圖; the river 洛 is no longer delivering 書. That is, I am done for.”)

Comment from 龔天任: according to the legends (before Confucius), 河圖 (a number system appeared in Yellow River), 洛書 (a chart came out of the 洛-river, also a number system) were sent by Heaven to enlighten Chinese people. Indeed, they two formed the base for Yijing (see, <http://www.chinese-word-roots.org/yi20001f.htm>) which was the foundation for Confucianism.

#9: 子見齊衰者、冕衣裳者與瞽者，見之，雖少必作，過之，必趨。

(When Confucius met those who are in mourning, wearing ceremonial hat and who are blind, he will stand up even while they were younger than him. When passing by them, he will go out of their way fast.”)

#10: 顏淵喟然嘆曰：“仰之彌高，鑽之彌堅，瞻之在前，忽焉在后。夫子循循然善誘人，博我以文，約我以禮。欲罷不能，既竭吾才，如有所立卓爾。遂欲從之，末由也已。”

(顏淵 (a student) sighed and said, “Such a height when looking up; such a hard diamond when drilling; seemingly is in the front yet appears in behind; Confucius teaches with orderly steps; giving me wide knowledge, showing me the essence of 禮. Nonetheless, with all my efforts, I cannot reach where he stands. Simply follow him, yet I still cannot.”)

#11: 子疾病，子路使門人為臣。病閑，曰：“久矣哉，由之行詐也。无臣而為有臣，吾誰欺，欺天乎？且予與其死于臣之手也，无寧死于二三子之手乎。且予纵不得大葬，予死于道路乎？”

(Confucius got sick, 子路 let his students be the caretaker [子路 did not care for Confucius himself]. Getting better, Confucius said, “For longest time, 子路 has been deceptive. Sending a caretaker while no one came, who is he trying to deceit? Me or the Heaven? Yet, would I rather die near your [my students] hands than the hands of those caretakers. Even though I might not get an elaborate funeral, I will not die at the 道路 (roadside).”)

#12: 子贡曰：“有美玉于斯，温棖而藏诸？求善贾而沽诸？”子曰：“沽之哉，沽之哉！我待贾者也。”

(子贡曰：“there is a very beautiful jade. Should I save it or sell it for a good price?” 子曰：“selling it, selling it. I am for sale myself.”)

Note: Confucius was ready for an employment.

#13: 子欲居九夷。或曰：“陋，如之何？”子曰：“君子居之，何陋之有？”

(Confucius wants to settle at 九夷 (barbarian tribes of the East). Someone says: “too uncouth, how can you handle?” 子曰：“a place settled by 君子, how it can be uncouth (anymore)?”)

#14: 子曰：“吾自衛反魯，然后樂正，雅頌各得其所。”

(子曰：“after I came back to 魯-State from the 衛-State, the 樂 (music, a part of 禮) was put right. 雅 and 頌 (two great 樂), both get their right place.”)

#15: 子曰：“出则事公卿，入则事父兄，丧事不敢不勉，不為酒困，何有于我哉？”

(子曰：“For a job, serving the high officials of the State; staying home, serving parents and brothers; in carrying out funerals, with all diligence; not addicted on alcohol; for one as such, what else can I critic about?”)

#16: 子在川上曰：“逝者如斯夫，不舍昼夜。”

(Standing by a river, Confucius says, “Those that pass away as this (water), at day and light”.)

#17: 子曰：“吾未见好德如好色者也。”

(子曰：“I have not met anyone who enjoys 德 as much as enjoys the beauty of women.”)

#18: 子曰：“譬如為山，未成一簣，止，吾止也。譬如平地，雖覆一簣，進，吾往也。”

(子曰：“For building a big mountain, I will stop after only labored the first basket if I must stop. [Note: as the mountain making is a giant project, might not be done in one’s lifetime.] For leveling the ground, I will not stop although placed only one basket dirt [as this is a job accomplishable].”)

#19: 子曰：“语之而不惰者，其回也。”

(子曰：“only 回 (a student) will not lose the concentration when listening to me.”)

#20: 子谓 颜 渊 曰：“惜乎！吾见其進也，未见其止也。”

(Confucius talks about 颜 渊 (a student), saying, “how sorrowful, I saw him progressing, not fulfillment.” [as 颜 渊 died young, thus the sorrow].

#21: 子曰：“苗而不秀者有矣夫，秀而不实者有矣夫。”

(子曰：“some green grains won’t produce husk. Some husk, yet not produce seeds.”)

#22: 子曰：“后生可畏。焉知来者之不如今也？四五十而无聞焉，斯亦不足畏也已。”

(子曰：“new comers have potential, as there is no way to know that they are not as good as us. Yet, when they get to 40 or 50 years of age without any achievement, they have no potential by then.”)

#23: 子曰：“法语之言，能无從乎？改之為贵。巽與之言，能无说乎？绎之為贵。说而不绎，從而不改，吾未如之何也已矣。”

(子曰：“How can one not follow the good advice? Better following it. How can one not be happy when heard some compliment words? Better finding out the reason for compliment? For those who hear the good advice while not following and are happy about the flattering words, I do not know what to do with them.”)

#24: 子曰：“主忠信，毋友不如己者，過則勿憚改。”

(子曰：“the key point is 忠 (be loyal) and 信 (be trustworthy). Don't make any friend who values virtue less than you. Do not be afraid of right your own wrong.”)

#25: 子曰：“三軍可奪帥也，匹夫不可奪志也。”

(子曰：“the commander of Army can be captured. The ‘will’ of a person cannot be taken away.”)

#26: 子曰：“衣敝緼袍，與衣狐貉者立，而不耻者，其由也與？不祈不求，何用不臧。”
子路終身誦之。子曰：“是道也，何足以臧？”

(子曰：“only 子路 (a student) is not 耻 (shamed of) wearing worn-out gown while stands beside the rich people who wore splendidly. 子路 always recites ‘not envious or desirous, how can be not good.’ 子曰：“this is 道 (common behaviors), how can these make one good?”)

#27: 子曰：“歲寒，然後知松柏之後凋也。”

(子曰：“only at cold winter, we then know that only pine and cypress can stand the challenges [bitter cold while not lose their leaves].”)

#28: 子曰：“知者不惑，仁者不憂，勇者不懼。”

(子曰：“the wise will not be confused; the 仁-man has no anxiety; the brave is not timid.”)

#29: 子曰：“可與共學，未可與適道；可與適道，未可與立；可與立，未可與權。”

(子曰：“peers in learning knowledge might not be the partner on cultivating the 道 (Heaven's virtue/morality); the 道-partner might not be a friend on enterprise; the partner of enterprises might not be able to make a moral decision together.”)

#30: 唐棣之華，偏其反而。豈不爾思，是室遠而。子曰：“未之思也。夫何遠之有！”

(Similar to the flowers of cherry tree waving in the wind [cannot control by themselves], how can I not miss you? But your home is too far away. 子曰：“No. He did not miss her, otherwise there is no such a thing as being too far away.”)

Chapter 10: 《鄉党第十》

#1: 孔子于鄉党，恂恂如也，似不能言者。其在宗廟朝廷，便便言。唯谨尔。

(Confucius in a village, he was low-key, as someone who has nothing to say. Yet, he spoke intelligently in the Court while with strict discipline.)

#2: 朝，與下大夫言，侃侃如也，與上大夫言，誾誾如也。君子，脩錯如也，與與如也。

(In the Court, he spoke to low officials affably, to the upper rank officials frankly. For a 君子, he must interact accordingly to the situations.)

#3: 君召使摈，色勃如也，足躩如也。揖所與立，左右手，衣前后，谿如也。趨進，翼如也。賓退，必復命，曰：“賓不顧矣。”

(Working as an ambassador of the King, he must show his sincere expression and with brisk paces. When he bows to those visitors, his hands and his robe must be in accord with the protocol. When inviting the visitors in, let them in smoothly as gliding on the wings. When the visitors left, he will 復命 (report to) the King, saying, ‘they left happily [without looking back]’.)

#4: 入公門，鞠躬如也，如不容。立不中門，行不履闕。過位，色勃如也，足躩如也，其言似不足者。攝齊升堂，鞠躬如也，屏氣似不息者。出，降一等，逞顏色，怡怡如也。沒階趨，翼如也，復其位，脩措如也。

(Entering into the Court, he bows as though the gate is too low [not allow him of standing straight]. He will not stand in the center of the Court and will not step on the threshold. When he goes in front of his Lord, he will show a sincere expression, with brisk steps and with low voice. When Court opens for session, he bows while holding his breathes. When session ends, he goes out, walking down the steps with relaxed expression. When reached the bottom step (completely out of the Court), he walks always as gliding and return to the normal composure.)

#5: 執圭，鞠躬如也，如不勝。上如揖，下如授，勃如戰色，足縮縮，如有循。享禮，有容色。私視，愉愉如也。

(When holding an official seal, with sincere expression as that small seal were too heavy for him to carry; bowing the body while walking up or down with it, and with solemn expression

while with very small steps. Yet, in the situation of 禮, his expression is comfortable. At private setting, he is relaxed.)

#6: 君子不以紺緼饰，红紫不以爲褻服。當暑，袗絺綌，必表而出之。緇衣羔裘，素衣麋裘，黄衣狐裘。裘裘长，短右袂。必有寝衣，长一身有半。狐貉之厚以居。去丧无所不佩。非帷裳，不殺之。羔裘玄冠不以吊。吉月，必朝服而朝。

(君子 does not use maroon colored silk for cuffs, not use red and purple color for underwear. In summer, he must wear an outer robe over the underwear before going out; under black jacket with lambskin; under white jacket with fawn skin; under yellow jacket with fox fur. The underwear should be long with short sleeve. The nightgown should be half long as his body's height. The fox and badger's fur are the best. When the period of mourning (for the dead) is over, there is no restriction on what he can wear. Other than long [curtain-like] skirts, everything else should be cut into forms. Do not wear fur coat and black hat on condolence visits. On celebrating occasions, he must wear the Court robes.)

#7: 齊，必有明衣。齊必變食，居必遷坐。

(During fasting, he must wear daily robe; with more austere diet, must not sit at his usual spot.)

#8: 食不厭精，脍不厭細。食噎而渴，魚餒而肉敗，不食。色惡，不食。失飪，不食。不時，不食。割不正，不食。不得其醬，不食。肉雖多，不使勝食氣。惟酒无量，不及亂。沽酒市脯不食。不撤姜食。不多食。祭于公，不宿肉。祭肉，不出三日，出三日，不食之矣。食不语，寢不言。雖疏食菜羹瓜祭，必齊如也。

(Do not demand the fine food and fine cooking. Do not eat the food that is spoiled; such as, changed color or bad smell, not in season, or not being cut properly; without proper seasoning. Even while there is more meat, he will not eat more meat than rice. For the wine, there is no set limit but must not be drunk. He should not buy the meat and wine from market. Although there is more fine food on the table, he must not over eat. After a public offering ceremony, he does not keep meat overnight. For the sacrificial meat, he will not keep them more than three days. After three days, won't eat them. Do not talk when eat or at sleep. For a rite with very little fine food offering, he will be doing the same (as the above).)

#9: 席不正，不坐。

(Will not sit if the sitting mat is not set properly.)

#10: 鄉人飲酒，杖者出，斯出矣。鄉人傺，朝服而立於阼階。

(At village drinking festival, he will leave when the elders are done (left). When villagers exorcise evil spirit, he wears the official robe and stands at the stairs of ancestor's temple [to prevent the exorcism disturbing the ancestors].)

#11: 問人于他邦，再拜而送之。康子饋藥，拜而受之。曰：“丘未達，不敢嘗。”

(He bowed twice when sending off the messenger from the other State. 康子 (a friend) gives him some medicine, he bowed before accepting it, and said, 'not knowing its property, not dare to try.')

#12: 廐焚，子退朝，曰：“傷人乎？”不問馬。

(The stable got fire. Confucius got back from the Court [duty], asking 'anyone got hurt?' Did not ask about the horses.)

#13: 君賜食，必正席先嘗之。君賜腥，必熟而荐之。君賜生，必畜之。伺食于君，君祭，先飯。疾，君視之，東首，加朝服拖紳。君命召，不俟駕行矣。

(When King bestow him cooked food, he will set his sitting mat proper before eating; bestow him uncooked food, he will cook it and offer to the ancestors first; bestow him livestock, he will keep them. Eating with the King, after King made the offering to gods, he eats rice first [before any dish]. When sick and visited by King, he will lie his head facing the east with his court robe over him. When 命召 (summoned by) King, he will go before the carriage is ready.)

#14: 入太廟，每事問。

(Entering into the Grand Court [Temple], he asks about the 禮 on everything.)

Note: see Chapter 3: 15.

#15: 朋友死，無所歸，曰：“于我殯。”

(Friend died without any kin around. Confucius said, "I will give him a funeral.")

#16: 朋友之饋，雖車馬，非祭肉，不拜。

(Any gift from friend, even with horse and carriage, he will not bow [for thanks] unless it is the sacrificial meat.)

#17: 寢不尸，居不容。見齊衰者，雖狎必變。見冕者與瞽者，雖褻必以貌。凶服者式之，式負版者。有盛饌，必變色而作。迅雷風烈，必變。

(Do not sleep as a corpse. Do not sit uptight at home. Meeting someone bereaved with mourning robe, showing the sincere expression even when he is a very close friend. Meeting someone with official hat or a blind, showing his respect even while he knows them very well. Meeting someone wear mourning robe, he will put his hand on the cross-bar of the carriage to show the respect, and with the same manner to the official messengers. At a great feast, he will show the solemn expression and rise on his feet. When comes thunder or strong wind, he will ready to react.)

#18: 升車，必正立執綏。車中，不內顧，不疾言，不親指。

(Getting on into a carriage, he stands upright and holding the mounting cord tight. Inside the carriage, he will not check around, not shout, not pointing.)

#19: 色斯舉矣，翔而后集。曰：“山梁雌雉，時哉時哉！”子路共之，三嗅而作。

(Birds taking off while scared [seeing the sign, the 色], then gather in formation after in air [to review the situation]. Confucius said, “The female pheasant landed on the mountain top with precision, with precision.” 子路 agreed, acting after practicing [and reviewing the situation] three times.)

Chapter 11: 《先進第十一》

#1: 子曰：“先進于禮樂，野人也。後進于禮樂，君子也。如用之，則吾從先進。”

(子曰：“The earlier 禮樂 (moral codes and music) were from people not totally civilized. The later 禮樂 were produced by 君子. For preference, I will use the earlier one.)

#2: 子曰：“從我于陳蔡者，皆不及門也。德行：顏淵、閔子騫、冉伯牛、仲弓；言語：宰我、子貢；政事：冉有、季路；文學：子游、子夏。”

(子曰：“Those who followed me at 陈-State and 蔡-State [period of most difficult time of Confucius] all missed the chances to be employed by States [yet, they all have great talents]. On 德 (great virtue), there are 颜渊、闵子骞、冉伯牛、仲弓. On language art, there are 宰我、子贡. On 政 (politics), there are 冉有、季路. On literatures, there are 子游、子夏.)

#3: 子曰：“回也，非助我者也。于吾言无所不说。”

(子曰：回 (a student) is of no help to me [not giving me any feedback], as he is pleased with everything I said.)

#4: 子曰：“孝哉，闵子骞。人不间于其父母昆弟之言。”

(子曰：“闵子骞 (a student) truly a 孝 (filial piety) person. No one can stir up any bad feeling among his family (parents and brothers).”)

#5: 南容三复白圭，孔子以其兄之子妻之。

(南容 recites the poem of 白圭 [talking about that the defect of a pure white jade can be repaired but the dishonor of a word can never be repaired] three times. Confucius gave his brother's daughter to 南容 as wife.)

#6: 季康子问：“弟子孰为好学？”孔子对曰：“有颜回者好学，不幸短命死矣。今也则亡。”

(季康子 asks: “Which one of your students is most eager to learn?” Confucius answers, “There was 颜回, but he 短命 (died early). Now, no one.”)

#7: 颜渊死，颜路请子之车以为之椁。子曰：“才不才，亦各言其子也。鲤也死，有棺而无椁。吾不徒行以为之椁。以吾从大夫之后，不可徒行也。”

(颜渊 died, 颜路 (the father) asks to use Confucius' carriage as the cover for the coffin. 子曰：“Everyone talks that his son as someone of great important. 鲤 (son of Confucius) died with a coffin without the cover, and I did not give him my carriage as cover [but walking on feet]. I am the descendent of nobility and cannot go without a carriage [by walking on feet; that is, no carriage for 颜渊].)

#8: 颜 渊 死，子曰：“噫！天丧予！天丧予！”

(颜 渊 died, 子 曰：“Alas, the Heaven has forsaken me, has forsaken me.”)

#9: 颜 渊 死，子哭之慟。從者曰：“子慟矣。” 曰：“有慟乎？非夫人之為慟而谁為？”

(颜 渊 died, Confucius wept tremblingly. His followers said, “You are trembling”. Confucius answered, “Am I? Yet, if not for him, who else can I trembling for?”)

#10: 颜 渊 死，門人欲厚葬之。子曰：“不可。” 門人厚葬之。子曰：“回也视予猶父也，予不得视猶子也。非我也，夫二三子也。”

(颜 渊 died, his peers want to give him a lavish funeral. 子 曰：no. They did anyway. 子 曰：“颜 渊 viewed me as his father. Yet, I cannot take him as my son. Not because that I do not want it, because of you all [as I cannot be favoritism on him only].)

#11: 季 路 問事鬼神。子曰：“未能事人，焉能事鬼？” “敢問死？” 曰：“未知生，焉知死？”

(季 路 asks about how to serve the 鬼 神 (spirits or gods). 子 曰：“not knowing how to serve man yet, how can anyone know of serving spirits?” Asks again, “Can I ask about death [or after death]?” Confucius said, “Not knowing how to live, how can anyone know about death?”)

#12: 閔 子 伺側，喑喑如也。子路，行行如也。冉有、子贡，侃侃如也。子樂：“若由也，不得其死然。”

(閔 子 in attendance on Confucius, he is uptight; as for 子 路, he is in high spirit; 冉 有 and 子 贡, affable. Confucius was 樂 (happy), saying: “for 子 路, he will not die with a nature cause.”)

#13: 魯 人 為长府，閔子騫曰：“仍舊贯，如之何？何必改作。” 子曰：“夫人不言，言必有中。”

(The people of 魯-State were building a treasury house. 閔 子 騫 曰：“why not restore it? Why do a total rebuild?” 子 曰：“this guy seldom talks. Yet, when he talks, he hit the nail.”)

#14: 子曰：“由之瑟，奚為于丘之門？”門人不敬子路。子曰：“由也升堂矣，未入于室也。”

(子曰：“Why is 子路’s 瑟 (a music instrument) in my room?” Other students cease to respect 子路. 子曰：“子路 has entered the hall, not yet into the inner most room.”)

Note: that is, in learning the Confucianism, 子路 has gone much farther than other students.

#15: 子貢問：“師與商也孰賢？”子曰：“師也過，商也不及。”曰：“然則師愈與？”子曰：“過猶不及。”

(子貢 asks: “師 and 商 (two students), which one is more 賢 (having great virtues)?” 子曰：“師 is overshooting [the target of being 賢]; 商 falls short.” Asks: “is then 師 better, right?” 子曰：“overshot is no better than falling short.”)

#16: 季氏富于周公，而求也為之聚斂而附益之。子曰：“非吾徒也。小子鳴鼓而攻之可也。”

(The wealth of 季氏 was much more than 周公’s. Yet, 子路 was helping him to gather more. 子曰：“[子路], not my student, you all can beat the drum and attack him.”)

#17: 柴也愚，參也魯，師也辟，由也諺。

(柴 is dumb, 參 is slow, 師 is biased, and 由 is argumentative.)

[柴, 參, 師, and 由 are four students].

#18: 子曰：“回也其庶乎。屢空。賜不受命，而貨殖焉，億則屢中。”

(子曰：“回 is almost there [being a 聖 (holy sage)] but is constantly in dire poverty. 賜 refuses to accept his 命 (fate) while eagerly makes money, and he often wins his bets in investment.”)

#19: 子張問善人之道。子曰：“不踐迹，亦不入于室。”子曰：“論篤是與。君子者乎，色莊者乎。”

(子张 asks the 道 (way of being a good person). 子曰：“He must go beyond following the tradition. Yet, it is still not the way of entering into the hall of 聖 (holy sage).” 子曰：“Being frank, it is the way of a good person. For a 君子, he must be dignified in appearance.”)

#20: 子路問：“聞斯行諸？”子曰：“有父兄在，如之何聞斯行之？”冉有問：“聞斯行諸？”子曰：“聞斯行之。”公西華曰：“由也問聞斯行諸，子曰有父兄在。求也問聞斯行諸，子曰聞斯行之。赤也惑，敢問。”子曰：“求也退，故進之；由也兼人，故退之。”

(子路 asks: “Should one put into action for what one just heard?” Confucius answers: “As your parents and elder brothers are still alive, how can you do that?” 冉有 asks the same question. 子曰：“yes, go ahead.” 公西華曰：“They two asked the same question yet get different answers. I am confused. Can I ask why?” 子曰：“冉有 is timid, so I encourage him. 子路 is very hyper [as having energy of two persons], so I discourage him.”)

#21: 子畏于匡，顔淵后。子曰：“吾以汝為死矣。”曰：“子在，回何敢死？”

(Confucius was under siege in the 匡-State, and 顔淵 stayed with him. 子曰：“I thought that you have given up [to live].” Answer, “You Master still alive, how can I dare to die.”)

#22: 季子然問：“仲由、冉求，可謂大臣與？”子曰：“吾以子為異之問，曾由與求之問。所謂大臣者，以道事君，不可則止。今由與求也，可謂具臣矣。”曰：“然則從之者與？”子曰：“弑父與君，亦不從也。”

(季子然 asks: “仲由 and 冉求, can they be high officials?” 子曰：“I never expected this question from you, about 仲由 and 冉求. For a high official, he serves the King with 道 (the Heavenly morality). If he cannot do this, he resigns. Thus, both are high officials. Asking, “Will they then be obedient to the King?” 子曰：“no, they will not obey the order for patricide or regicide.”)

#23: 子路使子羔為費宰，子曰：“賊夫人之子。”子路曰：“有民人焉，有社稷焉。何必讀書，然後為學。”子曰：“是故惡夫佞者。”

(子路 makes 子羔 as the chieftain of 费-city. 子曰：“Ruining other’s son.” 子路曰：“There are citizens and society [traditions to follow]. Why should one must learn from books?” 子曰：“This is why I dislike those are flattering.”)

