

XXXIV. THE TÂ KWANG HEXAGRAM.



Tâ Kwang indicates that (under the conditions which it symbolises) it will be advantageous to be firm and correct.

1. The first line, undivided, shows its subject manifesting his strength in his toes. But advance will lead to evil,—most certainly.

2. The second line, undivided, shows that with firm correctness there will be good fortune.

3. The third line, undivided, shows, in the case of a small man, one using all his strength; and in the case of a superior man, one whose rule is not to do so. Even with firm correctness the position would be perilous. (The exercise of strength in it might be compared to the case of) a ram butting against a fence, and getting his horns entangled.

4. The fourth line, undivided, shows (a case in which) firm correctness leads to good fortune, and occasion for repentance disappears. (We see) the fence opened without the horns being entangled. The strength is like that in the wheel-spokes of a large waggon.

5. The fifth line, divided, shows one who loses his ram(-like strength) in the ease of his position. (But) there will be no occasion for repentance.

6. The sixth line, divided, shows (one who may be compared to) the ram butting against the fence, and unable either to retreat, or to advance as he would fain do. There will not be advantage in any respect; but if he realise the difficulty (of his position), there will be good fortune.

XXXIV. The strong lines predominate in *Tâ Kwang*. It suggested to king Wăn a state or condition of things in which there was abundance of strength and vigour. Was strength alone enough for the conduct of affairs? No. He saw also in the figure that which suggested to him that strength should be held in subordination to the idea of right, and exerted only in harmony with it.

This is the lesson of the hexagram, as sententiously expressed in the *Thwan*.

Line 1 is strong, in its correct place, and also the first line in *Khien*, the hexagram of strength, and the first line in *Tâ Kwang*. The idea of the figure might seem to be concentrated in it; and hence we have it symbolised by 'strength in the toes,' or 'advancing.' But such a measure is too bold to be undertaken by one in the lowest place, and moreover there is no proper correlate in 4. Hence comes the evil auspice.

Line 2 is strong, but the strength is tempered by its being in an even place, instead of being excited by it, as might be feared. Then the place is that in the centre. With firm correctness there will be good fortune.

Line 3 is strong, and in its proper place. It is at the top moreover of *Khien*. A small man so symbolled will use his strength to the utmost; but not so the superior man. For him the position is beyond the safe middle, and he will be cautious; and not injure himself, like the ram, by exerting his strength.

Line 4 is still strong, but in the place of a weak line; and this gives occasion to the cautions with which the symbolism commences. The subject of the line going forward thus cautiously, his strength will produce good effects, such as are described.

Line 5 is weak, and occupies a central place. Its subject will cease therefore to exert his strength; but this hexagram does not forbid the employment of strength, but would only control and

direct it. All that is said about him is that he will give no occasion for repentance.

Line 6 being at the top of *Kăn*, the symbol of movement, and at the top of *Tâ Kwang*, its subject may be expected to be active in exerting his strength; and through his weakness, the result would be as described. But he becomes conscious of his weakness, reflects and rests, and good fortune results, as he desists from the prosecution of his unwise efforts.