

XXXVI. THE MING Î HEXAGRAM.



Ming Î indicates that (in the circumstances which it denotes) it will be advantageous to realise the

difficulty (of the position), and maintain firm correctness.

1. The first line, undivided, shows its subject, (in the condition indicated by) Ming Î, flying, but with drooping wings. When the superior man (is revolving) his going away, he may be for three days without eating. Wherever he goes, the people there may speak (derisively of him).

2. The second line, divided, shows its subject, (in the condition indicated by) Ming Î, wounded in the left thigh. He saves himself by the strength of a (swift) horse; and is fortunate.

3. The third line, undivided, shows its subject, (in the condition indicated by) Ming Î, hunting in the south, and taking the great chief (of the darkness). He should not be eager to make (all) correct (at once).

4. The fourth line, divided, shows its subject (just) entered into the left side of the belly (of the dark land). (But) he is able to carry out the mind appropriate (in the condition indicated by) Ming Î, quitting the gate and courtyard (of the lord of darkness).

5. The fifth line, divided, shows how the count of Kî fulfilled the condition indicated by Ming Î. It will be advantageous to be firm and correct.

6. The sixth line, divided, shows the case where there is no light, but (only) obscurity. (Its subject) had at first ascended to (the top of) the sky; his future shall be to go into the earth.

XXXVI. In this hexagram we have the representation of a good and intelligent minister or officer going forward in the service of his country, notwithstanding the occupancy of the throne by a weak

and unsympathising sovereign. Hence comes its name of Ming Î, or 'Intelligence Wounded,' that is, injured and repressed. The treatment of the subject shows how such an officer will conduct himself, and maintain his purpose. The symbolism of the figure is treated of in the same way in the first and second Appendixes. Appendix VI merely says that the advance set forth in 35 is sure to meet with wounding, and hence 3in is followed by Ming Î.

Line 1 is strong, and in its right place;—its subject should be going forward. But the general signification of the hexagram supposes him to be wounded. The wound, however, being received at the very commencement of its action, is but slight. And hence comes the emblem of a bird hurt so as to be obliged to droop its wings. The subject then appears directly as 'the superior man.' He sees it to be his course to desist from the struggle for a time, and is so rapt in the thought that he can fast for three days and not think of it. When he does withdraw, opposition follows him; but it is implied that he holds on to his own good purpose.

Line 2 is weak, but also in its right place, and central; giving us the idea of an officer, obedient to duty and the right. His wound in the left thigh may impede his movements, but does not disable him. He finds means to save himself, and maintains his good purpose.

Line 3, strong and in a strong place, is the topmost line of the lower trigram. It responds also to line 6, in which the idea of the sovereign, emblemed by the upper trigram, is concentrated. The lower trigram is the emblem of light or brightness, the idea of which again is expressed by the south, to which we turn when we look at the sun in its meridian height. Hence the subject of the

line becomes a hunter pursuing his game, and successfully. The good officer will be successful in his struggle; but let him not be over eager to put all things right at once.

Line 4 is weak, but in its right place. *Kû Hsî* says he does not understand the symbolism, as given in the Text. The translation indicates the view of it commonly accepted. The subject of the line evidently escapes from his position of danger with little damage.

Line 5 should be the place of the ruler or sovereign in the hexagram; but 6 is assigned as that place in *Ming Í*. The officer occupying 5, the centre of the upper trigram, and near to the sovereign, has his ideal in the count of *Kî*, whose action appears in the *Shû*, III, pp. 123, 127, 128. He is a historical personage.

Line 6 sets forth the fate of the ruler, who opposes himself to the officer who would do him good and intelligent service. Instead of becoming as the sun, enlightening all from the height of the sky, he is as the sun hidden below the earth. I can well believe that the writer had the last king of Shang in his mind.