#24: 子路、曾皙、冉有、公西華伺坐，子曰：“以吾一日长乎尔，毋吾以也。居则曰：不吾知也。如或知尔，则何以哉？”

子路率尔對曰：“千乘之国，摄乎大国之间，加之以師旅，因之以饥馑，由也為之，比及三年，可使有勇，且知方也。”

夫子哂之：“求，尔何如？”對曰：“方六七十，如五六十，求也為之，比及三年，可使足民。如其禮樂，以俟君子。”

“赤，尔何如？”對曰：“非曰能之，愿學焉。宗廟之事，如会同，端章甫，愿為小相焉。”

“点，尔何如？”鼓瑟希，铿尔，舍瑟而作，對曰：“異乎三子者之撰。”

子曰：“何傷乎？亦各言其志也。”曰：“暮春者，春服既成，冠者五六人，童子六七人，浴乎沂，風乎舞雩，咏而歸。”夫子喟然叹曰：“吾與点也。”

三子者出，曾皙后，曾皙曰：“夫三子者之言何如？”子曰：“亦各言其志也已矣。”曰：“夫子何哂由也？”曰：“為国以禮。其言不讓，是故哂之。”“唯求则非邦也與？”“安见方六七十如五六十而非邦也者？”“唯赤则非邦也與？”“宗廟会同，非诸侯而何？赤也為之小，孰能為之大！”

(子路、曾皙、冉有 and 公西華 all are in attendance to Confucius. 子曰：“Do not feel unease about the dialog simply because that I am older than you all. And, you all always say that my ability (in governance) is not appreciated. Yet, if it is appreciated, what will you do about?”

子路 answers first, “If I am in charge of a midsize State which sits between super powers, troubled by invasions and by repeated famines, I can make those citizens brave and getting a sense of direction in three years.”

Confucius smiled and asks, “求, how about you?” 求 answers, “For a State with 60 to 70 square-miles (or 50 to 60, that is, a small State), I can, within three years, increase the population [to the size of midsize State]. For letting the citizens knowing about 禮樂 (a moral society), I let other 君子 to do that.”

Confucius asks, “赤, how about you?” 赤 answers, “I might not be already capable, but willing to learn. For the State-ceremonial occasions, I would like to be an assistance, properly dressed in my official robe and cap.”

Confucius asks, “点, how about you?” 点, finishing up the final note [a music that he was playing], standing up and says, “I differ from those three.”

子曰：“What harm is in that? They just stated what their heart desires.” 点 said: “In late spring, after the spring garments are made, I would like to be with a few (5, 6 or 7) adults and children bathing in the river 沂, enjoying the breeze on the rain-altar, then singing my way home.” Confucius sighed, saying, “I am with 点.”

Those students went out. 曾皙 stayed behind, said to Confucius, “How about those three’s saying?” 子曰：“just about their true heart desires.” 曾皙 asked, “why did you laugh at 子路, then?” Confucius said, “Govern the country with 禮. He did not mention that. So, I laugh at him.”

But, for 求, how can a State with 60 to 70 square miles be a Dukedom [meaning, his ambition is too small for discussion, let alone be laugh at]?

For 赤, he does not talk about a State but the affairs of small nobility (诸侯). Yet, if he can only do these little things, who else can do the big job?”

Chapter 12: 《颜渊第十二》

#1: 颜渊問仁。子曰：“克己復禮為仁。一日克己復禮，天下歸仁焉。為仁由己，而由人乎哉？”颜渊曰：“請問其目。”子曰：“非禮勿視，非禮勿聽，非禮勿言，非禮勿動。”
颜渊曰：“回雖不敏，請事斯語矣。”

(颜渊 asks about 仁. 子曰：“When everyone returns the observance of 禮, there will be 仁. When one person can return to 禮 for only one day, the whole world will come back to 仁. 仁 comes from the individual, not from others. 颜渊曰：“Can I ask a list [about the 禮]? 子曰：“Don’t look unless it is in accordance with 禮; not listen outside of 禮, not speak beyond 禮, not act if not permitted by 禮.” 颜渊曰：“Though I am not smart, I will follow your sayings.”)

#2: 仲弓問仁。子曰：“出門如見大賓，使民如承大祭，己所不欲，勿施于人，在邦无怨，在家无怨。” 仲弓曰：“雍雖不敏，請事斯語矣。”

(仲弓 asks about 仁. 子曰：“In public, you should behave as though you are entertaining a very important guest. When summon person’s service [labor], you should regard it as an important issue as the State Ceremony. Do not impose anything to others if you do not want it yourself. Then, there is no grievance in the country and no complain at home.” 仲弓曰：“Though, I am not smart, I will follow your sayings.”)

#3: 司馬牛問仁。子曰：“仁者其言也訥。” 曰：“其言也訥，斯謂之仁已乎？” 子曰：“為之難，言之，得無訥乎？”

(司馬牛 asks about 仁. 子曰：“The 仁-person, he will not be mumbling [but precise]. Asking, “Not mumbling is 仁 already?” 子曰：“It is not easy to accomplish a job. How can one explain a big job without being precise?”)

#4: 司馬牛問君子。子曰：“君子不憂不懼。” 曰：“不憂不懼，斯謂之君子已乎？” 子曰：“內省不疚，夫何憂何懼？”

(司馬牛 asks about 君子 (how to be one). 子曰：“君子 is free from worries and fears.” Asking, “No worry or fear, is that it all about being a 君子?” 子曰：“after a total self-reflection (introspection) without any reproach, where can any worry and fear come from?”)

#5: 司馬牛憂曰：“人皆有兄弟，吾獨亡。” 子夏曰：“商聞之矣，死生有命，富貴在天。君子敬而无失，與人恭而有禮，四海之內，皆兄弟也。君子何患乎无兄弟也。”

(司馬牛 fussed, saying: “Others have brothers while I have none.” 子夏曰：“I heard you. Live or death is up to 命 (the fate); rich or poor depends on Heaven’s will. 君子 sincere without amiss, respecting others and observing the 禮, then everyone in this world is his brother. For 君子, why should he worry about being no brother?)

#6: 子張問明。子曰：“浸潤之譖，肤受之訴，不行焉，可謂明也已矣。浸潤之譖，肤受之訴，不行焉，可謂遠也已矣。”

(子张 asks about 明 (mental perspicacity). 子曰：“Cannot be upset by the slanders and assiduously complaints; it is 明. In fact, it is seeing far [far beyond the superficial attacks].

#7: 子贡问政，子曰：“足食，足兵，民信之矣。”子贡曰：“必不得已而去，于斯三者何先？”曰：“去食。自古皆有死，民无信不立。”

(子贡 asks about 政 (politics or governance). 子曰：“Enough food, enough security [with army], then there is 信 (the trust) from people. That is it.”子贡曰：“If I must give up one, which one of the three can go first?” Confucius says, “Let go the food, as death is inevitable always. But, no one can govern without being trusted.”)

#8: 棘子成曰：“君子质而已矣，何以文为？”子贡曰：“惜乎，夫子之说君子也。驷不及舌。文，犹质也；质，犹文也。虎豹之鞟，犹犬羊之鞟。”

(棘子成 says: “君子 should all be about the substance, why does he need any superficial manners?”子贡曰：“But, the description of 君子 by Confucius [is very comprehensive] cannot be caught even by a team of horse. [In that description], the superficial and the substance are the same. There is no big difference by using the pelt of tiger/leopard or of sheep/dog for covering the coffin.”)

#9: 哀公问与有若曰：“年饥，用不足，如之何？”有若对曰：“合徼乎？”曰：“二，吾犹不足，如之何其徼也？”对曰：“百姓足，君孰与不足？百姓不足，君孰与足？”

(哀公 (a Duke) asks 有若, saying: “Poor harvest and cannot cover the expenditure, what should I do?” 有若 answers: “Tax people according to the law [10%]”. Duke says, “I am now in a bind with 20% tax. How can the 10% tax get me out of this jam?” 有若 answers: “When people are enough [not in a jam], how can a Duke be not enough? If people are not enough, who is there to give you enough?”)

#10: 子张问崇德辨惑。子曰：“主忠信，徙义，崇德也。爱之欲其生，恶之欲其死。既欲其生，又欲其死，是惑也。诚不以富，以祗以异。”

(子张 asks about ‘how to uphold 德’ and ‘how to resolve 惑 (confusion, especially in giving out judgments)’. 子曰：“For upholding 德 (high virtues), uphold 忠 (loyal to yourself and to others) 信 (be trustworthy), and always follow the 义 (righteous). For 惑 (confusion or

indecisiveness), it is caused by having two contradicting feelings of loving and hating at the same time. The book of Poem says, “If not for getting rich, why draw such attentions with far-out acts? [That is, knowing the true intention, there will be no 惑.]”)

#11: 齊景公問政于孔子。孔子對曰：“君君，臣臣，父父，子子。”公曰：“善哉！信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸？”

(齊景公 (a Duke) asks about 政 (governing) from 孔子 (Confucius). Confucius answers: “King as King, Officials as officials, Father as father, Son as son.” Duke says, “How true it is. 信 (If) King acts not a king, officials not official, father not father, and son not of son, then even though there are grain available, would I be able to eat it?”)

#12: 子曰：“片言可以折獄者，其由也與？子路无宿諾。”

(子曰：“Taking the words of one side to make a judgment in a dispute, only 子路 will do it, as he does not care what he has done yesterday.”)

Note: in old Chinese tradition, ‘子路无宿諾’ was interpreted differently, saying, that 子路 is a very honest person and will not making a promise in the night before for worrying that he cannot keep them the next day. But this interpretation will not make any sense with the sentences before it in the above verse.

#13: 子曰：“聽訟，吾猶人也，必也使无訟乎。”

(子曰：“In hearing disputes in Court, I am the same as the other judges. Yet, the point is that to find ways of not getting disputes among people at the first place.”)

#14: 子張問政。子曰：“居之无倦，行之以忠。”

(子張 asks about 政 (governing). 子曰：“Not wearying in daily government business and acting with 忠 (sincerity).)

#15: 子曰：“博學于文，約之以禮，亦可以弗畔矣夫。”

(The same as Chapter 6, #24)

#16: 子曰：“君子成人之美，不成人之惡。小人反是。”

(子 曰：“君 子 helps others to get better, not to help them doing mistakes. Yet, 小 人 does the opposite.”)

#17: 季 康 子 問政于孔子。孔子對曰：“政者正也，子帅以正，孰敢不正。”

(季 康 子 (a less Duke) asks 政 (governing) from 孔 子. Confucius answers: “政 is just about being 正 (uprightness). You lead people with uprightness, then who else can be not upright.”)

#18: 季 康 子 患盜，問與孔子。孔子對曰：“苟子之不欲，雖賞之不竊。”

(季 康 子 troubled by thieves and asked this issue from Confucius. 孔 子 answered: “For something you dislike, you cannot even give it away, let alone be stolen.”)

#19: 季康子問政于孔子曰：“如殺无道，以就有道，何如？” 孔子對曰：“子為政，焉用殺。子欲善，而民善矣。君子之德風，小人之德草，草上之風，必偃。”

(季 康 子 asks 政 (governing) from 孔 子, saying: “In order to govern with 道 (Heavenly morality), I will kill those who disobey the 道. What do you think?” Confucius answers: “For 政 (governing), why kill? You lead with virtues, people will be virtuous. The 德 of 君子 is as ‘wind’. The 德 of 小 人 is as weeds. When the wind blows on the weeds, the weeds will surely bow down.”)

#20: 子张問：“士何如，斯可謂之達矣。” 子曰：“何哉，尔所谓達者？” 子张對曰：“在邦必聞，在家必聞。” 子曰：“是聞也，非達也。夫達也者，质直而好義，察言而觀色，慮以下人。在邦必達，在家必達。夫聞也者，色取仁而行違，居之不疑，在邦必聞，在家必聞。”

(子 张 asks: “What is the standard for a 士 (a learning person) to be 達 (arrived at the destination or graduated)?” 子 曰：“What is the 達 in your definition?” 子 张 answers: “He is known in a State or in a 家 (a noble family).” 子 曰：“It is fame, not 達. For 達, it is about upright by nature and acting with 義 (righteousness), and reflecting other’s words and expressions with humbleness. Then, he will be 達, both at 邦 (State) and 家. For fame, when he shows his 仁 without the deeds, he can still have fame everywhere.”)

#21: 樊遲從游于舞雩之下，曰：“敢問崇德修慝辨惑？”子曰：“善哉問。先事后得，非崇德與？攻其惡，無攻人之惡，非修慝與？一朝之忿，忘其身以及其親，非惑與？”

(樊遲 was with Confucius at 舞雩 (Rain Altar), saying: “Can I ask about 崇德 (upholds 德), 修慝 (not to attack the bad person) and 辨惑 (remove confusion)?” 子曰: “Great questions. Doing [good deed] without calculating the profit first, isn’t it 崇德? Removing the ‘bad’ without insulting the bad person, isn’t it 修慝? With one little upset, forgetting the safety of your own and your family, isn’t it a 惑?”)

#22: 樊遲問仁。子曰：“愛人。”問知。子曰：“知人。”樊遲不達，子曰：“舉直錯諸枉，能使枉者直。”樊遲推，見子夏曰：“向也吾見于夫子而問知，子曰：‘舉直錯諸枉，能使枉者直。’何謂也？”子夏曰：“富哉言乎！舜有天下，選于眾，舉皋陶，不仁者遠矣。湯有天下，選于眾，舉伊尹，不仁者遠矣。”

(樊遲 asks about 仁. 子曰: “love people.” Asks about 知 (wisdom). 子曰: “knowing the people.” 樊遲 does not get it. 子曰: “Place the upright over the crooked, it will make the crook becomes upright.” 樊遲 left and goes to see 子夏, says: “I just asked Confucius about 知. He said, ‘Place the upright over the crooked, it will make the crook becomes upright.’ What does that mean?” 子夏曰: “How great a saying it is! 舜 (a great Emperor) governed the Empire and employed 皋陶 among many candidates, the not 仁 people all left. 湯 (a great Emperor) governed the Empire and employed 伊尹 among many candidates, then the not 仁 people all ran away.)

#23: 子貢問友。子曰：“忠告而善道之，不可則止，無自辱焉。”

(子貢 asks about 友 (friend, persons who one associates with). 子曰: “忠告 (give you good advices) and 道之 (lead him to, counselling). If not, don’t be friend with them. You will then not be humiliated.)

#24: 曾子曰：“君子以文會友，以友輔仁。”

(曾子曰：“君子 meets friends with manners [culture and literatures] but uses friends to improve one's 仁.”)

Chapter 13: 《子路第十三》

#1: 子路問政。子曰：“先之，勞之。” 请益。子曰：“无倦。”

(子路 asks about 政 (governing). 子曰：“Go ahead others and give your hard works.”

Asking farther elaboration. 子曰：“Not wearisome [keep in constancy].”)

#2: 仲弓為季氏宰，問政。子曰：“先有司，赦小過，举贤才。” 曰：“焉知贤才而举之？” 曰：“举尔所知，尔所不知，人其舍诸？”

(仲弓 as the chief-staff of 季氏, he asks about 政 (governing). 子曰：“Go before other officials [set examples]; lenient on others' minor errors; promote talented people.” Asking, “How to know who is the talented one?” Answers: “Promote those who you know. Will other bosses pass those who you do not know? [Of course, not. That is, anyone who is talented will already be known.]”)

#3: 子路曰：“衛君待子而為政，子将奚先？” 子曰：“必也正名乎。” 子路曰：“有是哉，子之迂也。奚其正？” 子曰：“野哉由也。君子于其所不知，盖阙如也。名不正则言不顺，言不顺则事不成，事不成则禮樂不興，禮樂不興则刑罰不中，刑罰不中则民无所措手足。故君子名之必可言也，言之必可行也。君子于其言，无所苟而已矣。”

(子路 says: “衛君 (a Duke) wants you to handle the 政 (be the governor), what will you implement first?” 子曰：“As first, giving the proper name or title according to the context.” 子路曰：“Why is that so? Confucius is just too outdated. What title/context must be rectified?” 子曰：“Rascal, 子路. 君子 will keep his mouth shut if he is ignorant about something. If Title/context is not matching correctly, he has no authority [being not making sense] to speak his words. Without authority in words [orders], that task [requested in those words] cannot be done. When tasks are not accomplished, then 禮樂 (codes for the proper conducts) cannot be properly set up. Without 禮樂, there will be no fair judgment on demeanors. Without a fair judgment, people will not know how to behave. Thus, the

name/context of 君子 must be making sense. Then, his words [must make sense with authority] must be executed and carried out. Thus, for his words, 君子 will not take it causally and lightly.”)

#4: 樊遲請學稼，子曰：“吾不如老農。”請學為圃，曰：“吾不如老圃。”樊遲出，子曰：“小人哉，樊須也。上好禮，則民莫敢不敬；上好義，則民莫敢不服；上好信，則民莫敢不用情。夫如是，則四方之民，襁負其子而至矣。焉用稼？”

(樊遲 wants to learn about 稼 (agriculture, growing grains). 子曰：“I am not as knowledgeable as an old farmer.” Asks about 圃 (gardening). Confucius says, “I am not as good as an old gardener.” 樊遲 left, and 子曰：“樊遲 is just a 小人 [pitiful]. When leader upholds 禮, no one can be rude. When leader upholds 義, no one will be defiance. When leader upholds 信, no one will be insincere. With these, people from all directions will go with their family [carrying baby on their back]. Why is 稼 needed [as 稼 is the strong suit of those people already, not a job of a leader]?”)

#5: 子曰：“誦詩三百，授之以政，不達，使于四方，不能專對，雖多，亦奚以為。”

(子曰：“For those who learned all 300 poems from the Book of Poem (Ode), but fails in 政 (government), fails as an ambassador. For him to learn more, it won't make any difference [meaning, the 300 poems will be enough for a man to know the ways of governing].”

#6: 子曰：“其身正，不令而行；其身不正，雖令不從。”

(子曰：“If a person is righteous himself, he will be followed without giving out orders. If one is not righteous, no one will follow his order.”)

#7: 子曰：“魯衛之政，兄弟也。”

(子曰：“The 政 (policy/governing) of 魯-State and 衛-State is similar.”

#8: 子謂衛公子荆：“善居室，始有，曰苟合矣；少有，曰苟完矣；富有，曰苟美矣。”

(Confucius talks to 衛公子 (荊, a prince of 衛-State), says: “Using house as a metaphor. Without a house, a shed is good enough. After more additions, he feels that it is now adequate. Yet, when he gets rich, only sumptuous can be called beauty.”)

#9: 子適衛，冉有僕，子曰：“庶矣哉。”冉有曰：“既庶矣，又何加焉？”曰：“富之。”曰：“既富矣，又何加焉？”曰：“教之。”

(Confucius went to 衛-State, 冉有 drove for him. 子曰：“A flourish State.” 冉有曰：“What else can be added on flourish?” Answers: “Prosper.” Asks, “What else on top of prosper?” Answers: “Teach them.”)

#10: 子曰：“苟有用我者，期月而已可也，三年有成。”

(子曰：“If anyone [king or duke] employs me, I will show a great result in one year and with great accomplishment in three years.”)

#11: 子曰：“善人為邦百年，亦可以勝殘去殺矣。誠哉，是言也。”

(子曰：“If a State is governed by a good Statesman for one hundred years, there should be no rascals or any killings. How true this statement truly is!”)

#12: 子曰：“如有王者，必世而后仁。”

(子曰：“Even with a great King, it will take 30 years to reach the state of 仁 [in society].”)

#13: 子曰：“苟正其身矣，于從政乎何有？不能正其身，如正人何？”

(子曰：“If one is upright, what is the difficulty for 政 (governing)? If one is not upright, how can he make others upright?”)

#14: 冉子退朝，子曰：“何晏也？”對曰：“有政。”子曰：“其事也如有政，雖不吾以，吾其與聞之。”

(冉子 (an official) came back from the Court [business]. 子曰：“Why so late?” Answer, “There are 政 (some governing issues).” 子曰：“Can I hear about if they are the 政 (governing issues) although I am no longer an official?”)

#15: 定公問：“一言而可以興邦，有諸？”孔子對曰：“言不可以若是其幾也。人之言曰：為君難，為臣不易。如知為君之難也，不幾乎一言而興邦乎？”曰：“一言而喪邦，有諸？”孔子對曰：“言不可以若是其幾也。人之言曰：‘予無樂乎為君，唯其言而莫予違也。’如其善而莫之違也，不亦善乎？如不善而莫之違也，不幾乎一言而喪邦乎？”

(定公 (a Duke) asks: “Is there a single statement lead the country to prosperity?” Confucius answers: “How many statements say that there is no such a saying?” Someone said, ‘It is hard to be a King, not ease to be an official neither. By knowing the statement of ‘hard to be a King’, isn’t it a single statement which can give prosperity to the country?” Asks, “Is there a single statement which can perish the country?” Confucius answers: “How many statements say that there is no such a saying? Someone said: ‘I do not 樂 (enjoy) to be a King, but no one will disobey my saying.’ If everyone is obeying his good saying, it will be fine. If everyone is obeying his evil saying, isn’t that one saying will lead the country to ruin?)

#16: 葉公問政。子曰：“近者說，遠者來。”

(葉公 asks about 政 (governing). 子曰：“[Ensure that] you subjects are happy, the people far [foreigners] will come [immigrate].”)

#17: 子夏為莒父宰，問政。子曰：“無欲速，無見小利，欲速則不達，見小利則大事不成。”

(子夏 as the chieftain of 莒父 (a county) asks about 政 (governing). 子曰：“Do not move too fast and not to seek the 利 (pity profit/advantage). You will miss the target [goal] by in a hurry and cannot accomplish the big job by seeking the 利 (puny profit).”)

#17: 葉公語孔子曰：“吾黨有直躬者，其父攘羊，而子証之。”孔子曰：“吾黨之直者異於是，父為子隱，子為父隱，直在其中矣。”

(葉公 (a Duke) talks to Confucius, says: “In my village, there is one upright man who testified against his father for stolen a sheep.” 孔子曰：“In my village, the uprightness is different. The father will cover up for son and vise-verse, and the uprightness is then in this.”)

#18: 樊遲問仁。子曰：“居處恭，執事敬，與人忠，雖之夷狄，不可棄也。”

(樊遲 asks about 仁. 子曰：“恭 (sincere in attitude and in manners) at home; 敬 (diligent and careful) while doing a job; 忠 (loyal and trustworthy) to others. These morals should not be put aside even when you are among barbarians.”)

#19: 子貢問曰：“何如斯可謂之士矣？”子曰：“行己有耻，使于四方，不辱君命，可謂士矣。”曰：“敢問其次。”曰：“宗族稱孝焉，鄉党稱悌焉。”曰：“敢問其次。”曰：“言必信，行必果，胥然小人哉，抑亦可以為次矣。”曰：“今之從政者何如？”子曰：“噫！斗筲之人，何足算也。”

(子貢 asks: “What should one accomplish before he can be called as a 士 (learned scholars)?” 子曰：“The one who has 耻 (the sense of shame) and is able to accomplish the 命 (tasks which are given by the King) as an ambassador can then be called as a 士.” Asks: “Can I ask what the level below that is?” Confucius says: “The one is praised as 孝 (filial piety) by the family and as 悌 (kind to brethren) by the village people.” Asks: “What is the next (lower) level?” Answers: “Words must be 信 (trustworthy); actions are having definite results; even while he is a 小人 (morally inferior person), he can be called as a 士 at this level.” Asks: “How about the 從政者 (leaders of today in government)?” Answers: “Oh, the incapable persons, they cannot be counted (too many).”)

#20: 子曰：“不得中行而與之，必也狂狷乎！狂者進取，狷者有所不為也。”

(子曰：“Cannot find associates who act properly, I can settle with someone who is either 狂 (big head) and 狷 (over scrupulous). The 狂 is aggressive in enterprising, the 狷 will not do anything improper.”)

#21: 子曰：“南人有言曰：人而无恒，不可以作巫醫。善夫！”不恒其德，或承之羞。子曰：“不占而已矣。”

(子曰：“The Southerner has a saying: ‘without constancy, one cannot be a shaman.’ A great saying.” Without constancy in 德 (great virtues), one will encounter errors (shames). 子曰：“Then, there will just be no oracle [as won’t be meaningful].”)

#22: 子曰：“君子和而不同，小人同而不和。”

(子曰：“君子 agrees in issues without being a buddy; 小人 acts as buddy but disagrees in many issues.”)

#23: 子贡问曰：“乡人皆好之，何如？”子曰：“未可也。”“乡人皆恶之，何如？”
子曰：“未可也。不如乡人之善者好之，其不善者恶之。”

(子贡 asks: “He is liked by all villagers; what do you think of him.” 子曰: “not good.” Asks: “He is disliked by all villagers; how about that?” 子曰: “not good. It should be better that all good men in the village like him while all bad persons dislike him.”)

#24: 子曰：“君子易事而难说也。说之不以其道，不说也；及其使人也，器之。小人难事而易说也。说之虽不以道，说之；及其使人也，求备焉。”

(子曰: “It is easy to serve 君子 but not easy to ‘please’ him. Please him with no-道 (improper ways [such as, flattering or bribing]), he will not be pleased. He employs people only reviewing their capability. It is difficult to serve 小人 but is easy to please him. Pleased him with no-道 (any improper way [such as flattering or bribing]), he will be pleased. For employing people, he demands perfection.”)

#25: 子曰：“君子泰而不骄，小人骄而不泰。”

(子曰: “君子 is friendly (serene) without arrogant; 小人 is not friendly but very arrogant.”)

#26: 子曰：“刚毅木讷，近仁。”

(子曰: “Being upright, resoluteness and without a running mouth, it will be close to 仁.”)

#27: 子路问曰：“何如斯可谓之士矣？”子曰：“切切、繇繇、怡怡如也，可谓士矣。朋友切切繇繇，兄弟怡怡。”

(子路 asks: “What should one do to be called as a 士 (learned scholar)?” 子曰: “always learning, very careful and always pleasant, he is then a 士. Mutually learning among friends and pleasant among brethren.”)

#28: 子曰：“善人教民七年，亦可以即戎矣。”

(子曰: “After a good politician leads people for seven years, people will give their lives to protect their leader.”)

#29: 子曰：“以不教民戰，是謂棄之。”

(子曰：“To send people to war untrained is to trash them.”)

Chapter 14: 《憲問第十四》

#1: 憲問耻。子曰：“邦有道，穀。邦无道，穀，耻也。”

(憲 asks about 耻 (sense of shame). 子曰：“Take the salary when the country has 道 (governed properly). Taking the salary when the country has no-道 (in disarray), it is 耻 (ashamed).”)

#2: “克伐怨欲，不行焉，可以為仁矣？”子曰：“可以為難矣。仁，則吾不知也。”

(“Is the one (who is not aggressive, not bragging, not greedy) 仁?” 子曰：“Indeed, it is not easy. For being 仁 or not, I do not know [don’t think so].”)

#3: 子曰：“士而懷居，不足以為士矣。”

(子曰：“A man who is bound in home [not being able to go out into the world] cannot be a 士 (learned scholar, often be the official in government).”)

#4: 子曰：“邦有道，危言危行，邦无道，危行言孫。”

(子曰：“When the country has 道 (governed properly), speaking and acting with high cautions; when the country has no-道 (in disarray), acting with high cautions while speaking very humbly.”)

#5: 子曰：“有德者必有言，有言者不必有德；仁者必有勇，勇者不必有仁。”

(子曰：“His saying is valuable if he has 德 (great virtues). Yet, those who have great sayings need not to have 德. For the 仁-man, he will definitely be a courageous man. For a brave man, he needs not to have 仁.”)

#6: 南宮適問于孔子曰：“羿善射，鑿蕩舟，俱不得其死然，禹稷耕稼，而有天下。”
夫子不答。南宮適出，子曰：“君子哉若人，尚德哉若人。”

(南宮適 asks Confucius, saying: “羿 was a great archer; 鑿 could drive boat on dry land. Yet, both got unnatural death. 禹 and 稷 practiced agriculture and gained an Empire each.”
Confucius did not respond. 南宮適 went out, and 子曰: “Such a 君子 who looks up to the 德,”)

#7: 子曰：“君子而不仁者有矣夫，未有小人而仁者也。”
(子曰: “Some 君子 might be not-仁; yet, there is no case that a 小人 who is 仁.”)

#8: 子曰：“愛之能勿勞乎？忠焉能無悔乎？”

(子曰: “Can anyone refuse to take care [with services or hard labors] the one he loves? Can anyone not to stop wrong doings [of someone] while he is 忠 (loyal) to that someone?”)

#9: 子曰：“為命，裨諲草創之，世叔討論之，行人子羽修飾之，東里子產潤色之。”

(子曰: “為命 (Setting the diplomatic policy), 裨諲 (an official) drafts it, 世叔 comments on it, 子羽 (a diplomat) elaborates it, 子產 embellishes it.”)

#10: 或問子產。子曰：“惠人也。”問子西。曰：“彼哉彼哉。”問管仲。曰：“人也，奪伯氏駢邑三百，飯疏食，沒齒，無怨言。”

(Someone asks about 子產. 子曰: “A generous man.” Asks about 子西. Answer: “A man, a man.” Asks about 管仲. Answer: “A great man. The three hundred people of 伯氏 (a lesser Duke) were given to 管仲 [by the Duke of 齊] as subjects. They have no complain to the end of their lives although without adequate food.”)

#11: 子曰：“貧而無怨難，富而無驕易。”

(子曰: “In poverty, it is not easy of not complaining. It is not too difficult of being not arrogant while is wealthy.”)

#12: 子曰：“孟公綽，為趙魏老，則優；不可以為滕薛大夫。”

(子 曰：“孟 公 綽 [without great governing ability] can do a great job as the governor of 趙-State or 魏-State but is not suitable as governor for the 滕-State or 薛-State.”)

#13: 子路問成人。子曰：“若臧武仲之知，公綽之不欲，卞莊子之勇，冉求之藝，文之以禮樂，亦可以為成人矣。” 曰：“今之成人者何必然。見利思義，見危授命，久要不忘平生之言，亦可以為成人矣。”

(子 路 asks about 成人 (a perfect man). 子 曰：“With the wisdom of 臧 武 仲, not greedy as 孟 公 綽, courageous as 卞 莊 子, skillful as 冉 求, and well-trained in 禮 樂; he can then be a perfect man.” Confucius says again, “Yet, there is no need for all the above nowadays. Thinks about 義 when seeing 利 (profit; could take it or not); accept 命 (order from top) when facing dangerous while not forgetting the commitment which he made all his life [during the non-strenuous time]; he can also be a perfect man.”)

#14: 子問公叔文子于公明賈曰：“信乎夫子不言不笑不取乎。” 公明賈對曰：“以告者過也，夫子時然後言，人不厭其言。樂然後笑，人不厭其笑。義然後取，人不厭其取。” 子曰：“其然。豈其然乎！”

(Confucius asks 公明賈 about 公叔文子, saying: “信乎 (Is it true) that your master does not speak to much, not laugh, not taking [something not supposed to be taken]?” Answers: “It is exaggeration of rumors. He spoke when the time [situation] demands, and people is not tired of his sayings. Laughing at 樂 (happy) occasions, and people is not disliking his laughter. Taking when it is in accord with 義, and people has no issue on his taking.” 子 曰：“Is that so? Perhaps, not [not as good as those descriptions].”)

#15: 子 曰：“臧武仲，以防求為后于魯，雖曰不要君，吾不信也。”

(子 曰：“臧 武 仲 demands the territory 防 as the fief for supporting the King of 魯. If anyone says that this is not a ransom, I do not 信 (take/believe) it.”)

#16: 子 曰：“晉文公譎而不正，齊桓公正而不譎。”

(子 曰：“晉 文 公 (a Duke) is trickery, not upright; 齊 桓 公 is upright, not trickery.”)

#17: 子路曰：“桓公殺公子糾，召忽死之，管仲不死。曰：未仁乎？”子曰：“管仲九合諸侯，不以兵車，管仲之力也。如其仁，如其仁！”

(子路曰：“桓公 killed the Prince 糾, 召忽 died for the Prince while 管仲 did not. Is 管仲 not 仁?” 子曰：“管仲 [with his power alone] summoned the dukes of other States nine times without using force. This is 仁, is 仁.”)

#18: 子貢曰：“管仲非仁者與？桓公殺公子糾，不能死，又相之。”子曰：“管仲相桓公，霸諸侯，一匡天下，民到于今受其賜。微管仲，吾其披發左衽矣。豈若匹夫匹婦之為諒也，自經于溝洫，而莫之知也。”

(子貢曰：“Should 管仲 be not-仁? 桓公 killed the Prince 糾 [the master of 管仲], and he did not die for his master while became the Chief-staff of 桓公.” 子曰：“管仲 assisted 桓公 to lead all other lords and making a unified and peaceful world. The people of the world still benefit from his work. Without 管仲, I will be ruled by barbarians. How can he be like the common people who suicide in a ditch [for their master] while making no difference to this world?”)

#19: 公叔文子之臣大夫撰，與文子同升諸公。子聞之曰：“可以為文矣。”

(撰 (One subordinate of 公叔文子) was promoted in the same rank as 文子. Confucius heard and says: “He (撰) deserves this.”)

#20: 子言衛靈公之無道也，康子曰：“夫如是，奚而不喪？”孔子曰：“仲叔圉治賓客，祝佗治宗廟，王孫賈治軍旅，夫如是，奚其喪？”

(Confucius talks about lack of 道 (not governing well) of 衛靈公. 康子曰：“As such is! Why is he not ousted?” 孔子曰：“仲叔圉 is handling diplomatic issues, 祝佗 handling the 宗廟 (the symbol of ruling power), 王孫賈 handling the armed forces. With these (three great subordinates), how can he be ousted?”)

#21: 子曰：“其言之不忤，則為之也難。”

(子曰：“The immodest claims will be difficult to fulfill.”)

#22: 陈成子弑简公，孔子沐浴而朝，告于哀公曰：“陈恒弑其君，请讨之。” 公曰：“告夫三子。” 孔子曰：“以吾從大夫之后，不敢不告也。” 君曰：“告夫三子者。” 之三子告，不可。孔子曰：“以吾從大夫之后，不敢不告也。”

(陈成子 murdered 简公 (a Duke). Confucius cleansed himself then went to Court, saying to 哀公 (a Duke): “陈恒 murdered his King, please arrest him [with armed forces].” Answers: “Go tell the three Lords.” Confucius says: “As a 大夫 (who upholds the ethics), I must tell you this.” Duke says: “Go tell the three.” Confucius went to the three Lords and made the request. They refused. Confucius says [to himself]: “As a 大夫, I must tell you this.”)

#23: 子路問事君，子曰：“勿欺也，而犯之。”

(子路 asks about how to serve the King. 子曰：“Do not tell him lies. Then, you can advise [even with some harsh words] him.”)

#24: 子曰：“君子上達，小人下達。”

(子曰：“君子 reaches for the Heavenly virtues, 小人 for Earthly desires.”)

#25: 子曰：“古之學者為己，今之學者為人。”

(子曰：“In antiquity, man studied for himself. Today, man studies to impress others.”)

#26: 蘧伯玉使人于孔子，孔子與之坐而問焉，曰：“夫子何為？” 對曰：“夫子欲寡其過而未能也。” 使者出，子曰：“使乎使乎！”

(蘧伯玉 sent a messenger to see Confucius. Confucius sits with him and asks: “How is your master doing?” Answers: “He would like to reduce his wrong doings but is incapable of that.” After the messenger left, Confucius says: “What a messenger, what a messenger!”)

#27: 子曰：“不在其位，不謀其政。”

see Chapter 8: #14

#28: 曾子曰：“君子思不出其位。”

(曾子曰：“君子 does not concern the issues outside of his own office.”)

#29: 子曰：“君子耻其言而过其行。”

(子 曰：“君 子 is 耻 (ashamed of) that his claim is more than he can fulfill.”)

#30: 子 曰：“君子道者三，我无能焉。仁者不憂，知者不惑，勇者不懼。”子贡曰：“夫子自道也。”

(子 曰：“There are three important 道 for a 君 子, while I (Confucius) can do none. [These three are] 仁-man does not have anxiety; Wiseman will not be confused; the courage one will not be afraid.” 子 贡 曰：“These are the description of Confucius himself.”). Also, see Chapter 9: #28

#31: 子 贡 方 人，子 曰：“赐也贤乎哉，夫我则不暇。”

(子 贡 is grading people [on their morals]. 子 曰：“Is 子 贡 such a 贤 [people with great virtues]. I do not have the time to do this [grading].”)

#32: 子 曰：“不患人之不己知，患其不能也。”

(子 曰：“Do not worry about that you are not known. Do worry about that you have nothing to get fame about.”). Also see Chapter 1: #16

#33: 子 曰：“不逆诈，不億不信，抑亦先觉者，是贤乎！”

(子 曰：“The one who is not fraudulent, not doubting and not 信 (not believing nonsense) while he can still know about those things of others in advance is truly a 贤 (high virtue person).”)

#34: 微 生 畝 谓 孔 子 曰：“丘何為是栖栖者與？无乃為佞乎？” 孔 子 曰：“非敢為佞也，疾固也。”

(微 生 畝 says to Confucius: “Why you are so restless [busy visiting among Dukes]? [Trying to beg for a job] with flattering. 孔 子 曰：“Dare not for flattering. Just being stubborn [on trying to change this world].”)

#35: 子 曰：“驥不稱其力，稱其德也。”

(子 曰：“驥 (a super horse) is praised with its 德 (virtue), not with its strength.”)

#36: 或曰：“以德报怨，何如？”子曰：“何以报德？以直报怨，以德报德。”

(Someone says: “Repay an injury with 德 (good deeds and hearts), How about that?” 子曰: “Then, how can you repay the 德? Repay an injury with fairness. Repay the 德 with 德.”)

#37: 子曰：“莫我知也夫！”子贡曰：“何为其莫知子也？”子曰：“不怨天，不尤人，下學而上達，知我者其天乎！”

(子曰: “No one understands me.” 子贡曰: “What about that you is not understood by others?” 子曰: “I do not complain about the fates, nor blame on people. I learn from the basic and all the way to the ultimate [that is, encompassing everything]. Thus, only the Heaven understands me.”)

#38: 公伯寮诉子路于季孫，子服景伯以告曰：“夫子固有惑志于公伯寮，吾力猶能肆諸市朝。”子曰：“道之將行也與，命也；道之將廢也與，命也。公伯寮其如命何！”

(公伯寮 spoke ill of 子路 to 季孫. 子服景伯 says: “My master (季孫) does not trust the words of 公伯寮, and I have the power to kill him [placing the corpse at the market].” 子曰: “If the 道 [Heavenly moral laws is going to be implemented (by me, Confucius)], it is the result of 命 (Heaven’s Will). If not, also 命 (Heaven’s Will). How can a 公伯寮 change the 命 (Heaven’s Will on my mission, by ill-saying on my student)?”)

#39: 子曰：“贤者辟世，其次辟地，其次辟色，其次辟言。”子曰：“作者七人矣。”

(子曰: “The 贤 (with great virtues) goes out of the society [if the society is in chaos] first; then goes away from a place [a country in ruin] second; avoid the place of having too many mean people, the third; and goes away from a place with wrong sayings, the last.” 子曰: “Now, seven people have done so [going away].”)

#40: 子路宿于石門，晨門曰：“奚自？”子路曰：“自孔氏。”曰：“是知其不可而為之者與？”

(子路 lodged at 石門 (Stone gate). The gatekeeper asks: “Where from?” Answers: “From Confucius.” Gatekeeper says: “Is the one who keep trying [to change the world] while knowing it is impossible?”)

#41: 子擊磬于衛，有荷蕢而過孔氏之門者，曰：“有心哉，擊磬乎？”既而曰：“鄙哉，鉦鉦乎。莫己知也，斯已而已矣。深則厲，淺則揭。”子曰：“果哉，末之難矣。”

(While Confucius plays Stone chimes in the 衛-State, a man who carries a basket passes his gate, says: “Having a heart [showing his will] for playing the chimes.” Then, says again: “Lowly, the terrible sounds. If no one gives a damn about you [knowing you], then gives it up. When the water is deep, wet your dress when crossing. When water is shallow, lift your dress [keep it dry] while crossing.” 子曰：“He is resolute, and I cannot argue [disagree] with him.”)

#42: 子张曰：“書云：高宗谅陰，三年不言。何谓也？”子曰：“何必高宗，古之人皆然。君薨，百官总己以聽于冢宰，三年。”

(子张曰：“The book of History says: ‘高宗 (an Emperor) mourned three years in silence.’ What does that mean?” 子曰：“Not just 高宗, the ancients all did this. When King passed away, the officials will follow the order of the prime minister for three years [as the new King will be in mourning for those three years in silence, not giving out orders].”)

#43: 子曰：“上好禮，则民易使也。”

(子曰：“When the ruler upholds the 禮, the subjects can be governed easily.”)

#44: 子路問君子。子曰：“修己以敬。”曰：“如斯而已乎？”曰：“修己以安人。”曰：“如斯而已乎？”曰：“修己以安百姓。修己以安百姓，堯舜其猶病諸？”

(子路 asks about 君子 (how to be one). 子曰：“With introspection to gain sincerity.” Asks: “Is that it?” Answers: “With introspection to bring peace to others.” Asks: “Is that all?” Answers: “With introspection to bring good life to all people. Even 堯-Emperor and 舜-Emperor could not reach this.”)

#45: 原壤夷俟，子曰：“幼而不孫悌，长而无述焉，老而不死，是為賊。”以杖叩其胫。

(原壤 sits like a barbarian. 子曰：“Not a good kid when young, no accomplishment when grown, not dead when got old, this is called as 賊 (a thief or a pest). Confucius beats his shin with the cane.”)

#46: 阙党童子将命，或問之曰：“益者與？”子曰：“吾见其居于位也，见其與先生并行也，非求益者也，欲速成者也。”

(Confucius sent a boy of 阙党 (a village) as a messenger. Someone asks: “Is he the one ready for progress?” 子曰: “I saw him sat with the seniors. He tries the shortcut, not for progress.”)
Note: the task as a messenger is trying to pull him back from the shortcuts.

Chapter 15: 《衛靈公第十五》

#1: 衛靈公問陳于孔子。孔子對曰：“俎豆之事，則嘗聞之矣。軍旅之事，未之學也。”明日遂行。在陳絕糧，從者病，莫能興。子路愠見曰：“君子亦有窮乎？”子曰：“君子固窮，小人窮斯濫矣。”

(衛靈公 asks Confucius about the battle formation [for war]. Confucius answers: “I have heard about procedure of rites. For military issues, I have not learned.” Confucius left the next day. In the 陳-State, the food supplies run out, and his followers all got ill and could not get up. 子路 was upset and says: “Can 君子 also have such a dire situation?” 子曰: “君子, of course, has times of in extreme straits. Yet, 小人 will go beyond law when he is in such a dire situation.”)

#2: 子曰：“賜也，如以予為多學而識之者與？”對曰：“然。非與？”曰：“非也。予一以貫之。”

(子曰: “賜 (a student), do you think that I am knowledgeable about many [every] things?” Answers: “Yes. Is it not so?” Confucius says: “No, I am not. I just put them all together from the ‘first’ principle.”)

#3: 子曰：“由，知德者鮮矣。”

(子曰: “由 (a student), there are not many who understand the 德 (great virtues).”)

#4: 子曰：“無為而治者，其舜也與！夫何為哉。恭己正南面而已矣。”

(子 曰：“Governing without effort, only 舜-Emperor can do it. How did he? Disciplining himself as a ruler, that is it.”)

Note: 南 面 (facing south) means to be a ruler.

#5: 子张問行。子曰：“言忠信，行笃敬，雖蛮貊之邦行矣。言不忠信，行不笃敬，雖州里行乎哉？立，则见其参于前也；在舆，则见其倚于衡也。夫然后行。”子张書诸绅。

(子 张 asks about how to behave [in going around the world]. 子 曰：“Speaking 忠 (be loyal) and 信 (be trustworthy). Acting 笃 (honest) and 敬 (sincere). Then, you will face no problem even in the land of barbarians. If speaking not 忠 信, acting not 笃 敬, can you live peacefully even in your own neighborhood? When standing, you should see these words in front of you. When riding in carriage, you should see those words lean against the handle-bar. With this, you can then go around the world.” 子 张 wrote this down on his sash.)

#6: 子 曰：“直哉史鱼。邦有道如矢，邦无道如矢。君子哉蘧伯玉。邦有道则仕，邦无道则可卷而懷之。”

(子 曰：“How truly upright 史 鱼 is! He acts as a straight arrow when the government has 道 (orderly), and the same (as a straight arrow) when the government has no-道 (in chaos). How truly a 君 子 that 蘧 伯 玉 is! He comes out to serve when the government is orderly and goes away when the 道 (proper governance/heavenly moral) is not respected.”)

#7: 子 曰：“可與言而不與之言，失人；不可與言而與之言，失言。知者不失人，亦不失言。”

(子 曰：“If a man is worthy of talking with, you lost a man if you did not do so. If you talk to a man who is not worthy of talking with, you waste your talk. The Wiseman does not lose man nor waste words.”)

#8: 子 曰：“志士仁人，无求生以害仁，有殺身以成仁。”

(子 曰：“For 志 士 (learned scholar) and 仁-man, they will not abandon 仁 for saving their lives but will give up their lives in order to preserve the 仁.”)

#9: 子貢問為仁。子曰：“工欲善其事，必先利其器。居是邦也，事其大夫之賢者，友其士之仁者。”

(子貢 asks about 仁. 子曰：“For perfecting his work, one must 利 (sharpen) his tools first. At a country, serving the good official and friendly with the 仁-people.”)

#10: 顏淵問為邦。子曰：“行夏之時，乘殷之輅，服周之冕，樂則韶舞。放鄭聲，遠佞人。鄭聲淫，佞人殆。”

(顏淵 asks about how to govern a country. 子曰：“Follow the calendar of 夏-dynasty; ride the carriage of 殷-dynasty, wear the ceremonial hat of 周-dynasty. For the 樂 (music), use only the 韶-music, and banish the music of 鄭-people. And, stay away from people who excels in flattering. The 鄭-music is lusty, and the flattering person is dangerous.”)

#11: 子曰：“人无遠慮，必有近憂。”

(子曰：“The one who does not think the difficulty of the future in advance will have worries right around corners.”)

#12: 子曰：“已矣乎！吾未见好德如好色者也。”

(子曰：“That is it [I give it up]. I have not seen anyone who enjoys 德 at the same level of enjoying the beauty of woman.”). Also see Chapter 9: #17

#13: 子曰：“臧文仲，其竊位者與？知柳下惠之賢，而不與立也。”

(子曰：“Is 臧文仲 stealing his position? He knows that 柳下惠 has higher qualification [on moral] than him, while not yield his position to 柳下惠.”)

#14: 子曰：“躬自厚而薄則于人，則遠怨矣。”

(子曰：“If one disciplines himself strictly while easy on others, he will stay away from ill-will of others.”)

#15: 子曰：“不曰如之何，如之何者；吾末如之何也已矣。”

(子 曰：“For those who does not think through issues, I do not know what to do with them.”)

#16: 子 曰：“群居终日，言不及義，好行小慧，難矣哉！”

(子 曰：“For those who indulge themselves in a group with petty cleverness all day long without talking anything about 義 (righteous things) will have difficult time ahead.”)

#17: 子 曰：“君子義以為质，禮以行之，孫以出之，信以成之。君子哉！”

(子 曰：“君 子 has 義 as the substance, acts in accord with 禮, meets people in humble, completes all actions in 信 (honorable words). This is a 君 子 that should be.”)

#18: 子 曰：“君子病无能焉，不病人之不己知也。”

(子 曰：“君 子 should be shamed about being not useful [inability], not to worry about having no fame.”)

#19: 子 曰：“君子疾没世而名不稱焉。”

(子 曰：“君 子 worries about for not leaving some marks [contributions] for the future generations after his passing away.”)

#20: 子 曰：“君子求诸己，小人求诸人。”

(子 曰：“君 子 disciplines himself. 小 人 disciplines the others.”)

#21: 子 曰：“君子矜而不争，群而不党。”

(子 曰：“君 子 does not show off his greatness and not being contentious; he mingles with others cordially while not forming cliques.”)

#22: 子 曰：“君子不以言举人，不以人廢言。”

(子 曰：“君 子 does not judge a person with his words [but with his actions], does not dismiss sayings according to who is the speaker [his social statue].”)

#23: 子 贡 問曰：“有一言而可以终身行之者乎？” 子曰：“其恕乎！己所不欲，勿施于人。”

(子贡 asks: “Is there one word which can be the guideline for the entire lifetime?” 子曰: “It will be the word 恕, that is, what I do not want will not be imposed on others.”). Also see Chapter 12: #2

#24: 子曰: “吾之于人也, 谁毁谁誉。如有所誉者, 其有所试矣。斯民也, 三代之所以直道而行也。”

(子曰: “Whom did I ever condemn or praise? For those I praised, they were for sure passed test. The people were the test-stone for keeping the three ancient dynasties straight with the 道 [Heaven’s Will].”) [Note: {The people were the test-stone} is the test-stone for the Mandate of Heaven.]

#25: 子曰: “吾猶及史之闕文也, 有馬者, 借人乘之, 今亡矣夫!”

(子曰: “I am old enough to know two things: 1) the history is not well-documented, 2) someone will let others to borrow his horse. Now, none of these stays.”)

Note: “The old time works with trust, today with contract” is what Confucius trying to say here.

#26: 子曰: “巧言亂德, 小不忍則亂大謀。”

(子曰: “Cunning words can mess up 德. ‘Cannot swallow the small insult’ will mess up the big plan.”)

#27: 子曰: “眾惡之, 必察焉; 眾好之, 必察焉。”

(子曰: “Everyone condemns him, you should check the fact; everyone likes him, check the fact too.”)

Note: See Chapter 13, #23

#28: 子曰: “人能弘道, 非道弘人。”

(子曰: “Man can spread the power of 道; 道 itself will not make more people know about 道.”)

#29: 子曰: “過而不改, 是謂過矣。”

(子曰: “Not to right the wrong, it is the true wrong.”)

#30: 子曰: “吾嘗終日不食, 終夜不寢, 以思, 无益, 不如學也。”

(子 曰：“I tried not to eat nor to sleep in order to contemplate but did not get good result. It is better to learn.”)

#31: 子 曰：“君子谋道不谋食。耕者，馁在其中矣；學也，禄在其中矣。君子憂道不憂貧。”

(子 曰：“君 子 devotes his mind on 道, not on food. Planting [as a farmer], the hungry [can still be] in it (harvesting is not always sure); yet learning, the salary is in it. 君 子 minds on 道, not on poverty.”)

#32: 子 曰：“知及之，仁不能守之，雖得之，必失之。知及之，仁能守之，不莊以莅之，則民不敬。知及之，仁能守之，莊以莅之，動之不以禮，未善也。”

(子 曰：“You are qualifying to get [the politic position] but not 仁 enough to keep, then though you got it, will still lose it. You got it and 仁 enough to keep but not govern the people with dignity, people will not respect you. You got it, 仁 enough to keep and treated people with dignity but govern them not in accord with 禮, it is still not good.”)

#33: 子 曰：“君子不可小知，而可大受也。小人不可大受，而可小知也。”

(子 曰：“君 子 is not about the street smart but can be giving a great responsibility. 小 人 cannot handle any great responsibility but can give the street-smart tasks.”)

#34: 子 曰：“民之于仁也，甚于水火。水火，吾见蹈而死者矣，未见蹈仁而死者也。”

(子 曰：“仁 is more vital for the people than the fire and water. Yet, I see people who die being after fire and water, but I have never seen anyone who dies while after 仁.”)

#35: 子 曰：“當仁不讓于師。”

(子 曰：“With 仁, do not submit to teacher’s authority [if he is not on the side of 仁],”)

#36: 子 曰：“君子贞而不谅。”

(子 曰：“君 子 upholds the principle but not inflexible (on the principle).”)

#37: 子 曰：“事君，敬其事而后其食。”

(子 曰：“For serving the King, accomplishes the assignments before takes the salary.”)

#38: 子曰：“道不同，不相為謀。”

(子曰：“With not the same 道 (not in the same boat), no need of consultation [between them].”)

#39: 子曰：“辭，達而已矣。”

(子曰：“Sayings, get the points across is enough.”)

#40: 師冕見，及階，子曰：“階也。”及席，子曰：“席也。”皆坐，子告之曰：“某在斯，某在斯。”師冕出，子張問曰：“與師言之，道與？”子曰：“然。固相師之道也。”

(師冕 comes for visit. When reaches the stairs, 子曰：“Here are stairs.” Reaches seat, 子曰：“Here is the seat.” After all seated, Confucius tells: “He [his student] is here, and he is there.” 師冕 left. 子張 asks: “Is that 道 (the way of talking to) a musician?” 子曰：“Yes, it is the 道 (way of meeting) a musician.”)

Chapter 16: 《季氏第十六》

#1: 季氏將伐顓臾，冉有季路見于孔子曰：“季氏將有事于顓臾。”孔子曰：“求，無乃爾是過與？夫顓臾，昔者先王以為東蒙主，且在邦域之中矣，是社稷之臣也，何以伐為？”冉有曰：“夫子欲之，吾二臣者，皆不欲也。”孔子曰：“求，周任有言曰：陳力就列，不能者止。危而不持，顛而不扶，則將焉用彼相矣。且爾言過矣。虎兕出于柙，龜玉毀于楨中，是誰之過與？”冉有曰：“今夫顓臾，固而近于費，今不取，後世必為子孫憂。”孔子曰：“求，君子疾夫舍曰欲之，而必為之辭。丘也，聞有國有家者，不患寡而患不均，不患貧而患不安，蓋均無貧，和無寡，安無傾。夫如是，故遠人不服，則修文德以來之。既來之，則安之。今由與求也，相夫子，遠人不服而不能來也，邦分崩離析而不能守也，而謀動干戈于邦內，吾恐季孫之憂，不在顓臾，而在蕭牆之內也。”

(季氏 is about ready to announce a war against 顓臾. 冉有 and 季路 (two students) go to see Confucius and say: “季氏 is ready to attack 顓臾”. 孔子曰：“冉有, isn't this your fault? As 顓臾, he was appointed as the keeper of 東蒙 (a place for sacrificial rites), and it is inside of the State. Furthermore, he is the important official in the State. What is the reason to attach

him?” 冉有曰：“季氏 wants to attack while both of us (the subordinates) do not want to do.” 孔子曰：“冉有, 周任 had said, ‘Able to do the job, take the position; if not, resign. Not giving a hand at danger, not catching when he is ready to fall, why is your assistance needed?’ Thus, your excuse is wrong. Whose fault is it when the tiger got out of cage and the precious jade was broken in its casket?” 冉有曰：“顓臾 is now strong and near the place of 费. If not take it now, it will be trouble for the future generations [of 季氏]. 孔子曰：“冉有, 君子 is shamed of the one who does not tell his true intention [such as you just did]. I have heard that the one leads a 国 (big State) or a 家 (small territory) should not worry about being small [in population] but about being not fair; not worry about being poor but about being instability. When fair [evenly distribution of wealth], there is no poorliness. In peace, there is no problem of being with small population. When stable, there is no turmoil. When people far away is not submissive, then improve your 文 (culture) and 德 (moral virtues) to attract them. When they come, give them security. Now, both of you assist 季氏, and the people far away is not submissive while has turmoil internally, and plan to fight a war within the country. I think that the trouble of 季氏 is not about 顓臾 but is inside of his own palace.”)

#2: 孔子曰：“天下有道，则禮樂征伐自天子出；天下无道，则禮樂征伐自诸侯出。自诸侯出，盖十世希不失矣。自大夫出，五世希不失矣。陪臣執国命，三世希不失矣。天下有道，则政不在大夫。天下有道，则庶人不議。”

(孔子曰：“When the Empire is governed in accordance with 道 (Heavenly laws/morality), the 禮樂 (the protocol of social conducts) and 征伐 [the right of announcing the war] belongs to the Emperor. When the Empire is not governed according with 道, the 禮樂 and 征伐 are in the hands of 诸侯 (the Dukes). In 诸侯’s hands, it won’t last for 10 世 [30 years]. In 大夫 [the prime minister of 诸侯] hand, it won’t last 5 世. In 陪臣 [lower official than 大夫] hand 執国命, (handling the governance of the state), it won’t last 3 世. When the Empire is in accordance with 道, its 政 (political power) will not go to 大夫 and the public will not critical about the policy.”)

#3: 孔子曰：“祿之去公室，五世矣。政逮于大夫，四世矣。故夫三桓之子孫，微矣。”

(孔子曰：“That the power was stripped from the 公 [Duke] had been 5 世 (30 years). That the 政 (political power) went down to 大夫 had been 4 世. Thus, the descendants of 三桓 [three clans] are on the decline.”)

#4: 孔 子 曰：“益者三友，损者三友。友直，友谅，友多聞，益矣。友便辟，友善柔，友便佞，损矣。”

(孔 子 曰: “There are three kinds of ‘good’ friend, and three bad kinds. The one who is upright, considerate and knowledgeable is a good friend. The one who is not straight, pleasant in dealing and flattering is bad friend.”)

#5: 孔 子 曰：“益者三樂，损者三樂。樂節禮樂，樂道人之善，樂多贤友，益矣。樂驕樂，樂佚游，樂宴樂，损矣。”

(孔 子 曰: “Three 樂 [pleasure, be fond of] are good. Three are bad. 樂 [fond of] 禮 樂 [proper conducts and music]; 樂 to praise the other persons, and 樂 to have more good friends. These three 樂 will help you.

樂 to show off; 樂 to be lazy and playful, and 樂 to party; these three will do you no good.”)

#6: 孔 子 曰：“伺于君子有三愆：言未及之而言谓之躁，言及之而不言谓之隐，未见颜色而言谓之瞽。”

(孔 子 曰: “When with 君 子, there are three bad actions. Speaking while it is not the right time, it is called ‘rash’. Not speaking when it is the time to do it, it is called ‘hiding’. Speaking without considering the listener’s emotion is called ‘blind’.”)

#7: 孔 子 曰：“君子有三戒：少之时，血氣未定，戒之在色；及其壮也，血氣方剛，戒之在鬥；及其老也，血氣既衰，戒之在得。”

(孔 子 曰: “There are three things that 君 子 should avoid. When young, the body [血 (blood) and 氣 (chi, energy)] is not mature, he should avoid sex. When grown up [in the prime], the body is strong, he should avoid fighting. When gets old, his body has declined, he should avoid being greedy.”)

#8: 孔 子 曰：“君子有三畏：畏天命，畏大人，畏聖人之言。小人不知天命而不畏也，狎大人，侮聖人之言。”

(孔 子 曰: “君 子 is afraid of three things: afraid of 天 命 [Heaven’s will], of 大 人 [his boss, such as the King] and of the sayings of 聖 人 [holy sage]. 小 人 not afraid of 天 命 as he has no capacity of knowing it. Then, he kisses 大 人’s behind and insults the saying of holy sage.”)

#9: 孔 子 曰: “生而知之者上也, 學而知之者次也, 困而學之, 又其次也。困而不學, 民斯為下矣。”

(孔 子 曰: “The one who is born with knowledge is on the top. The one who gain the knowledge by learning is in the lower tier. The one with low IQ while studying very hard is a step lower yet. The one with low IQ while not trying to learn is the lowest.”)

#10: 孔 子 曰: “君子有九思: 視思明, 聽思聰, 色思溫, 貌思恭, 言思忠, 事思敬, 疑思問, 忿思難, 見得思義。”

(孔 子 曰: “君 子 must excel in 9 tasks: seeing, no fuzziness; listening, no missed words or meanings; expression, being cordial; posture, having discipline; speaking, being 忠 (honest and sincere); doing works, being very careful; doubting, asking; upsetting, thinking the consequence [if taking a violent action]; seeing gain or profit, thinking the 義 [the righteousness, can I take it?].”)

#11: 孔 子 曰: “見善如不及, 見不善如探湯。吾見其人矣, 吾聞其語矣。隱居以求其志, 行義以達其道, 吾聞其語矣, 吾未見其人也。齊景公有馬千駟, 死之日, 民無得而稱焉。伯夷叔齊, 餓于首陽之下, 民到于今稱之, 其斯之謂與?”

(孔 子 曰: “Seeing goodness [from other], as my role model. Seeing bad, stay away as putting the hands in the boiling water (drawing back as fast as one can). I did see persons who achieved these.

For one who goes as a hermit in order to preserve his dignity and acts with 義 to reach the 道 [Heavenly virtues], I have heard about him but have never met one. 齊 景 公 (a Duke) has one thousand teams of horse [4 per team]. No one says good thing about him when he died. 伯 夷 and 叔 齊 (two hermits) starved at the foot of mount of 首 陽, and the people is still praising them even today. This is what I am talking about.”)

#12: 陳亢問于伯魚曰: “子亦有異聞乎?” 對曰: “未也”。嘗獨立, 鯉趨而過庭, 曰: ‘學詩乎?’ 對曰: ‘未也’。不學詩, 無以言。 鯉退而學詩。他日又獨立, 鯉趨而過庭

· 曰：‘學禮乎？’ 對曰：‘未也。’ 不學禮，无以立。鯉退而學禮。聞斯二者。 陈亢退而喜曰：“問一得三：聞詩，聞禮，又聞君子之遠其子也。”

(陈亢 asks 伯鱼 (son of Confucius), says: “Did you get any private lesson?” Answers: No. Once, Confucius stood there alone and I (伯鱼) went by. He (Confucius) asked, “Did you study the Book of Poem?” I said, no. He said, “Not knowing Poem, you will not speak with culture.” So, I went to study the Book of Poem. At another private situation [no one around], he asked, “Did you study the 禮 (Book of codes of conducts)?” I said, no. He said, “Not knowing 禮, you will not know how to behave.” So, I went to study the 禮. After heard about these ‘two’, 陈亢 was happy and said, “asking one [question] and got three answers: about 诗 [Book of Poem], about 禮, and about that 君子 will not give favors to his son.”)

#13: 邦君之妻，君稱之曰“夫人”，夫人自稱曰“小童”，邦人稱之曰“君夫人”，稱諸異邦曰“寡小君”，異邦人稱之亦曰“君夫人”。

(The wife of King, King call her 夫人 [Lady], she calls herself 小童 [little kid]. The people in the country calls her 君夫人 [King's Lady]. In the foreign country, she is called 寡小君 [little highness] or King's Lady.)

Chapter 17: 《陽貨第十七》

#1: 陽貨欲見孔子，孔子不見，歸孔子豚，孔子時其亡也而往拜之，遇諸途，謂孔子曰：“來，予與爾言。曰：懷其寶，而迷其邦。可謂仁乎？”曰：“不可。”“好從事而亟失時，可謂知乎？”曰：“不可。”“日月逝矣，歲不我與。”孔子曰：“諾。吾將仕矣。”

(陽貨 (a high official) wanted to visit Confucius. Confucius refused to meet him. He went back and sent a piglet to Confucius. Confucius went to 陽貨's house returning the courtesy after knowing he was not at home. Yet, they met on the way. 陽 said to Confucius, “come, I talk with you.” Saying, “Is such a person 仁, who he let the country goes astray while hoarding the 寶 [treasure, but means the ability to govern a State, here]?” Confucius answered, “No, not 仁.” Asked, “Is such a person wise, who he wanted to do good for the country while refusing the opportunity?” Answered, “No, not wise.” 陽 said, “Time goes by and age does not stay young with me.” Confucius answered, “Yes, I will come out to serve the country.”)

#2: 子曰：“性相近也，習相遠也。”

(子曰：“The 性 (human nature) is similar (among people), but the learning makes men different.”)

#3: 子曰：“唯上智與下愚不移。”

(子曰：“Only the top intelligent people and the bottom ignorant ones cannot be changed [by learning or education].”)

#4: 子之武城，聞弦歌之聲，夫子莞尔而笑曰：“割雞焉用宰牛刀。”子游對曰：“昔者偃也聞諸夫子曰：‘君子學道則愛人，小人學道則易使也。’”子曰：“二三子，偃之言是也。前言戲之耳。”

(Confucius went to 武城 (a place) and heard the playing of music from a [kid] learning school. Confucius smiled and said, “Why should the ox-axe be used to kill a chicken?” 子游 replied: “I heard that it is the way should be [teaching music in school].” Confucius said, “君子 teaching/learning 道, he then loves people. 小人 teaching/learning 道 for training a group of submissive people.” 子曰：“You boys [students], 子游’s saying is correct. My previous comment was just a joke.”)

Note: There is another way to translate ‘君子學道則愛人，小人學道則易使也。’ 君子 learns 道 becoming a loving person. 小人 learns 道 becoming a manipulating person.

#5: 公山弗扰以费畔，召，子欲往，子路不说，曰：“末之也已，何必公山氏之之也！”子曰：“夫召我者豈徒哉！如有用我者，吾其為东周乎！”

(公山弗 uses the place of 费 as a base for rebelling. He invites Confucius [to help him]. Confucius wanted to go. 子路 was not happy and said, “We may have no place to go, but why go to 公山?” 子曰：“He did not invite me for no reason. If wants to employ me [my great ability], I can help him to start a new 东周 [reviving a dying Empire].”)

#6: 子张問仁于孔子，孔子曰：“能行五者于天下，為仁矣。”請問之。曰：“恭宽信敏惠。恭则不侮，宽则得眾，信则人任焉，敏则有功，惠则足以使人。”

(子张 asks about 仁. 孔子曰：“He who can implement 5 things is 仁; 恭 (sincere), 宽 (tolerance), 信 (trustworthy), 敏 (diligent), 惠 (generous). 恭, then no regret; 宽, then win the trust of people; 信, then will be trusted by others; 敏, then have accomplishments; 惠, then be able to command others.”)

#7: 佛刖召，子欲往。子路曰：“昔者由也聞諸夫子曰：親于其身為不善者，君子不入也。佛刖以中牟畔，子之往也如之何？”子曰：“然。有是言也：不曰堅乎，磨而不磷；不曰白乎，涅而不緇。吾其匏瓜也哉？焉能系而不食。”

(佛刖 invites [Confucius]. He wanted to go. 子路曰：“I have heard your saying before, ‘君子 will not go to someone who does bad thing to his own people. Now, 佛刖 is using the place of 中牟 as a base for revolt, why should you go there?’”子曰：“Yes [I said that]. Yet, there are other sayings: ‘Hard indeed, yet can it stand the grinding? white indeed, yet can it stand the black dye? As a gourd, why should it just be hung, not for food? I am just a gourd [be useful].’”)

#8: 子曰：“由也，汝聞六言六蔽矣乎？”對曰：“未也。”“居，吾語汝。好仁不好學，其蔽也愚；好知不好學，其蔽也蕩；好信不好學，其蔽也賊；好直不好學，其蔽也絞；好勇不好學，其蔽也亂；好剛不好學，其蔽也狂。”

(子曰：“由, have you heard about six sayings on six ‘faults [bad]’?” Answers: No. Confucius says: “Sit, and I will tell you. 好 (be fond of) 仁 but not fond of learning, the bad is about being foolish; 好知 (smart) but not learning, the bad is about not solid knowledge [being far out]; fond of 信 (believing the nonsense) but not learning, the bad is about becoming a liar; fond of 直 (uprightness) but not learning, the bad is about being intolerance; fond of 勇 (bravery) but not learning, the bad is about being violent; fond of 剛 (unbending/stubborn) but not learning, the bad is about no discipline.”)

#9: 子曰：“小子，何莫學夫詩？詩可以興，可以觀，可以群，可以怨。迩之事父，遠之事君。多識于鳥獸草木之名。”

(子曰：“Kids, why are you all not studying 詩 (Book of Poem)? It can give you 興 (the rise of emotion or spiritual feelings), 觀 (showing you literary level), 群 (helping you to get along with

people), 怨 (relieving the internal bad feelings). Near-by, it helps you to serve your father. For farther case, it helps you to serve the King. And, it allows you to gain more knowledge on the names of birds, animals, weeds, and trees.”)

#10: 子曰：伯魚曰：“汝為周南召南矣乎？人而不為周南召南，其猶正牆面而立也與？”

(Confucius talks to 伯魚 (his son), says: “Have you studied 周南 and 召南 (two poems)? As a man while not studies them, he is the same as standing while facing the wall [see nothing, do nothing].”)

#11: 子曰：“禮云禮云，玉帛云乎哉？樂云樂云，鐘鼓云乎哉？”

(子曰：“禮 and 禮 (protocol for rites), is it just about offering the jade and silk? 樂 and 樂 (music), is it just about the bells and drums?”)

#12: 子曰：“色厲而內荏，譬諸小人，其猶穿窬之盜也與？”

(子曰：“Showing a brave face while timid in the heart, it is the way of 小人, the same as a burglar who breaks in via a small hole (not from the front door, showing strength while scared).”)

#13: 子曰：“鄉愿，德之賊也。”

(子曰：“鄉愿 (who pretends to be a nice guy) is the thief of 德 (great virtues).”)

#14: 子曰：“道聽而途說，德之棄也。”

(子曰：“Hearing news on 道 (streets) and spreading it as rumors is abandoned by 德.”)

#15: 子曰：“鄙夫，可與事君也與哉？其未得之也，患得之；既得之，患失之。苟患失之，无所不至矣。”

(子曰：“Rascal, can he serve the King? Before he gets the job, he worries of not getting. After he got the job, he worries of losing it. Being worrying of losing it, he behaves without any restrains.”)

#16: 子曰：“古者民有三疾，今也或是之亡也。古之狂也肆，今之狂也蕩；古之矜也廉，今之矜也忿戾；古之愚也直，今之愚也詐而已矣。”

(子 曰：“In the ancient time, people have three ill-behaviors, but today they got worse. In the ancient, the 狂 (big head) without discipline, today is wild; the ancient 矜 (self-proud) but 廉 (thrifty and honest), today is ill-tempered; the ancient 愚 (not smart) is honest, today is deceitful.”)

#17: 子 曰：“巧言令色，鲜矣仁。”

(子 曰：“with cunning words and flattering expressions, one can seldom be 仁.”)

#18: 子 曰：“惡紫之奪朱也，惡鄭聲之亂雅樂也，惡利口之覆家邦者。”

(子 曰：“Detesting the purple over shadow the red, detesting the 鄭-music over take the 雅樂- (the highest music), detesting the 利 (clever) talkers who ruin the countries.”)

#19: 子 曰：“予欲无言。” 子贡曰：“子如不言，则小子何述焉？” 子曰：“天何言哉。四时行焉，百物生焉。天何言哉！”

(子 曰：“I have nothing more to say.” 子 贡 曰：“How can we write anything down if you say nothing?” 子 曰：“What has Heaven said? The four seasons move, all creatures come with birth. What has Heaven said?”)

#20: 孺悲 欲见孔子，孔子辭以疾，将命者出户，取瑟而歌，使之聞之。

(孺 悲 wants to see Confucius. Confucius declined by claiming being ill. When 孺 悲 just went out the door, Confucius got his lute and sang, for letting 孺 悲 to hear [he is not ill but dislike the man].“)

#21: 宰我问：“三年之丧，期已久矣。君子三年不為禮，禮必坏；三年不為樂，樂必崩。舊穀既没，新穀既升，钻燧改火，期可已矣。” 子曰：“食夫稻，衣夫锦，于汝安乎？” 曰：“安。” “汝安则為之。夫君子之居丧，食旨不甘，聞樂不樂，居處不安，故不為也。今汝安，则為之。” 宰我出， 子曰：“予之不仁也。子生三年，然后免于父母之懷。夫三年之丧，天下之通丧也。予也有三年之愛于其父母乎？”

(宰 我 asks: “Is the three-year mourning period too long? 君 子 not practicing 禮 [the social rules are waived during the mourning period] for three years, the 禮 will be eroded. Three

years not practicing 樂 [the music and dancing for the 禮 ceremony], the 樂 will fall apart. When the old grain is used up, the new grain is harvested and with new fire-seed, it should be enough [that is, one year].” 子曰：“Are you comfortable to eat rice and to wear silk [during this mourning period]?” Answers: Comfortable. Confucius says: “You comfortable, then do it. During the mourning period, 君子 eats while cannot enjoy, hears 樂 (music) while cannot be 樂 (happy), stays at home without being comfortable. So, he won’t do it [with only one year of mourning]. You feel comfortable, then do it.” After 宰我 went out, Confucius says: “How not 仁 that 宰我是! After the birth, a child is off the bosom of parents after three years. The three years mourning is the rule throughout the Empire. Is 宰我 having three years of love for his parents?”)

#22: 子曰：“饱食终日，无所用心，焉矣哉！不有博弈者乎，为之犹贤乎已。”

(子曰：“Eating full while not doing anything [idle] whole day, what a pity? Isn’t there someone who 博 (gamble) and 弈 (play chess) only? They are still better [than idle].”)

#23: 子路曰：“君子尚勇乎？”子曰：“君子義以為上，君子有勇而无義為亂，小人有勇而无義為盜。”

(子路曰：“Is 君子 praising 勇 (braveness)?” 子曰：“君子 places 義 (righteousness) as top priority. 君子 who is brave without 義 will make chaos. 小人 with braveness without 義 will become a brigand.”)

#24: 子贡曰：“君子亦有惡乎？”子曰：“有惡。惡稱人之惡者，惡居下流而讒上者，惡勇而无禮者，惡果敢而窒者。”曰：“賜也亦有惡乎。惡敷以為知者，惡不孫以為勇者，惡讎以為直者。”

(子贡曰：“Is there something 君子 despising?” 子曰：“Yes. Despising those who call others as bad, despising those who sit at low position while slander the superiors, despising those who are brave but without 禮, despising those who are decisive but without any compromise.” Confucius added, “Is anything that you despise?” I [子贡] despise those who pretend to be wise while ignorant, who pretend to be brave with not yielding, and who pretend to be upright with cunningness.”)

#25: 子曰：“唯女子與小人為難養也。近之則不孫，遠之則怨。”

(子曰：“Only women and children are difficult to live with. Be close to them, they become not respectful. Keep them at a distance, they fuss.”)

#26: 子曰：“年四十而見惡焉，其終也已。”

(子曰：“If a man is still disliked [by all] at age 40, he is done for.”)

Chapter 18: 《微子第十八》

#1: 微子去之，箕子為之奴，比干諫而死。孔子曰：“殷有三仁焉。”

(微子 went away, 箕子 becomes a slave, 比干 died for trying to right the wrong on Emperor. 孔子曰：“The 殷-dynasty had thee 仁-men.”)

#2: 柳下惠為士師，三黜，人曰：“子未可以去乎？”曰：“直道而事人，焉往而不三黜；枉道而事人，何必去父母之邦。”

(柳下惠 was dismissed three time from the job as a teacher of a 士 (small duke, like lord). Someone said, “It is the time for you (Confucius) to leave too, isn’t it?” Confucius says: “at 直道 (good government), one will go serving without the concerns of being dismissed three times. At 枉道 (bad government), why could one go away from his home country [as he should stay to help righting the wrong]?”)

#3: 齊景公待孔子，曰：“若季氏則吾不能，以季孟之間待之。”曰：“吾老矣，不能用也。”孔子行。

(齊景公 (a Duke) talks to Confucius, says: “I cannot offer you a position as the 季氏 did but will be in between the 季 and 孟 [not very good offer].” Confucius says: “I am old and unable to serve you.” Confucius left.

#4: 齊人歸女樂，季桓子受之，三日不朝，孔子行。

(齊-State sent 女樂 (a few singing and dancing girls) to 季桓子. He accepted them and stayed away from the court [business] for three days. Confucius left [quitted his job].)

#5: 楚狂接輿歌而過孔子曰：“鳳兮鳳兮，何德之衰。往者不可諫，來者猶可追。已而已而，今之從政者殆而。” 孔子下，欲與之言，趨而避之，不得與之言。

(接輿, a self-proud man of 楚-State, passed by Confucius, singing: “Phoenix, phoenix; how much the 德 has declined? The bygone is the bygone. Yet, go catch what yet to come. Over and all over. Today 從政者 (in politic office) are all zombies.” Confucius got down [from his carriage] and wanted to talk to him. He hurried off. Confucius was unable to speak to him.)

#6: 长沮桀溺耦而耕，孔子過之，使子路問津焉。长沮曰：“夫執輿者為誰？” 子路曰：“為孔丘。” 曰：“是魯孔丘與？” 曰：“是也。” 曰：“是知津矣。” 問于桀溺，桀溺曰：“子為誰？” 曰：“為仲由。” 曰：“是魯孔丘之徒與？” 對曰：“然。” 曰：“滔滔者天下皆是也，而誰以易之。且而與其從避人之士也，豈若從避世之士哉？” 猶而不輟。子路行以告，夫子怃然曰：“鳥獸不可與同群，吾非斯人之徒與而誰與？天下有道，丘不與易也。”

(长沮 and 桀溺 were ploughing together. Confucius went by and sent 子路 to ask the direction. 长沮曰：“Who is the one at the carriage?” 子路曰：“is 孔丘 (Confucius)”. Asks: “The 孔丘 of 魯-State?” Answers: Yes. 长沮 says: “Then, he knows about the direction.” Asks 桀溺. 桀溺曰：“Who are you?” Answers: “I am 仲由 [子路].” 桀溺曰：“Is the student of 魯孔丘 (Confucius)?” Answers: Yes. 桀溺曰：“Men are all the same in this Empire. Why should anyone be different? Why follow a person who only stay away from bad persons? It is much better to follow a hermit.” Then, he went back for his ploughing. 子路 went and told this to Confucius. Confucius said with a sigh: “Birds and animals cannot live together. What kind of person I am if I am not his kind? If the Empire is in order [in accordance to 道], I will be no different from them.”)

#7: 子路從而后，遇丈人，以杖和苔，子路問曰：“子見夫子乎？” 丈人曰：“四體不勤，五穀不分，孰為夫子？” 植其杖而耘。子路拱而立，止子路宿，殺雞為黍而食之，見

其二子焉。明日，子路行以告，子曰：“隐者也。”使子路反见之，至则行矣。子路曰：“不仕无義。长幼之節，不可廢也。君臣之義，如之何其廢之。欲潔其身，而亂大倫。君子之仕也，行其義也，道之不行，已知之矣。”

(子路 falls behind from Confucius' caravan. He meets an old man who carries a basket on a staff. He asks: "Did you see my Master?" The old man says: "[You seem] not toiled your limbs, not know about the different grains, what kind of Master are you following?" He then sets the staff aside and starts weeding. 子路 stands and 拱 (showing respect by holding two hands together). Then, the old man invites 子路 to stay overnight and kills chicken and cooks some food to feed him, also introduces two sons to him. The next day, 子路 tells Confucius about this story. 子曰: "A hermit," and sends 子路 back to find him but the old man has gone. 子路曰: "Not to serve the public is not 義 (righteous). Taking care for the old and young cannot be neglected. How can the King/official relationship be abolished? [That is,] keeping clean on one's own character while disregard the big responsibility. 君子 serves the public [taking office] for fulfilling the 義. [The country] is now not governed according to 道 [not a reason to be a hermit], he knows about it long ago."

#8: 逸民，伯夷、叔齊、虞仲、夷逸、朱张、柳下惠、少连。子曰：“不降其志，不辱其身，伯夷、叔齊與？” 谓柳下惠、少连：“降志辱身矣。言中倫，行中慮，其斯而已矣。” 谓虞仲、夷逸：“隐居放言，身中清，廢中权。” “我则異于是，无可无不可。”

(逸民 (hermits), 伯夷、叔齊、虞仲、夷逸、朱张、柳下惠、 and 少连. 子曰: "Not to give up their will, not to be humiliated, weren't these 伯夷 and 叔齊? For 柳下惠 and 少连, they gave up their will and were humiliated. But their words were consistent and deeds with circumspection. That is about them. For 虞仲 and 夷逸, they say weird things to be hermits [so no King will draft or summon them], that is, crippling their ability in order to preserve their characters." I (Confucius) will be different; I am indifference about being a hermit or a public official.)

#9: 太師摯適齊，亞飯干適楚，三飯繚適蔡，四飯缺適秦，鼓方叔入于河，播鼓武入于漢，少師陽、擊磬襄入于海。

(摯 (太師, a grand musician) went to 齊-State, 干 (亞 飯, a musician one level below the grand musician) went to 楚-State, 繚 (三 飯, level three musician) went to 蔡-State, 缺 (四 飯, level four musician) went to 秦-State, 方 叔 (who can only play 鼓 方, a low level drum) went to 河 (a territory around the Yellow river), 武 (who plays 播 鼓, a lower drum) went to 漢-territory, 陽 and 襄 (少 師, the junior musician) who plays 磬 (a stone made instrument) went to island.)

#10: 周 公 謂 魯 公 曰：“君子不施其親，不使大臣怨乎不以。故舊无大故，則不棄也。无求備于一人。”

(周 公 (Duke) told 魯 公 (a Duke), said: “君 子 will not distance from his relatives, will not cause any complaints from his officials by not heeding their advices, and will not dismiss a long time official if without a major mishap. Do not demand the perfection from one person.)

#11: 周有八士：伯達、伯適、仲突、仲忽、叔夜、叔夏、季隨、季媯。

(周-dynasty has eight 士 (君 子): 伯達、伯適、仲突、仲忽、叔夜、叔夏、季隨 and 季媯.)

Chapter 19: 《子 张 第 十 九》

#1: 子 张 曰：“士见危致命，见得思義，祭思敬，丧思哀，其可已矣。”

(子 张 曰：“If one gives his 命 (life) when facing the danger, putting 義 at the first priority when facing any profit, being sincere and respectful during any ceremony, expressing sorrow at any funeral, he will be a 士 (a synonym of 君 子.”). Also see Chapter 16: #10

#2: 子 张 曰：“執德不弘，信道不篤，焉能為有，焉能為亡？”

(子 张 曰：“Holding 德 without the whole effort, 信 (trusting) 道 without solid action, how can one behold anything or lose anything [he has nothing to hold or to lose].”)

#3: 子夏之門人，問交于子张。子张曰：“子夏云何？”對曰：“子夏曰：可者與之，其不可者拒之。”子张曰：“異乎吾所聞。君子尊賢而容眾，嘉善而矜不能。我之大賢與，于人何所不容；我之不賢與，人將拒我，如之何其拒人也？”

(子夏's student asks about the rules of making friends from 子张. 子张曰：“What did 子夏 have to say?” Answers: “子夏曰：go with those who can go with, spurn those who cannot go with.” 子张曰：“It is different from what I have heard. 君子 honors those who is better than him while encompasses the mass (who is not better than him); praises those who is great while helps the weak. If I were the greatest, who cannot be encompassed by me? If I were the worst, others will stay away from me. How do I have the chance to refuse others?”)

#4: 子夏曰：“雖小道，必有可觀者焉。致遠恐泥，是以君子不為也。”

(子夏曰：“Even the small 道 (skill), it will still have some excellent points. Yet, it has only small scope and won't have big scope influence. Thus, 君子 will not do it.”)

#5: 子夏曰：“日知其所亡，月无忘其所能，可谓好學也已矣。”

(子夏曰：“Knowing something new [not known before] every day, not forgetting what you have learned after a month. This is about the good learning.)

#6: 子夏曰：“博學而篤志，切問而近思，仁在其中矣。”

(子夏曰：“Learning widely and stead-fast on your direction; asking questions [not to pretend to know it all] and introspect around yourself; 仁 is in this process already.”)

#7: 子夏曰：“百工居肆以成其事，君子學以致其道。”

(子夏曰：“All artisans produce their products in the market place. 君子 studies for the purpose of implement the 道 [that is, a better governed society].”)

#8: 子夏曰：“小人之過也必文。”

(子夏曰：“小 人 will always cover up his mistakes.”)

#9: 子夏曰：“君子有三變：望之儼然，即之也溫，聽其言也厲。”

(子夏曰：“君子 has three different expressions: appearing formal in a distance, appearing cordial in contact, appearing stern in his speech.”)

#10: 子夏曰：“君子信而后勞其民，未信則以為厲己也。信而后諫，未信則以為謗己也。”

(子夏曰：“君子 employs the labors of people only after gaining their 信 (trust). Without 信 (trust from people), they will think about be miss-treated. With 信 (trust), then one can gives advice. Without 信 (trust), advices will be viewed as slander.”)

#11: 子夏曰：“大德不逾閑，小德出入，可也。”

(子夏曰：“Without stepping over the major 德 issues, the stepping out any small issue on 德 is Okay.”)

#12: 子游曰：“子夏之門人小子，當洒掃應對進退，則可矣。抑末也，本之則無，如之何？”子夏聞之曰：“噫，言游過矣！君子之道，孰先傳焉，孰後倦焉。譬諸草木，區以別矣。君子之道，焉可誣也。有始有卒者，其惟聖人乎？”

(子游曰：“The students of 子夏 have learned how to do the daily chores (such as sweeping) and the basic manners. Yet, these are nitty-gritty. They have not learned any essential. What to do about them?” 子夏 heard this and says: “Wow, how wrong 子游 is! For the 道 (essence of being a 君子) of 君子, which should be taught first, which last? [The first must be different from the last] just like distinguishing tree from grass; the 道 of 君子 must not be misunderstood. Perhaps, only 聖人 (holy sage) can go from the beginning to reach the end [of course, I 子夏 cannot].”)

Note: This is a bickering between 子游 and 子夏.

#13: 子夏曰：“仕而優則學，學而優則仕。”

(子夏曰：“仕 (taking up an office) and handle it with ease, then study and learn. 學 (study and learn) is complete, then 仕.”)

#14: 子游曰：“喪致乎哀而止。”

(子游曰：“At funeral, expressing the sincere sorrow is enough [no additional show is needed].”)

#15: 子游曰：“吾友张也，為難能也，然而未仁。”

(子游曰：“My friend 子张 has reached very high attainment, yet not reaching 仁.”)

#16: 曾子曰：“堂堂乎张也，難與并為仁矣。”

(曾子曰：“Great and great about 张, it is hard to compete with him on attaining 仁.”)

#17: 曾子曰：“吾聞諸夫子：人未有自致者也，必也親喪乎？”

(曾子曰：“I have heard that Confucius said: without the death of one’s own parents, he won’t reach (understand) the true sorrow state by acting, [not from the heart].”)

#18: 曾子曰：“吾聞諸夫子：孟莊子之孝也，其他可能也，其不改父之臣，與父之政，是難能也。”

(曾子曰：“I have heard from Confucius, said: the 孝 (filial piety) of 孟莊子 can be matched by others. Yet, he did not dismiss the officials of his father, change the 政 (policy) of his father. It is hard for others to do [follow].”)

#19: 孟氏使陽肤為士師，問與曾子，曾子曰：“上失其道，民散久矣。如得其情，則哀矜而勿喜。”

(孟氏 appointed 陽肤 (student of 曾子) as the judge and asked 曾子 [about this appointment]. 曾子曰：“As the leader was not in accordance with 道, the subjects have been moral-less for a long while. After learnt their reasons for the crimes, do not overly joy (for discovering the case) but keep the sorrow (their sinking so low) to yourself.”)

#20: 子貢曰：“紂之不善，不如是之甚也。是以君子惡居下流，天下之惡皆歸焉。”

(子貢曰：“The bad (evil) of 紂 (an Emperor) is not as bad as described. Thus, 君子 is afraid of sitting at the downstream [of morality] as all bad (name) of the Empire will flow to it.”)

#21: 子贡曰：“君子之過也，如日月之食焉。過也，人皆見之；更也，人皆仰之。”

(子贡曰：“That the mistakes made by 君子 are like the eclipse of sun and moon. Mistakes, everyone sees it. Right his mistakes, everyone looks up to.”)

#22: 衛公孫朝問于子贡曰：“仲尼焉學？”子贡曰：“文武之道，未墮于地，在人。賢者識其大者，不賢者識其小者，莫不有文武之道焉，夫子焉不學，而亦何常師之有！”

(公孫朝 of 衛-State asks 子贡, says: “From whom did Confucius learn?” 子贡曰：“The 道 (knowledge/governance/morality) of 文-Emperor and 武-Emperor has not vanished but known by [many] men. The top one knows the big points. The junior one knows the little points. All those know some, and from whom does Confucius not learn? How can he find a definite teacher?”)

#23: 叔孫武叔語大夫于朝曰：“子贡賢于仲尼。”子服景伯以告子贡，子贡曰：“譬之宮牆。賜之牆也及肩，窺見室家之好。夫子之牆數仞，不得其門而入，不見宗廟之美，百官之富。得其門者或寡矣。夫子之云，不亦宜乎？”

(叔孫武叔 said to his officials at his court: “子贡 is superior to Confucius.” 子服景伯 told 子贡 about this. 子贡曰：“Using the palace wall as a metaphor, my wall is one shoulder height, and the beauty of the house can be seen from without. The wall of Confucius is 30 feet tall. Without entering through the gate, one cannot see the beauty of internal [buildings]. There are very few who are able to enter into his gate. Thus, that comment [from 叔孫武叔] is quite reasonable.”)

#24: 叔孫武叔毀仲尼，子贡曰：“無以為也。仲尼，不可毀也。他人之賢者，丘陵也，猶可逾也。仲尼，日月也，無得而逾焉。人雖欲自絕，其何傷于日月乎？多見其不知量也。”

(叔孫武叔 slanders Confucius. 子贡曰：“No use. Confucius cannot be smeared. The greatness of others is as a small hill that one can go over. For Confucius, he is as the Sun and Moon, no one can reach them. How can one hurt the Sun and Moon? but hurts himself! Just shows how he is not knowing what he himself is!”)

#25: 陈子禽谓子贡曰：“子為恭也，仲尼豈賢與子乎？” 子贡曰：“君子一言以為知，一言以為不知，言不可不慎也。夫子之不可及也，猶天之不可階而升也。夫子之得邦家者，所謂立之斯立，道之斯行，綏之斯來，勤之斯和。其生也榮，其死也哀。如之何其可及也？”

(陈子禽 talked to 子贡, says: “You just being polite. Surely Confucius is not better than you!” 子贡曰: “By a single sentence uttered by 君子, he can be judged as wise or fool. One must be very careful about one’s saying. That the depth of Confucius cannot be measured is the same that the Heaven cannot be reached with ladder. If Confucius were the hand of a country, the 道 will move in its natural way, those must be implemented will be implemented. People will converge and work hard, living with honor and die with condolence. How is his (Confucius’) greatness can be reached?”)

Chapter 20: 《堯曰第二十》

#1: 堯曰：“咨，尔舜，天之历数在尔躬，允執其中。四海困窮，天祿永終。”舜亦以命禹，曰：“予小子履，敢用玄牡，敢昭告于皇皇后帝，有罪不敢赦，帝臣不蔽，簡在帝心。朕躬有罪，无以萬方，萬方有罪，罪在朕躬。周有大賚，善人是富。雖有周親，不如仁人。百姓有過，在予一人。謹權量，審法度，修廢官，四方之政行焉。興滅國，繼絕世，舉逸民，天下之民歸心焉。所重民，食喪祭。寬則得眾，信則民任焉，敏則有功，公則說。”

(堯 (an Emperor) said: “Telling you, 舜 (an Emperor); the Heaven’s Will is now upon you. Govern in the middle way. If the country became poor and in dire straits, the honor bestowed on you will be taken away forever.” 舜 said to 禹 [a succession Emperor of 舜] with the same saying. Confucius commented: “履 (a later Emperor) said: I, the little one who is dare to use the sacred rite to pray to the Heaven is because that the current Emperor has sinned and his officials who has read ‘Your Will’ will not protect him. If I have sinned, I will not be able to lead the Empire. If the Empire has sinned, it is my sin.” Confucius commented again: “周-dynasty was blessed greatly and had many great persons. Although the Emperor had many relatives, it was not better than having many 仁-men. When people (subjects) sinned (transgressed), it is all

my fault. It is my responsibility to provide measuring standards, to issue laws, to restore run-down bureaucracies, to ensure the operations of all 政 (public offices), to restore the vanished (annexed) States, to revive the generations about extinct, to settle the refugees; then all people in the Empire will be submissive. The key concerns of people are 'food', 'death (of family)' and 'the ceremony on the ancestors'. Encompassing will gain the trust of people. 信 (Being trusted by the people), will be appointed by people. Working diligently, will have achievement; being fair, all be happy.")

#2: 子张問于孔子曰：“何如，斯可以從政矣？”子曰：“尊五美，屏四惡，斯可以從政矣。” 子张曰：“何谓五美？” 曰：“君子惠而不费，勞而不怨，欲而不贪，泰而不驕，威而不猛。” 子张曰：“何谓惠而不费？” 子曰：“因民之所利而利之，斯不亦惠而不费乎？择可勞而勞之，又谁怨？欲仁得仁，又焉贪？君子无眾寡、无小大、无敢慢，斯不亦泰而不驕乎？君子正其衣冠，尊其瞻视，儼然人望而畏之，斯不亦威而不猛乎？” 子张曰：“何谓四惡？” 子曰：“不教而殺谓之虐，不戒视成谓之暴，慢令致期谓之贼，猶之與人也，出纳之吝，谓之有司。”

(子张 asks 孔子, says: "What is the requirement/criterion for taking up a public office?" 子曰: "Exalt five good, and eschew four bad, then, one can take up 政 (a public office)." 子张曰: "What are the five good?" Confucius says: "君子 helps others without costing himself; employing others without being complained; with desires without being greedy; relaxed without looking arrogant; appearing respectful without being fierce." 子张曰: "What is helping without costing?" 子曰: "利 (helping) people to after 利 (what is helpful) them themselves, isn't it helping them without any cost? Employing those who are willing to be employed, who will then complain? Desiring 仁 and get it, is that greedy? 君子 treats all people [many or few; big or small; young or old] in the same manner, isn't it relaxing while not arrogant? 君子 dresses properly; dignifies his gaze; he will be respected by anyone facing him. Isn't it respectful while not fierce? 子张曰: "What are the four bad?" 子曰: "Giving death sentence before teaching them the laws is cruelty. Expecting result without giving detailed instructions first is tyrannical. Demanding completion with a short notice is cheating, that is 'giving out less than it should be.' And, this is what the government does today.)

#3: 子曰：“不知命，无以為君子；不知禮，无以立也；不知言，无以知人也。”

(子曰：“Not knowing 命 (Heaven’s will [fate]), one cannot be a 君子. Not knowing 禮, one cannot find a place in society. Not knowing the subtleties in dialog [conversation], one cannot know the personalities of others.)

Epilogue:

Now, after you have read 論語 in its entirety, we can make a quick summary about what it is. It is a book of ‘Chinese Morality’ in Confucianism, and it is very simple and straight forward.

The source of the morality is 天命 (the Heaven’s will) which is often described as 道 (the governing laws in accordance to the Heaven’s will, but the word 道 is also used in many other contexts in 論語). The manifestation of this 天命 道 is 仁 [which describes a system of 二人 (two men)]. In a two men system, one must respect and care for other’s human rights and wellbeing, and this is the moral obligation and responsibility of everyone in any 仁 system. Then, there is a word 衣 (clothes) which is 一 (denote as Heaven) over three 人, that is, when there are three persons under the Heaven, one must wear 衣 [the clothes while two persons (man and woman) could go naked]. Thus, the way of implementing 仁 is with a system of 禮 while 樂 is an auxiliary device for 禮. 禮 describes a set of rules for implementing the 仁 system. In this set of rules are 孝, 忠, 義, 信. The one who lives his life in accordance to this 仁/禮 system is called 君子, otherwise is 小人. The litmus tests for distinguishing 君子 and 小人是 廉 and 耻. The one who has 廉 and 耻 is a 君子, otherwise 小人. Yet, the way to gain 廉 and 耻 and the knowledge of 天命 道 is by 學 (learning). Thus, 學 is the Chapter one of the book.

Then, what is the purpose for being a 君子? 論語 spends about half of the entire book discussing about this issue. Basically, there are two tasks (or missions) for every 君子.

- a. Task one --- As a moral ‘individual’ in accordance to the 天命 道 (the Way of Heaven’s Will).
- b. Task two --- To help others to live also in accordance to the 天命 道.

In 論語, Confucius took almost 1/4 of the entire book emphasizing that the task two has higher value than the task one, such as in the issues of 為政 (into public service; Chapter 2:1 & 21, Chapter 12:19, Chapter 13:3, etc.) and of 辟世 (be a hermit, Chapter 14:39; Chapter 14:40, 子路宿于石門; Chapter 14:41, 子擊磬于衛; etc.).

In 論語, it discussed very little about its metaphysics, the 性 (human nature) and Yijing. There are ‘only’ two lines about 性 (Chapter 9:14, 夫子之言性與天道; and Chapter 17:2, 性相近也). And, there is only one line about Yijing (Chapter 7 :16, 五十以學易). In the twenty some years (from 50 years old to the end of his life), Confucius studied Yijing every day, carrying the Yijing everywhere he goes. He said, 述而不作 (Chapter 7), teaching and editing while not creating anything new. He basically followed this description. He did write ‘春秋’ (a commentary for a period of history), but it is not a new philosophy or a new metaphysics. He also did write ‘十翼’ (ten commentary on Yijing), and again, they are comments, not anything anew. It is truly a surprise that there are no more discussions on Yijing in 論語. This points two points.

1. Confucius placed very high standard on himself. When he was not 100% certain, he will not teach others, see Chapter 9:14).
2. Confucius did not believe that he did understand the Yijing 100%, although he was the only one who wrote 十翼 on Yijing. And, if without it, no one can understand Yijing today. Yet, Confucius was honest. The Yijing system did not make 100% sense to him as both the Yijing’s creators (伏羲, 文王 and 周公) and Confucius did not have chance to understand that system fully, because the knowledge which is needed to make it meaningful was not available then. If readers are interested in this issue, you can visit <http://www.chineselanguageforums.com/chinese-culture/about-yijing-the-general-discussions-t10.html> .

As Confucius did not understand Yijing 100%, he did not talk about Yijing in 論語 directly. Yet, the entire 論語 was still based on whatever he did understand about Yijing. And, I will point this out in a new book “《易德》(Virtues of Yijing) 與 論語”; see Volume II.

Then, 論語 also shows the following important points.

- i. 因材施教 (teaching every student differently according to their talents) --- Thus, we see one issue (such as, 仁 or 孝) was described in different ways to different students.
- ii. 身教合一 (teaching others while he lives his life exactly in accordance to his teaching) --- almost the entire Chapter 10 is devoted to show this point.
- iii. The idea society --- a society is governed in accordance to 天命道, the 仁. And, this is the nutshell of the entire book.
- iv. The word ‘文’ is repeated 43 times, and it carries three kinds of meaning, a) as literacy, literatures or documents, b) as antonym of ‘essence’, that is, superficial or decorative, c) as someone’ name.

Thus, in addition to the moral cultivation, Confucius was putting the literacy on a very high priority (next to the moral learning). There is another important mission for this translation, to show the basic of Chinese language grammar. From the English translations, we can see

that the Chinese language grammar is a different species from the English language. More details on this is available at <http://www.chineselanguageforums.com/chinese-idioms/part-three-the-new-chinese-etymology-t229.html> . If reader can read in Chinese, there is more info at <http://www.chineselanguageforums.com/chinese-idioms/topic-t228.html> .

Conclusion:

論語 is a book of Morality, super superbly simple, a truly no brainer. Thus, it became and still is the guiding book for the entire Chinese culture. It has only the following simple points.

One: Foundation; 天命 (Heaven's will) which operates with four additional steps: 道 (the governing laws in accordance to the Heaven's will); 氣 (the mechanism which implements the 道); 數 (the quantity or amount of 氣 which can be used in implementation); 人命 (the fate or destiny of an individual). This is the Confucianism theology, see <http://www.chinese-word-roots.org/Confuciu.htm> details.

Two: the nutshell, 仁 (two men); the annihilation of the **ego** while respect the others. With the above foundation, the entire Confucianism is only about one word '仁'. Then, the content of this word encompasses four moral pillars {孝, 忠, 義, 信}.

Three: the implementation; 禮 together with 樂 is the way of implementing those four moral pillars {孝, 忠, 義, 信}.

Four: the litmus tests: 廉 and 耻. Then, two types of people are identified; 君子 (who passed the tests), 小人 (who failed the tests).

Five: the pathways; 學 (learning, repeated 66 times), 知 (knowledge, wisdom, repeated 117 times), 文 (literacy, literature) and 朋友 (friends, 7-朋, 25-友).

Six: the final goal; to create an idea society; 邦有道 (a society in accordance to the 天命道, repeated 7 times) by serving the public (仕, repeated 8 times).

Volume IV

Lao Tzu Tao Teh King (老子: 「道德經」)

A New Translation by Tienzen (Jeh-Tween) Gong

The life of Lao Tzu (480 - 390 B.C.) is shrouded in mystery. The legend says that he was a custodian of documents in Chou and met with Confucius. Later Taoist tradition made him a member of the Taoist Triad. He was honored by Imperial order in 660 A.D. as the Highest Emperor of Mystic Origin and in 1013 as the Most High Lord Lao. His philosophy consists of four major themes.

1. He views Tao as the First Principle while Tao is the [2nd Principle in Confucianism](#). The First principle of Confucianism is Heaven's Will.
2. He shuns the artificialities of civilization and taking things as they come in terms of his conceptions of Tao. That is, although he does uphold some human ethics, he denounces the morality which is based on Heaven's virtues which are upheld by Confucianism. Thus, he has a dramatic different view and system for governance. However, his view on governance plays a very important complementary role to the Confucianism.
3. He wrote extensively on the "art of war", with some great war strategies. Most of those ideas were embedded in the later book "The Art of War, by 孫子".
4. He emphasizes that man can return to youth by cultivating Chee (Yen-Chee).

His fourth point gave rise to a mystical tradition in China. A detailed methodology of how to become an immortal (via the Tao of Sex, either by individual or by a couple) was developed according to his only book, Tao Teh Jing. As those neo-Taoists view the copulation between man and woman as a battle, his art of war plays a very important part for their bedroom practices.

Many of his writing are, in fact, multiple entendre (witticism) and can be read in many different ways: as a way of governance, a way of war strategy or as a Tao of sex. At some instances, they do not make much sense literary (by direct word meaning) unless the interpretation of the Tao of sex was used. These could be the best evidences for his strong denouncing the Heavenly Morality, as some of those might not be appreciated by the Confucian morality. At those instances, I do mention the concepts of Tao of sex in my translation. But overall, I translated it by using the views and idea of governance, as an ethics (not morality but the ways of living) and a book of political theory.

A few more words about this new translation:

There are two types of human language; one is the perceptual language, the other conceptual. English is a good example of a perceptual language. In English, there are many grammatical rules: such as tense, subject-predicate structure, parts of speech, numbers, etc. The purpose of tense is to record and to express the real time. The subject-predicate structure is for relating the relationship between time and space of events or things and to distinguish the knower from the known or the doer from the act. The parts of speech are trying to clarify the real time sequences and the relationship of real space or the relationships of their derivatives. In other word, English is a real time language, a perceptual language.

On the contrary, Chinese is a conceptual language. There is no tense in Chinese. All events can be discussed in the conceptual level. The time sequence can be marked by time marks. Therefore, there is no reason to change the word form for identifying the time sequence. Thus, there is no subject-predicate structures in Chinese, because there are no real verbs. All actions can be expressed in noun form when they are transcended from time and space. There is no need to have parts of speech in Chinese. In short, there is no grammar in Chinese. The following are a few examples to show the difference between a perceptual and a conceptual language.

Perceptual: I went to school yesterday.

Conceptual: I go school yesterday.

Perceptual: I am trying to find three pegs now.

Conceptual: I try find three peg now.

Indeed, Chinese language can express a truth or a picture with only a few words, without any grammar, especially the subject-predicate structure.

For example: "Dead vine, old tree, evening bird; small bridge, running water, flat desert; an old road, western wind, a skinny horse; broken heart travelers at faraway place."

No doubt, the above utterance paints a very vivid picture. A heartbroken traveler at a faraway desert looks at a dead vine, and old tree, an evening bird and a small bridge over a small stream. But this clear written sentence loses much meaning of the original piece, which emphasizes not only the desertion of the place, the desolateness and the homesickness of a heart broken traveler, but also the hope. After all, there is running water in the desert. There is an old road leading to somewhere. and he has a skinny horse.

The modern Chinese writing is now somewhat westernized by artificially inserting subject and predicate structures into a sentence, but the writing style of the above example is not only for poems but is in fact for all "genuine" old Chinese writing. I always write to friends in Chinese with the following beginning, "Long no news, much thought, hope more come letter." It means, "I have not heard from you for a long time and have thought about you very much. Please write often, and I am looking forward to your letters." This English translation contains three times

more words but no additional meaning.

Tao Teh Jing is a book quite difficult to read even for the Chinese. For 90% of the text, it has no subject or object for sentences. Readers must know who is doing the speaking or who is the author speaking about or to while there is no subject or object to indicate it.

[The metaphysics of Confucianism](#) is formed with five concepts: Tien-Ming (God's will), Tao (the governing principle of the universe), Chee (the dynamics moving force of the universe), Shu (the amount of Chee), jen-ming (the amount of chee-shu which determines the fate of individual). In Tao Teh Jing, Lao Tzu discarded the concept of God's will. That is, the fate of individual is not pre-determined by God's will (Tien-Ming). This view opens the gate of an esoteric tradition, that is, the ways to become an immortal.

Although Tao Teh King is considered to be a great philosophy on government, on arts of war, and many other areas of human life, it has the greatest influence on Chinese mystical traditions (Kung-Fu, bedroom arts, and ways to immortality). Thus, this translation will point out those points too.

Book I -- The essence of Tao

1

道可道，非常道。

名可名，非常名。

無名天地之始：有名萬物之母。

故常無，欲以觀其妙：常有，欲以觀其徼。

此兩者，同出而異名，同謂之玄。

玄之又玄，眾妙之門。

Tao that can be spoke of, not the eternal Tao.

Name that can be named, not the eternal name.

Nameless, the beginning of heaven and earth.

Named, mother of everything.

Desireless, sees the mystery.

Desiring, sees the manifestations.

These two, from the same source, differ in name; both are original.
Original of original, gate of all mysteries.

2

天下皆知美之為美，斯惡已。
皆知善之為善，斯不善已。
有無相生，難易相成，長短相形，
高下相盈，音聲相和，前後相隨。
恆也。是以聖人處無為之事，
行不言之教：萬物作而弗始，
生而弗有，為而弗恃，功成而不居。
夫唯弗居，是以不去。

Everyone loves beauty, as there is ugliness.
Everyone loves goodness, as there is evil.
Existence, non-existence beget each other.
Difficult and easy complement each other.
Long and short contrast each other.
High and low rest upon each other.
Voice and sound harmonize each other.
Front and back follow each other.
Therefore, sages doing without effort, teaching without words.
Everything rise and fall without beginning.
Creating, yet not possessing,
Working, yet not taking credit.
Successful, gives credits to others and moves on;
Thus, receives respect forever more.

3

不尚賢，使民不爭；
不貴難得之貨，使民不為盜；
不見可欲，使民心不亂。
是以聖人之治，
虛其心，

實其腹，
弱其志，
強其骨。
常使民無知無欲。
使夫智者不敢為也。
為無為，則無不治。

Not respect sages, no argument.
Not value treasures, no stealing.
Not seeing desirable things, no confusion of the heart.
Thus, sages rule by emptying people's hearts (keep them ignorant),
filling their bellies, weakening their ambitions, and strengthening their bones.
Let people ignorant and lack desire,
Then, smart ones, afraid of doing (smart things),
But doing Wu-Wei, and nothing will not be done.

Note: Wu-Wei (無為) literally means doing nothing or no action. It, in fact, means that do not do things against Tao but do things by following Tao.

4

道沖，而用之或不盈。
淵兮，似萬物之宗：
挫其銳，
解其紛，
和其光，
同其塵。
湛兮，似或存。
吾不知誰之子，象帝之先。

Tao floods, never over flow, we use it,
As a stream, as the source of everything.
Blunt the sharp,
Untangle the knotted,
Soften the glare,
Merge with dust.
Hidden, yet seemingly present!

I do not know from whence it comes.
Forefather of gods.

5

天地不仁，以萬物為芻狗：聖人不仁，以百姓為芻狗。
天地之間，其猶橐籥乎。虛而不屈，動而愈出。
多言數窮，不如守中。

Heaven and earth have no Jen (仁, see note), use everything as guinea pigs.
Sages have no Jen, use people as guinea pigs.
The Universe, as a bellows;
Empty it, yet not bend.
Move it, yet more yield.
Say too much, less is understood.
Better hold fast to the center.

Note: In Confucianism, Jen (仁), iL (義), Li (禮), and Tza (智) are virtues of God. They are seeded in human nature. They, however, will not always sprout just by themselves; special cultivation is often needed. By cultivating them, everyone can reach self-fulfillment and become a sage. Jen has a meaning between the grace of Christianity and the compassion of Buddhism. iL has the meaning between just and right things to do. In Taoism, the superficial meanings of those words (Jen, iL, Li, and Tza) are the same as in Confucianism, but Taoists (especially Lao Tuz) take a different stand on viewing them. Taoists see them (Jen, ...) as false ethics invented by sages (not virtues of God) after the original Tao was lost. This view is totally different from Confucianism which views those four are the virtues of Heaven. The Tao in Taoism is omnipotent and omnipresence. Then, how can the true Tao be lost. If the true Tao can, in fact, be lost, then losing Tao must be an eternal Tao. Lao Tuz often says, "choose this, let go of that." How can he do the choosing, Tao, lost Tao, or the losing Tao?

6

谷神不死，是謂玄牝。
玄牝之門，是謂天地根。帛系若存，用之不勤。

The valley spirit (god of agriculture), never dies, the primal mother.
Her gateway, the root of heaven and earth, seemingly presents.
Use it, never exhaust.

7

天長地久。

天地所以能長且久者，
以其不自生，故能長生。

是以聖人後其身而身先：外其身而身存。
非以其無私邪。
故能成其私。

Heaven, earth, last forever.
Why? They are here not via birth, so forever more.
Thus, sages stay behind, yet ahead,
detached, yet with all.
Being selfless, his Self is fulfilled.

8

上善若水。
水善利萬物而不爭，
處眾人之所惡，故幾於道。
居善地，心善淵，與善仁，
言善信，政善治，事善能，
動善時。夫唯不爭，故無尤。

Highest good, like water.
Water provides to everything, yet not demanding.
Flows to lowly places (which are shunted by men), like Tao.
Dwell, in good place.
Heart, as a deep lake (accepting all streams).
Be Jen.
Speak, trustworthily.
Rules, be just.
In business, be competent.
In action, be timely.
No argument. No blame.

9

持而盈之，不如其已：
揣而銳之，不可長保。
金玉滿堂，莫之能守：
富貴而驕，自遺其咎。
功遂身退，天之道也。

Be content, better than over flow.
Too sharp, easy to break.
Too rich, difficult to protect.
Too proud of wealth and titles, asking for disaster.
Retire after success, heaven's Tao.

10

載營魄抱一，能無離乎。
專氣致柔，能如嬰兒乎。
滌除玄鑒，能如疵乎。
愛國治民，能無為乎。
天門開闔，能為雌乎。
明白四達，能無知乎。

生之畜之，生而不有。
為而不恃，長而不宰。
是謂元德。

Holding body and soul, embracing the one. Can anything escape?
Cultivating Chee (Yen-Chee, 元氣), and becoming supple,
can be as a newborn.
Cleansing, then seeing with the primal vision,
found no strain.
Loving all men, rulers need no cleverness.
Opening and closing the gate of heaven,
cannot go without female.
Understanding all things,
can you still be dumb?
Creates, maintains.
Bearing yet not possessing,

Working yet not taking credit,
Leading yet not dominating,
The Primal Virtue.

Note: The conception of Chee is different between Confucianism and Taoism. Yen-chee came with birth, a gift from God. When Yen-chee of a life is exhausted, it is dead. In Confucianism, Yen-chee cannot be cultivated, that is, everyone must die. In Taoism, people can cultivate Yen-chee, thus, become an immortal. In Confucianism, cultivating chee (the moral chee, not Yen-chee) can only make a person a sage.

These two sentences {[專氣致柔，能如嬰兒乎。][天門開闔，能為雌乎。]} are the base for the (Tao of Sex) which is one way of gaining immortality. [天門開闔，能為雌乎。] can be read as: the opening on the top of human head, can give birth a sour-baby. That is, it is exactly as a mother gives a birth to a baby. In Tao of Sex, the nature Tao gives an earthly baby. The revering of the nature Tao [反者道之動 (see 40)], one can give a birth for a spiritual baby from one's own soul.

11

三十輻，共一轂，當其無，有車之用。
埴埴以為器，當其無，有器之用。
鑿戶牖以為室，當其無，有室之用。
故有之以為利，無之以為用。

Thirty spokes share a wheel hub,
the (empty) space (not spokes, nor hub) makes wheel useful.
Shape clay into a vessel,
the empty space within, makes it useful.
Cut doors and windows for a room,
the holes, make a room a room.
Therefore, what is there defines its form,
what is not there defines its use.

12

五色令人目盲：五音令人耳聾：五味令人口爽：
馳騁畋獵，令人心發狂：難得之貨，令人行妨。

是以聖人為腹不為目，故去彼取此。

The five colors blind the eyes.
The five tones deafen the ears.
The five flavors dull the taste.
Racing and hunting madden the mind.
Therefore, sages emphasize health, not pleasure.
Choose this, let go of that.

13

寵辱若驚，貴大患若身。

何謂寵辱若驚。

寵為下，得之若驚，失之若驚，是謂寵辱若驚。

何謂貴大患若身。

吾所以有大患者，為吾有身，
及吾無身，吾有何患。

故貴以身為天下，若可寄天下；

愛以身為天下，若可托天下。

Be alert to be a love pet (or be honored), as if troubles nearby.
What it means by "Be alert to be a love pet?"
Love pet is lowly.
Be one, soon becomes not.
Be not one, despaired.
So, be alert to be a love pet or be honored.
What it means "Honor, troubles nearby?"
We have troubles, being have a body.
Without a body, how could there be misfortune?
Give yourself to mankind, it houses you.
Love mankind, it provides you.

14

視之不見，名曰夷；

聽之不聞，名曰希；

搏之不得，名曰微。

此三者不可致詰，故混而為一。
其上不皦，其下不昧。
繩繩兮不可名，復歸於物。
是謂無狀之狀，無物之象，是謂惚恍。
迎之不見其首，隨之不見其後。
執古之道，以御今之有。
能知古始，是謂道紀。

Look, yet cannot be seen -- it is beyond form.
Listen, yet cannot be heard -- it is beyond sound.
Grasp, yet cannot be held -- it is intangible.
These three are indefinable; they are one.
Above it, not bright;
below it, not dark;
an unbroken thread, beyond description,
yet return (manifest) as something,
as the form of formless,
as the image of imageless,
It is called indefinable.
Face it, there is no beginning.
Follow it, there is no end.
Behold the ancient Tao, manage the present.
Knowing the beginning, the essence of Tao.

15

古之善為道者，微妙玄通，深不可識。
夫唯不可識，故強為之容：

豫兮若冬涉川：

猶兮若畏四鄰：

儼兮其若客：

渙兮其若凌釋：

敦兮其若朴：

曠兮其若谷：

混兮其若濁：

澹兮其若海：
颺兮若無止。
孰能濁以靜之徐清。
孰能安以動之徐生。
保此道者，不欲盈。
夫唯不盈，故能蔽而新成。

The ancient masters knew, the subtle, the mysterious, the profound, the all encompass as:
The unfathomable.
For being unfathomable, only the appearance can be described.
Hesitatingly, as crossing a winter stream.
Watchfully, as aware of danger.
Seriously, as attending a summit meeting.
Yielding, like ice about to melt.
Simple, like pooh (see note)
Hollow, like caves.
Mixed, as opaque.
Transparent, as ocean.
Blowing as never stop.
Quietly waiting until opaque becomes clear.
Remain still until the moment of action.
Who cultivates this Tao will not over flow (or ejaculate).
Because of not over flowing, he can shed old and generate new.

Note 1: Something original (especially, not worked by human) is called pooh. It also means simple or simplicity.

Note 2: Taoist's sexology is based on this chapter.

16

致虛極，守靜篤。
萬物並作，吾以觀復。
夫物芸芸，各復歸其根。
歸根曰靜，靜曰復命。
復命曰常，知常曰明。
不知常，妄作凶。

知常容，容乃公，
公乃全，全乃天，
天乃道，道乃久，沒身不殆。

Reach the emptiness.
Keep the stillness.
Everything rises and falls, watch this cycle.
Grow and flourish, return with seeds.
Returning seeds is stillness (no mutation), is self-similarity.
Self-similarity is the Way (invariance).
Knowing the Way is insight.
Not knowing the Way leads to disaster.
Knowing the Way, encompasses.
Being encompass, could be just.
Being just, could be a ruler.
Being a ruler, could benefit the world the same as the Tien (Heaven) does.
Tien is Tao. The Tao is eternal.
Though the body dies, the spirit lives forever more.

Note 1: These are steps for Taoists to reach immortality. For life in general, the returning seeds are seeds. For regular men, they mean to be the semen. For Taoists, the returning seeds mean the holy spiritual child born through the crown.

Note 2: In Confucianism, Tien (天) is God's will which ranks above the conception of Tao. In essence, Tao Teh Jing does not recognize the concept of [Confucius' Tien](#). It, nonetheless, borrows this word Tien here and emphasizes that Tien is below Tao.

Note 3: The concept of self-similarity is the center point for both Confucianism and Taoism. They both view the Microcosm has an identical structure the same as the Macrocosm. This idea can be seen in all levels of their writings (including paintings).

17

太上，不知有之：
其次，親而譽之：
其次，畏之：
其次，侮之。
信不足焉，有不信焉。

悠兮其貴言。

功成事遂，百姓皆謂：「我自然」。

The highest, is known by ...

The next, known by his love.

The next, known by his fierceness.

Then, known by his rudeness.

He who does not trust, will not be trusted.

Actions, deeds, performed, no word can describe, just fine.

Note: This is wisdom for rulers and for bedroom arts (not by love, fierceness, nor by rudeness.... Just fine.)

18

大道廢，有仁義；智慧出，有大偽；

六親不和，有孝慈；國家昏亂，有忠臣。

Lost the great Tao, Jen (kindness) and iL (morality) arise.

The rise of wisdom and intelligence, cheating begins.

Family quarrels, filial piety and devotion arise.

Country in turmoil, loyalty appears.

19

絕聖棄智，民利百倍；

絕仁棄義，民復孝慈；

絕巧棄利，盜賊無有。

此三者以為文，不足。

故令有所屬：見素抱朴，少思寡欲，絕學無憂。

Despise sages, renounce wisdom,
it will be a hundred times better for everyone.

Despise morality, renounce righteousness,
men will rediscover filial piety and love.

Despise ingenuity, renounce profiteering,
bandits and thieves will disappear.

As rules, these three are not sufficient.

The essence:

see the simplicity,

hold one's true nature,

cast off selfishness,

reduce desire.

Get rid of knowledge, no more trouble.

20

唯之與阿，相去幾何。

美之與惡，相去若何。

人之所畏，不可不畏。

荒兮，其未央哉。

眾人熙熙，如享太牢，如春登台。

我獨泊兮，其未兆：

如嬰兒之未孩：

儼儼兮，若無所歸。

眾人皆有餘，而我獨若遺。我愚人之也哉。

沌沌兮，俗人昭昭，我獨昏昏。

俗人察察，我獨悶悶。

澹兮其若海，颺兮若無止。

眾人皆有以，而我獨頑且鄙。

我獨異於人，而貴食母。

What is the difference between yes and no?

What is the difference between good and evil?

What others fear, Must I fear!

People are busy, as enjoying the animal sacrificial feast,
as going to spring outing.

I alone, drifting, not knowing where I am, as a newborn,

Tired out, without a place to go.

Others have more than they need, I alone are lost, a naive.

Others are clear and bright, I alone, dim and weak.

Others are sharp and clever, I alone, alone, alone,
drifting in the sea,

carrying by the wind to ...
Others knew what to do,
I alone, stupid and lowly.
I alone, different from others, value the nourishment from Mother.

21

孔德之容，惟道是從。
道之為物，惟恍惟惚。
惚兮恍兮，其中有象；恍兮惚兮，其中有物。
窈兮冥兮，其中有精；其精甚真，其中有信。
自今及古，其名不去，以閱眾甫。
吾何以知眾甫之狀哉。以此。

Holy Virtue follows Tao and Tao alone.
The Tao, elusive and intangible,
yet within has sign,
yet within has things,
dim and dark, yet within has essence.
The essence is very real, can be verified.
From the beginning to now, its name as Nameless.
Use it to view everything.
How do I know the states of everything?
Use this.

22

曲則全，枉則直，窪則盈，
敝則新，少則得，多則惑。
是以聖人抱一為天下式。
不自見，故明；
不自是，故彰；
不自伐，故有功；
不自矜，故長。
夫唯不爭，故天下莫能與之爭。
古之所謂「曲則全」者，豈虛言哉。

誠全而歸之。

Yield, thus preserve.
Can be bent, can then be straightened.
Being hollow, can then be filled.
Shedding makes new.
Being little, can then have room to grow.
Too much, easily be confused.
Therefore, sages embrace the One, as an example to all.
Not putting on a display, thus are seen.
Not justifying themselves, thus are distinguished.
Not boasting, thus receive recognition.
Not bragging, thus never falter.
Not seeking (fighting) for all the above,
so, no one can compete with.
The ancients say, "Yield thus preserve," are not empty words.
Be preserving, all things will come to you.

23

希言自然。

故飄風不終朝，驟雨不終日。

孰為此者。

天地。天地尚不能久，而況於人乎。

故從事於道者，同於道；

德者，同於德；失者，同於失。

同於道者，道亦樂得之；

同於德者，德亦樂得之；

同於失者，失亦樂得之。

信不足焉，有不信焉。

An analogy about Nature.
High winds do not last all morning.
Heavy rain does not last all day.
Who are doing these (wind and rain)? Heaven and Earth.
If heaven and earth cannot make things eternal,

how is it possible for man?

He who follows the Tao, same as Tao.

He who is virtuous, same as virtue.

He who loses the way, got lost.

with the Tao, Tao welcomes you.

with Virtue, Virtue follows you.

At one with lost, loss always accompany you. (The loss is experienced willingly.)

He who does not trust, will not be trusted.

24

企者不立：跨者不行：

自見者不明：自是者不彰：

自伐者無功：自矜者不長。

其在道也，曰：餘食贅形。

物或惡之，故有道者不處。

Stands on tiptoe, is not steady.

Strides, cannot maintain the pace.

Self-display, cannot attract audiences.

Self-justifying, will not be distinguished.

Self-boasting, will not gain respect.

Self-bragging, will not endure.

The above are baggage, even things (and animals) despise them.

Followers of the Tao avoid them.

25

有物混成，先天地生。

寂兮寥兮，獨立而不改，

周行而不殆，可以為天地母。

吾不知其名，強字之曰道，強為之名曰大。

大曰逝，逝曰遠，遠曰反。

故道大，天大，地大，人亦大。

域中有四大，而人居其一焉。

人法地，地法天，天法道，道法自然。

Something mysteriously formed,
before heaven and earth,
Silently, intangibly, alone and unchanging,
repeating, permeating eternally,
mother of everything.
I do not know its name.
Call it Tao, or Great.
Great means flows,
it flows far,
far means (must) return. [This implies that nothing and infinity are the same.]
Therefore, Tao (道) is great,
Heaven (天) is great,
Earth (地) is great,
Men (人) are also great.
the **four** great powers of the universe.
Man is one of them.
Man follows the earth.
Earth follows heaven.
Heaven follows the Taos.
The Taos follows the Nature.
Note: In Confucian Cosmology/Morality, it talks about 三才 (天, 地, 人); that is, three. Here, Lao Tzu talks about four (4): (道, 天, 地, 人)

26

重為輕根，靜為躁君。
是以君子終日行不離輜重。
雖有榮觀，燕處超然。
奈何萬乘之主，而以身輕天下。
輕則失根，躁則失君。

The heavy is the root holding down the light.
The quiet/stillness is the King (the background) of noise/jumpy.
Thus, the sage, traveling all days,
not loses sight of baggage.
Though there are beautiful things around,
he is unattracted and calms.

Why should the King of a big country act lightly in public?
To be light is to lose one's root.
To be jumpy is to lose kingly dignity.

27

善行無轍跡，善言無瑕謫：
善數不用籌策；善閉無關楗而不可開，
善結無繩約而不可解。
是以聖人常善救人，故無棄人。
常善救物，故無棄物。
是謂襲明。

故善人者，不善人之師：
不善人者，善人之資。
不貴其師，不愛其資，
雖智大迷，是謂要妙。

A good traveler leaves no tracks.
A good speaker makes no slips.
A good reckoner needs no tally.
A good door (tightly fit) needs no lock, yet no one can open it.
Good tie requires no knots, yet no one can loosen it.
Thus, the sages value all men, no one abandoned,
value all things, nothing abandoned.
This is called "following the wisdom light."
Thus, who values a man values the man, not what he knows.
Who does not value the man, value his talent.
If not respect what he knows, not love his talent,
even a genius will be wasted (confused).
This is the crux of mystery (of developing people's talent).

28

知其雄，守其雌，為天下溪。
為天下溪，常德不離，復歸於嬰兒。
知其白，守其黑，為天下式。
為天下式，常德不忒，復歸於無極。

知其榮，守其辱，為天下谷。
為天下谷，常德乃足，復歸於朴。

朴散則為器，聖人用之，
則為官長，故大智不割。

Be a man, learn woman's way, as the lake valley of the universe.
Being the lake valley of the universe, no virtue (or jing, semen) escape,
returning as a new born.
For the white (semen), keep the black (dark, the vagina), as the Way.
As the Way, the virtue (man's essence) will not change,
returning to 無極 (the nothingness, the original, as a new baby).
Honor (orgasm), know it will be the source of humility (tired out, essence drained),
be the valley of the universe.
Being the valley of the universe,
all virtues converge,
returning to pooh (the original).
When the pooh lost, it becomes things (such as a human baby),
and sages set up systems to manage them.
However, the true sage will not divide (the original).

Note: Some Taoist's schools interpret this chapter as that man must learn from woman, not to ejaculate, to be a downstream lake valley (keeping one's semen) the same as woman.

29

將欲取天下而為之，吾見其不得已。
天下神器，不可為也。
為者敗之，執者失之。

故物或行或隨：或歔或吹：
或強或羸：或挫或隳。
是以聖人去甚，去奢，去泰。

Can you alter the universe?
I don't think so.
The universe is sacred (invariant, yet ever flowing),
cannot be altered.
Try to alter, you fail.

Try to hold on, you lost it.
Things (phenomena), could be moving ahead, following behind,
as slow leaking, as a blow,
as strong, as weak,
as being cut, as ruin.
Thus, the sages avoid extremes, excesses, and complacency.

30

以道佐人主者，不以兵強天下。

其事好還。

師之所處，荊棘生焉。

大軍之後，必有凶年。

善有果而已，不以取強。

果而勿矜，果而勿伐，果而勿驕。

果而不得已，果而勿強。

物壯則老，是謂不道，不道早已。

Advise a ruler with Tao,
Not use military to conquer the world.
For it would only cause resistance.
The terrain army passes is always filled with thorny bushes.
After war, famine will come.
For those who know the right way to conquer,
never use force.
After the conquer,
never glorify that,
never boast,
never be proud.
Even the conquer is necessary,
never force it.
Potency (strength) is always followed by aging (weakness).
Doing so, is not the way of Tao.
Non-Tao, dies young.
Note: For Taoists, love making is a game of war or a game of conquering. By yielding, women often win.

31

夫兵者，不祥之器，
物或惡之，故有道者不處。

君子居則貴左，用兵則貴右。
兵者不祥之器，非君子之器，
不得已而用之，恬淡為上。
勝而不美，而美之者，是樂殺人。
夫樂殺人者，則不可得志於天下矣。

吉事尚左，凶事尚右。
偏將軍居左，上將軍居右，言以喪禮處之。
殺人之眾，以悲哀泣之，戰勝以喪禮處之。

Good weapons/army, instruments of bad omen,
all creatures hate them,
followers of Tao never use them.
The wise man prefers the left (side).
The man of war prefers the right.
Weapons, instruments of bad omen,
not a wise man's tools.
He uses them only when he has no choice.
Peace and quiet are great virtues,
victory causes no rejoicing.
Who rejoices in victory, delights killing.
Who delights killing, cannot come to power in the world.
Good omen prefers the left.
bad omen to the right.
The generals stand on the left,
The commander-in-chief on the right,
same as conducting a funeral.
Many people are killed,
should be mourned in heartfelt sorrow.
Victory ceremony must be like a funeral.

32

道常無名。
朴雖小，天下莫能臣。

侯王若能守之，萬物將自賓。
天地相合，以降甘露，民莫之令而自均。
始制有名，名亦既有，
夫亦將知止，知止可以不殆。
譬道之在天下，猶川谷之於江海。

The Tao has no name.
Pooh (the pure Tao) is minute, yet no one can grasp (manage) it.
If kings and lords could harness it,
everything would come and obey (as subjects).
Heaven and earth couple,
gentle rain fall; people needs not to pray for it.
After the rise of civilization, there are names.
Now, enough names,
must know when to stop.
Knowing to stop, eternal again.
Tao to the world is like a river flowing home to the sea.

33

知人者智，自知者明。
勝人者有力，自勝者強。
知足者富。
強行者有志。
不失其所者久。
死而不亡者壽。

Knowing others is wisdom.
Knowing self is enlightenment.
Managing others has power.
Managing self needs strength.
Who satisfies, rich.
Who persists, success.
Keep your place, endure.
Dead, yet present, immortal.

34

大道泛兮，其可左右。
萬物恃之以生而不辭，功成而不有。
衣養萬物而不為主，可名於小；
萬物歸焉而不為主，可名為大。
以其終不自為大，故能成其大。

The great Tao flows, to the left, to the right,
everything arises from it.
Fulfills its purpose, making no claim.
Nourishes everything, yet not their lord; thus, names it minute (lowly).
Yet, everything returns to it, must name it Great.
By not showing its greatness, it is truly great.

35

執大象，天下往。
往而不害，安平泰。
樂與餌，過客止。
道之出口，淡乎其無味，
視之不足見，聽之不足聞，用之不足既。

Up held the great sign (of Tao), all men come,
for safety, for peace, and for happiness.
Traveler stop for music and good food.
As for Tao, not flavor for mouth,
not beauty for eyes,
not good music for ears,
but use it and cannot be exhausted.

36

將欲歛之，必故張之；將欲弱之，必故強之；
將欲廢之，必故興之；將欲取之，必故與之。
是謂微明。
柔弱勝剛強。
魚不可脫於淵，國之利器不可以示人。

To shrink it, expand first.
To weaken it, strengthen first.
To throw it away, get first.
To rob him, give first,
This is called deception. Soft and weak overcome hard and strong.
Fish cannot leave water.
Do not show a country's strength.

37

道常無為而無不為。
侯王若能守之，萬物將自化。
化而欲作，吾將鎮之以無名之朴。
鎮之以無名之朴，夫將不欲。
不欲以靜，天下將自正。

Tao abides Wu-Wei (no action against Tao).
yet, nothing is left undone (as Tao will do it naturally).
If kings and lords observed this,
everything would manifest naturally.
If they desired to do something (against Tao),
I would stop them with nameless pooh.
Nameless pooh has no desire.
No desire is stillness (invariance and eternal).
Everything will manifest according to its own path.

Book II -- The application of Tao

38

上德不德，是以有德。
下德不失德，是以無德。
上德無為而無以為：
下德無為而有以為。
上仁為之而無以為：

上義為之而有以為。

上禮為之而莫之應，
則攘臂而扔之。

故失道而後德，失德而後仁，
失仁而後義，失義而後禮。

夫禮者，忠信之薄，而亂之首。

前識者，道之華，而愚之始。
是以大丈夫處其厚，不居其薄。
處其實，不居其華。故去彼取此。

High Teh (德, virtue), not Teh (not showing), is Teh.

Lower Teh, not lost Teh (showing Teh), is not Teh.

High Teh Wu-Wei, thus not much to do.

Low Teh, doing many, thus many things need to be done.

Higher Jen (highest love), doing things (being loving), and not much to do.

Higher iL (Justice), doing things (for justice), and much needs to be done.

Higher Li (ways of conduct), doing things,
and don't know which conduct should be used,
shake hands, touch elbow?

After Tao is lost, there is Teh.

After Teh is lost, there is Jen.

After Jen is lost, there is iL (義).

After iL is lost, there is Li (禮).

We need Li, because now lacking loyalty and honesty.

That is, Li is the beginning of chaos.

Who with futuristic vision, seeing only the surface of Tao,
a beginning of ignorance.

Therefore the truly great man dwells on what is solid (the original),
not on what is shallow (the surface, the Li, etc.),
on the fruit, not the flower.

Choose this, not that.

39

昔之得一者：

天得一以清；

地得一以寧；

神得一以靈;
谷得一以盈;
萬物得一以生;
侯得一以為天下正。

貞其致之,
謂天無以清, 將恐裂;
地無以寧, 將恐廢;
神無以靈, 將恐歇;
谷無以盈, 將恐竭;
萬物無以生, 將恐滅;
侯王無以正, 將恐蹶。

故貴以賤為本, 高以下為基。
是以侯王自稱孤、寡、不谷。
此非以賤為本邪。非乎。故致譽無譽。
是故不欲琬琰如玉, 珞珞如石。

Those who were the only one (whole, individual).
Only one Tien (sky), thus it could be clear.
Only one Di (earth), thus peaceful.
Only one spirit, thus having magic.
Valley is one (whole), it could hold water.
Every creature is one (individual), it has life.
Only one king, the world respects him.

Tien not clear, could crack.
Di not peaceful, could quake.
Spirit without magic, could exhaust.
Valley could not hold water, could dry up.
Every creature has no life, could extinct.
King is not high and mighty, could fall.
The low is the foundation of the high.
The humble is the root of the noble.
King considers himself, the Only, the only One, the worthless.
Do the king is truly lowly in essence? No!
Too much (success, fame, ...) is not

Do not tinkle like jade,
clatter like stone.

40

反者道之動：弱者道之用。

天下萬物生於有，有生於無。

The opposite (relativity) is the result of the motion of the Tao.

Yielding is the way of the Tao.

Everything is born of being.

Being is born of Nothingness.

Note: this is Lao Tzu's creation doctrine (similar to Yijing 無極 while not using that term).

41

上士聞道，勤而行之：中士聞道，若存若亡：

下士聞道，大笑之。不笑不足以為道。

故建言有之：

明道若昧；

進道若退；

夷道若顚；

上德若谷；

廣德若不足；

建德若偷；

質真若渝；

大白若辱；

大方無隅；

大器晚成；

大音希聲；

大象無形；

道隱無名。

夫唯道，善貸且成。

The wise student hears of the Tao, practices it diligently.

The average student hears of the Tao, gives it thought now and then.

The foolish student hears of the Tao, laughs aloud.
If there were no laughter, the Tao would not be the true Tao.
Hence it is said:
the bright path seems dim;
forwarding seems retreating;
easy way seems hard;
highest Virtue seems empty;
true white seems polluted.
a wealth of Virtue seems inadequate;
the strength of Virtue seems frail;
real Virtue seems unreal.
The infinite square has no corners.
Great talents ripen late.
The highest notes are hard to hear.
The greatest form has no shape.
The Tao is hidden and without name.
The Tao alone nourishes and brings everything to fulfillment.

42

道生一，一生二，二生三，三生萬物。
萬物負陰而抱陽，沖氣以為和。
人之所惡，唯孤、寡、不谷，而王公以為稱。
故物或損之而益，或益之而損。
人之所教，我亦教之。
強梁者不得其死，吾將以為教父。

The Tao begot one.
One begot two.
Two begot three.
Three begot everything.
Everything carries Yin (on the back) and embraces Yang (in the front).
They achieve harmony by combining these forces.
Men hate to be "the Only," "the only One," or "worthless,"
but this is how kings and lords describe themselves.
For one gains by losing,
loses by gaining.
What others teach, I also teach, that is:

"A violent man will die a violent death!"

This will be the essence of my teaching.

Note: This is Lao Tzu's creation Cosmology (similar to Yijing), without using the concept of 無極, which is, however, mentioned only once in the (28). 陰/陽 (Yin/Yang) are the key concepts of Yijing. Yet, 陰/陽 appear in Lao Tzu's book only once, right here.

43

天下之至柔，馳騁天下之至堅。

無有入無間，吾是以知無為之有益。

不言之教，無為之益，天下希及之。

The softest thing in the universe,

overcomes the hardest thing.

That without substance can enter where there is no room.

Hence I know the value of Wu-Wei.

The benefits, of teaching without words, of Wu-Wei,
are understood by very few.

44

名與身孰親。身與貨孰多。得與亡孰病。

甚愛必大費：多藏必厚亡。

故知足不辱，知止不殆，可以長久。

Fame or self: Which matters more?

Self or wealth: Which is more precious?

Gain or loss: Which is more painful?

He who is attached to things will suffer much.

He who saves could suffer heavy loss.

A contented man is never disappointed.

He who knows when to stop does not find himself in trouble,
he will stay forever safe.

45

大成若缺，其用不弊。

大盈若沖，其用不窮。

大直若屈，大巧若拙，大辯若訥。
靜勝躁，寒勝熱。清靜為天下正。

Great accomplishment seems imperfect,
yet it does not end its usefulness.
Great fullness seems empty,
yet it cannot be exhausted.
Great straightness seems bent.
Great intelligence seems ignorant.
Great eloquence seems awkward.
Stillness overcomes anxiety/jumpiness.
Cold overcomes heat.
Peaceful set things in order in the universe.

46

天下有道，卻走馬以糞。
天下無道，戎馬生於郊。
禍莫大於不知足：咎莫大於欲得。
故知足之足，常足矣。

When the world follows Tao,
the horses haul manure.
When the world abandoned Tao.
War horses run in the field.
There is no greater sin than unable to be satisfied.
No greater misfortune than wanting and wanting.
Thus, he who knows that enough is enough will always have enough.

47

不出戶，知天下：不窺牖，見天道。
其出彌遠，其知彌少。
是以聖人不行而知，不見而明，不為而成。

Without traveling, we could know the world.
Without looking through the window, we could see the Tao of heaven.
The farther you go, the less you know.

Thus the sage knows without traveling.
He knows things without actually seeing them.
He success without effort.

48

為學日益，為道日損。
損之又損，以至於無為。
無為而無不為。
取天下常以無事，及其有事，不足以取天下。

In the pursuit of learning, every day something is acquired.
In the pursuit of Tao, every day something is dropped.
More and more dropped, until Wu-Wei is achieved.
With Wu-Wei, nothing is left undone.
The world always takes its own course.
If not, it cannot rule the world.

49

聖人常無心，以百姓心為心。
善者，吾善之；不善者，吾亦善之；德善。
信者，吾信之；不信者，吾亦信之；德信。
聖人在天下，歛歛焉，為天下渾其心，
百姓皆注其耳目，聖人皆孩之。

The sage has no pre-perceived notion,
sees people's virtue as virtue,
values the good virtue,
also values the bad virtue,
because, virtues are Virtue.
He has faith in people who are faithful.
He has faith in people who are not faithful.
Because Virtue is faithfulness.
The sage has an open mind to the world.
The minds of people,
the sage sees them as good as innocent children.

50

出生入死。

生之徒，十有三：

死之徒，十有三：

人之生，動之於死地，亦十有三。

夫何故。

以其生之厚。

蓋聞善攝生者，路行不遇兕虎，入軍不被甲兵；
兕無所投其角，虎無所用其爪，兵無所容其刃。
夫何故。以其無死地。

In the journey of life and death,
three in ten will live a long life,
three in ten will die before their time.
There are also three in ten will survive from the extreme dangerous situations.
Why is this so?
Because they know the ways of surviving.
Who knows how to preserve his own life,
will not meet rhinoceros or tigers in traveling,
will not be wounded in battle.
Because, rhinoceroses can find no place to thrust their horn,
tigers no place to use their claws,
weapons no place to pierce.
Why?
Because, he will not place himself into those situations.

51

道生之，德畜之，物形之，勢成之。

是以萬物莫不尊道而貴德。

道之尊，德之貴，夫莫之命而常自然。

故道生之，德畜之：

長之育之：成之熟之：養之覆之。

生而不有，為而不恃，
長而不宰。是謂玄德。

Teh (virtue) arose from Tao, nourishes everything.
It gives rise to form, body, and individual fulfillment.
Thus, everything respects Tao and values Teh.
The high honor of Tao, the high value of Teh,
are inner values from themselves, not from our valuing them.
Therefore, Teh arose from Tao is able to care for, repress, or destroy.
It gives lives, but not possesses them.
It nourishes them, but not rules over.
This is the Primal Virtue.

52

天下有始，以為天下母。
既得其母，以知其子，
復守其母，沒身不殆。
塞其兌，閉其門，終身不勤。
開其兌，濟其事，終身不救。
見小曰明，守柔曰強。
用其光，復歸其明，無遺身殃：是為襲常。

There is a beginning for the universe,
the mother of everything.
Knowing the mother, knows the sons.
Knowing the sons, knows the mother.
Knowing these, becomes immortal.
Plug your openings (9 for man's body),
shut the gate,
and life is ever full.
Open you openings (for some schools, specially care about the gate for semen).
Always be busy (such as: having sex),
life is beyond hope.
Value the small (such as semen or any insignificant things) is insight.
Yielding (as woman) is strength.
Using the light , return to insight (such as transform semen into spirit),
body will not be harmed.
Practice this constantly.

53

使我介然有知，行於大道，唯施是畏。

大道甚夷，而人好徑。

朝甚除，田甚蕪，倉甚虛：

服文采，帶利劍，厭飲食，

財貨有餘：是為盜夸。

非道也哉。

If I have even just a little sense,
I will walk on the main road;
my only fear will be of straying from it.
The main road is flat,
yet people love the short cut.
The court, in splendor,
the fields full of weeds,
the warehouses empty.
Some wear gorgeous clothes,
carry sharp swords,
indulge themselves with food and drink,
have more possessions than they can use.
They are robber barons.
Not the way of Tao.

54

善建者不拔，

善抱者不脫，子孫以祭祀不輟。

修之於身，其德乃真；

修之於家，其德乃餘；

修之於鄉，其德乃長；

修之於邦，其德乃丰；

修之於天下，其德乃普。

故以身觀身，

以家觀家，以鄉觀鄉，
以邦觀邦，以天下觀天下。
吾何以知天下然哉。以此。

Firmly established cannot be uprooted.
Firmly grasped will not slip away.
These are handed down from generation to generation.
Virtue cultivated by yourself, is real for yourself.
Practiced in the family, it will abound.
Cultivated in the village, the Virtue will grow.
Cultivated in the nation, it will be abundant.
Cultivate in the universe, the Virtue will be everywhere.
Therefore, study selves with self,
study families with family,
study villages with village,
study nations with nation,
look at the universe with the world.
How do I know about the universe.
With the above.

55

含「德」之厚，比於赤子。
毒蟲不螫，猛獸不據，攫鳥不搏。
骨弱筋柔而握固。
未知牝牡之合而峻作，精之至也。
終日號而不嗷，和之至也。
知和曰「常」，
知常曰「明」。
益生曰祥。心使氣曰強。
物壯則老，謂之不道，不道早已。

Use new born to see the value of great Virtue (Teh).
Wasps and serpents will not sting him;
wild beasts will not pounce upon him;
he will not be attacked by birds of prey.
His bones are soft, his muscles weak,

but his grip is firm.

He has not experienced the union of man and woman, is a whole,
an unbroken whole, the purest jing (pure substance).

He screams all day without becoming hoarse.

This is perfect harmony (without lost any semen).

Knowing how to reach harmony, can preserve.

Knowing how to preserve, is enlightenment.

Preserving produces good omen.

Desire (ejaculation) makes you potent.

Potency ensures aging (decay).

This is not Tao.

Not-Tao causes early death.

56

知者不言，言者不知。

塞其兌，閉其門，

挫其銳，解其紛，和其光，

同其塵，是謂「玄同」。

故不可得而親，不可得而疏：

不可得而利，不可得而害：

不可得而貴，不可得而賤。故為天下貴。

Those who know do not chat.

Those who chat do not know.

Plug the openings, close the gate. [prevent the leaking of the semen]

Temper the sharpness, eliminate the division.

Soften the brightness, be the same as the dust (as lowly as possible).

This is the Primal Union.

Thus, friends, enemies, good, harm, honor and disgrace are all with you.

The world will honor you.

57

以正治國，以奇用兵，以無事取天下。

吾何以知其然哉。以此：

天下多忌諱，而民彌貧：

人多利器，國家滋昏；
人多伎巧，奇物滋起；
法令滋彰，盜賊多有。

故聖人云：

「我無為，而民自化；
我好靜，而民自正；
我無事，而民自富；
我無欲，而民自朴。」

Rule a nation with justice.
Wage war with deception.
Become ruler of the world with peace.
How do I know that this is so?
Because of these.
The more laws and restrictions,
the poorer people become.
The sharper men's weapons,
the more trouble in the land.
The more ingenious and clever men,
the more strange things happen.
The more rules and regulations,
the more thief and robbers.
Therefore, the sage says: I Wu-Wei,
people will rule themselves.
I enjoy peace and people become honest.
I do nothing special (such as tax and war) and people become rich.
I have no unjust desires (concubines, conquering, etc.),
people return to the good and simple life.

58

其政悶悶，其民淳淳；
其政察察，其民缺缺。

禍兮福之所倚，福兮禍之所伏。
孰知其極。其無正也。
正復為奇，善復為妖。
人之迷，其日固久。

是以聖人方而不割，廉而不劌，
直而不肆，光而不耀。

When the country is ruled with simple rules,
the people are simple.
When the country is ruled with complicated laws,
the people are cunning.
Misery often gives rise to future happiness.
Beneath happiness often lurks misery.
Who knows what the future holds?
Positive could be reversed.
Nothing stays positive forever.
Honesty becomes dishonest.
Goodness could become wicked.
People will be confused for a long time.
Therefore, the sage is righteous but not prejudging,
thrifty but not stingy,
straightforward but not unrestrained,
Brilliant but not blinding.

59

治人事天，莫若嗇。

夫唯嗇，是謂早服：

早服謂之重積德：重積德則無不克：

無不克則莫知其極：莫知其極，可以有國：

有國之母，可以長久：

是謂深根固柢，長生久視之道。

In caring for others and serving heaven,
no one like farmers.
Farming depends on reliability.
Reliability depends on Virtue gathered in the past (such as seeds).
With a good store of Virtue, nothing is impossible.
Nothing is impossible,

there are no limits.

Without limitation, he can be a ruler of a country (or a harem).

Having a country, he can endure.

This is called having deep roots and a firm foundation.

This is the Tao of long life and eternal vision.

60

治大國，若烹小鮮。

以道蒞天下，其鬼不神：

非其鬼不神，其神不傷人：

非其神不傷人，聖人亦不傷人。

夫兩不相傷，故德交歸焉。

Ruling a big country is like cooking a small dish.

Ruling the world with Tao,

evil will have no spiritual power.

Not that evil is not a spirit,

but that spirit will not harm others.

Not only does evil spirit not harm others,

but the sage will also not harm others.

They both not harm others (or each other).

Their virtues return to Tao.

61

大邦者下流，天下之牝，

天下之交也。

牝常以靜勝牡，以靜為下。

故大邦以下小邦，則取小邦：

小邦以下大邦，則取大邦。

故或下以取，或下而取。

大邦不過欲兼畜人，小邦不過欲入事人。

夫兩者各得所欲，大者宜為下。

A great country is like low land,

the converging place (like female) of the world.

Every female, overcomes the male with peacefulness (not fighting),
lying underneath.

Therefore, a great country lay low to serve a smaller country,
conquers the smaller country.

A small country submits to a big country,
gets help from the big country.

Therefore, those who conquer must yield,
those who don't want to be conquered, must yield.

A great nation needs more people,
a small country must serve (exchange for help),
each gets what it wants.

Want to be great, better yield.

62

道者萬物之奧。善人之寶，不善人之所保。

美言可以市尊，美行可以加人。

人之不善，何棄之有。

故立天子，置三公，

雖有拱璧以先駟馬，

不如坐進此道。

古之所以貴此道者何。

不曰：求以得，有罪以免邪。故為天下貴。

Tao, mysteries of everything.

The treasure of good man.

As a sanctuary for the bad man.

The sweet words can buy honor.

Good (or false) deeds can gain respect.

Those bad people,

how can we distinguish them?

Crown the emperor,

Install three ministers.

Compare with jade and a team of horses,

it is better sitting in these offices (of Tao of Lao Tzu).

The ancient value these offices, saying,

they demand, they get.

They do crimes, yet not punished.
So, the world value those offices.

63

為無為，事無事，味無味。

圖難於其易，為大於其細：

天下難事，必作於易，

天下大事，必作於細。

是以聖人終不為大，故能成其大。

夫輕諾必寡信，多易必多難。

是以聖人猶難之，故終無難矣。

Doing, then Wu-Wei.

Working, then nothing left undone.

Tasting, then no flavor could be bizarre.

Overcoming difficulty by beginning from the easy part.

Doing big project with small steps.

Achieving greatness in little things.

The difficult things in the world must be done with easy steps.

The great acts of the world are made up of small deeds.

The sages do not attempt anything very big, yet achieve greatness.

Who swears often, must be untrustworthy.

View every task as an easy job, will encounter many difficulties.

Thus, the sages view every task as a difficult job,
yet nothing is difficult for them.

64

其安易持，其未兆易謀。

其脆易泮，其微易散。

為之於未有，治之於未亂。

合抱之木，生於毫末：

九層之台，起於累土：

千里之行，始於足下。

為者敗之，執者失之。

是以聖人無為，故無敗。

無執, 故無失.

民之從事, 常於幾成而敗之。

慎終如始, 則無敗事。

是以聖人欲不欲, 不貴難得之貨.

學不學, 復眾人之所過.

以輔萬物之自然, 而不敢為。

The present is easy to be grasped or maintained.

The future can easily be planned.

The brittle is easily shattered.

The minute is easily scattered.

Deal with it before it happens.

Set things in order before the chaos.

A tree as great as a man's embrace sprung from a small shoot.

A terrace nine stories high begins with a pile of earth.

A journey of a thousand miles starts under one's feet.

Doing without following the above (Tao),

he fails.

Trying hold on something without following the above (Tao),

he losses.

The sage follows Wu-Wei (not doing anything against the above),

will not fail,

not holding (any wrong notion),

will not loss.

People usually give up (being paranoid) when they are on the verge of success.

Must give as much care to the end as to the beginning;

there will be no failure.

Therefore, the sage values of being not a paranoid,

does not value precious things.

He learns from Nature (not from knowledge),

not repeats mistakes of others,

follows (and utilizes) the laws of nature.

He is afraid of doing (anything not-Tao).

65

古之善為道者, 非以明民, 將以愚之。

民之難治, 以其智多。

故以智治國，國之賊：

不以智治國，國之福。

知此兩者亦稽式。

常知稽式，是謂「玄德」。

「玄德」深矣，遠矣，與物反矣，然後乃至大順。

In the ancient, those who knew the art of governing,

not to educate people, keep them ignorant.

It is hard to rule,

if people are clever.

Thus, rules with education, bad to the country.

Rules by keeping people ignorant, a blessing to the country.

Knowing these two, the same as knowing Tao.

Knowing Tao is a great virtue.

When the great virtue grows deep and reaches far,

it seems to be opposite of everything,

but it truly harmonizes with everything.

66

江海之所以能為百谷王者，

以其善下之，故能為百谷王。

是以聖人欲上民，必以言下之：

欲先民，必以身後之。

是以聖人處上而民不重，處前而民不害。

是以天下樂推而不厭。

以其不爭，故天下莫能與之爭。

Why is the sea, king of all streams?

Because it lies below them.

Therefore, the king of all streams.

Thus, want to be above others, must lay low.

Want to lead others, must follow behind.

In this way, when the sage rules,

people will not feel oppressed.

When he leads,

they will not be harmed.

The whole world support him, not tire of him.
He does not compete;
the others cannot compete with him.

67

天下皆謂我道大，似不肖。
夫唯大，故似不肖。
若肖，久矣其細也夫。

我有三寶，持而保之。
一曰慈，
二曰儉，
三曰不敢為天下先。

慈故能勇；儉故能廣；
不敢為天下先，故能成器長。

今舍慈且勇；舍儉且廣；
舍後且先；死矣。

夫慈以戰則勝，以守則固。
天將救之，以慈衛之。

Everyone, says that my Tao is great,
seemingly different (from yours).
Because it is great, it seems different.
If it were not different,
it would have vanished long ago.
I have three treasures which I hold and keep.
The first is mercy;
the second is economy (thrifty);
the third is daring not to be ahead of others (which draws jealousy).
From mercy comes courage;
from economy comes generosity;
staying behind ensures maturity and fulfillment.
Nowadays men shun mercy and be brave;
abandon economy and be wasteful;
do not believe in humility, but always try to be the first.
This ensures death.

Mercy brings victory in battle and strength in defense.

If God wants to save him, makes him have mercy.

[Note: in Confucianism, the Heaven's Will is the topmost while the Tao (the laws of nature, just the manifestations of that Will) ranks the second. But in Lao Tzu Tao, the Tao ranks the number one, the top.]

68

善為士者，不武；

善戰者，不怒；

善勝敵者，不與；

善用人者，為之下。

是謂不爭之德，

是謂用人之力，

是謂配天古之極。

A good general is not violent.

A good fighter will not get angry.

A good winner will not always compete.

A good employer is humble.

These are, the virtues of compete (or not compete),
the way to lead people.

Since ancient times,

this has been known as an ultimate virtue.

69

用兵有言：

「吾不敢為主，而為客；

不敢進寸，而退尺。」

是謂行無行：攘無臂；

扔無敵：執無兵。

禍莫大於輕敵，輕敵幾喪吾寶。

故抗兵相若，哀者勝矣。

There is a saying in arts of war.

I dare not make the first move, rather play the defense.

I dare not advance an inch, rather withdraw a foot.

This is called attack with without attacking.
Throw you jab without showing your arm movement,
you are invincible.
The greatest catastrophe on war is always caused by underestimating the enemy.
Underestimating the enemy, you could lose everything.
Because, who fight for the survival, double the strength.
Fight for survival, ensures victory.

70

吾言甚易知，甚易行。
天下莫能知，莫能行。
言有宗，事有君。
夫唯無知，是以不我知。
知我者希，則我者貴。
是以聖人被褐而懷玉。

My words are easy to be understood and easy to be carried out.
Yet no man understands them or practices them.
My words have ancient beginnings.
My ways are disciplined.
Because men are ignorant,
they could not understand my ways.
Those who know me are few;
who despise me are honored.
Therefore the sage wears rough clothing (looks dumb),
yet holds the jade (truth) in his heart.

71

知不知，尚矣；不知知，病也。
聖人不病，以其病病。
夫唯病病，是以不病。

Knowing being ignorance is knowledge.
Not knowing being ignorant is sick in ignorance.
Only if one is sick of sickness,
then he could avoid being sick.

The sage is not sick because he is sick of sickness.
Therefore, he is not sick.

72

民不畏威，
則大威至。
 無狎其所居，
 無厭其所生。
夫唯不厭，
是以不厭。
 是以聖人自知不自見；
自愛不自貴。
故去彼取此。

When men are not afraid of authority,
the supreme authority cannot enter their houses,
cannot scare their children.
Only if you try not scare them,
they will not sick of you.
Therefore, the sage (ruler) knows his authority, but makes no show;
has self-respect but is not arrogant.
He let go of that, chooses this.

73

勇於敢則殺，勇於不敢則活。
此兩者，或利或害。
天之所惡，孰知其故。
是以聖人猶難之。
 天之道，不爭而善勝，不言而善應，
 不召而自來，繹然而善謀。
天網恢恢，疏而不失。

A brave man who acts on his braveness will kill and be killed.
A brave man who not acts on his braveness will preserve life.
Of these two, one is good, the other is harmful.
God (Tien) despise something. Who knows what it is?

Even the sage is unsure of what it is.
The Tao of heaven, not compete, yet always victory,
not asking, yet often answered,
not calling, yet comes by itself,
seems unplanned, yet follows a plan.
Heaven's net (laws) casts wide.
Though its meshes are coarse, nothings slips through.
Note: Any human's plan cannot get out of heaven's net.

74

民不畏死，奈何以死懼之。
若使民常畏死，而為奇者，
吾得執而殺之，孰敢。
 常有司殺者殺。
夫代司殺者殺，是謂代大匠斲，
夫代大匠斲者，希有不傷其手矣。

If men are not afraid to die,
what is good to threaten them with death?
Making men fears death,
kill those who breaks laws,
who will dare to break the law?
The official executioner, does the execution.
To do his job for him,
is the same as an apprentice to perform a job of the master carpenter,
he will often hurt his own hands.
Note: Be Wu-Wei, do not do the job for Tao.

75

民之飢，以其上食稅之多，是以飢。
民之難治，以其上之有為，是以難治。
民之輕死，以其上求生之厚，是以輕死。
夫唯無以生為者，是賢於貴生。

Why are the people starving?
Because the rulers eat up the money in taxes.

Therefore, the difficulty of governing starving people is,
caused by the rulers' own doing.
Therefore, they are rebellious.
Why are the people not afraid of death?
Because the rulers demand too much for their comfort.
And people take death lightly.
Only those rulers who live on little, are good for people.

76

人之生也柔弱，其死也堅強。
草木之生也柔脆，其死也枯槁。
故堅強者死之徒，柔弱者生之徒。
是以兵強則滅，木強則折。
強大處下，柔弱處上。

The flesh of living is soft,
hard and stiff after death.
Green plants are tender and filled with sap,
withered and dry after death.
Therefore, the stiff and unbending (meaning strong) is the sign of death.
The gentle and yielding, the sign of life.
Thus an army without flexibility, never wins a battle.
A tree that is unbending, easily broken.
The hard and strong will fall.
The soft and weak will overcome.

77

天之道，其猶張弓歟。
高者抑之，下者舉之；
有餘者損之，不足者補之。
天之道，損有餘而補不足。
人之道，則不然，損不足以奉有餘。
孰能有餘以奉天下，唯有道者。
是以聖人為而不恃，功成而不處，其不欲見賢。

The Tao of heaven is like the art of archery,

tall man, aim low;
short man, aim high.
If the string is too long, shorten it;
not enough, lengthen it.
The Tao of heaven is just like that,
short the long, long the short.
Man's way is different.
He takes from those who do not have enough,
to give to those who already have too much.
Who can have anything left for taking?
Only the man of Tao, as sage,
works without taking,
achieves without keeping,
does not show his greatness.

78

天下莫柔弱於水，而攻堅強者莫之能勝，以其無以易之。

弱之勝強，柔之勝剛，

天下莫不知，莫能行。

是以聖人云：

「受國之垢，是謂社稷主：

受國不祥，是為天下王。」

正言若反。

Nothing is more soft and yielding than water,
for cutting things hard and strong, nothing is better,
because it persists.
The weak can overcome the strong;
the supple can overcome the stiff.
Everyone knows this,
yet no one puts it into practice.
Therefore, the sage says:
who shoulders the humiliation of the people, fits to rule them,
who shoulder the country's disaster, deserves to be the king.
The truth often sounds paradoxical.

79

和大怨，必有餘怨；
安可以為善。

是以聖人執左契，而不責於人。
有德司契，無德司徹。
天道無親，常與善人。

After the settlement of a big case (grievance),
someone could breach the agreement.
What can one do about it?
The sage keeps his half of the bargain, and not blame the others (such as, who breach the agreement).
A man of Virtue performs his part,
A man without Virtue requires others to fulfill their obligations.
The Tao of heaven is impartial.
It awards virtuous men all the time.

80

小國寡民。
使有什伯之器而不用；
使民重死而不遠徙。
雖有舟輿，無所乘之，
雖有甲兵，無所陳之。
使民復結繩而用之。
甘其食，美其服，安其居，樂其俗。
鄰國相望，雞犬之聲相聞，
民至老死，不相往來。

A small country has fewer people.
Though there are machines that can work ten or hundred times faster than man,
they are not needed.
The people want to be buried home, not travel far.
Though they have boats and carriages, no one uses them.
Though they have armor and weapons, no one displays them.
Men return to the knotting of rope in place of writing.
Their food is good, their clothes fine, their homes secure;

they are happy in their traditions.

Though they live within sight of their neighbors,
and crowing cocks and barking dogs are heard across the way,
they will not engage (visit) each other in their entire life.

Note: This is an idea society for Taoists.

81

信言不美，美言不信。
善者不辯，辯者不善。
知者不博，博者不知。
聖人不積，既以爲人己愈有，
既以與人己愈多。
天之道，利而不害；
聖人之道，爲而不爭。

Truthful words are not beautiful.
Beautiful words are often not true.
Good man do not argue.
Those who argue are not good.
Those who know, do not know everything.
Those who know everything, do not know.
The sage never tries to store things up.
The more he does for others, the more he has.
The more he gives to others, the greater his abundance.
Tao of heaven benefits, not harms.
Tao of the sage is working without claiming.

{「道德經」(Tao Teh Jing) has been translated over thousand times. Yet, the most popular one is by Tienzen (Jeh-Tween) Gong, and his translation is widely used online as the standard translation. It is available at the following prominent Tao websites, such as,
<http://terebess.hu/english/tao/gong.html> }.

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Tao Teh Jing has been translated into English more often than any other work of Chinese literature. I have read over 10 different translations. Although they are all good books to read, none of them truly translates the essence of the book because [the old Chinese writings sometimes defy the translation](#). Furthermore, readers will not appreciate this new translation without comparing it with the others. Thus, I am listing some famous translations here as reference.

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