

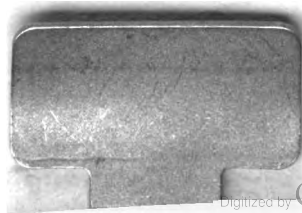
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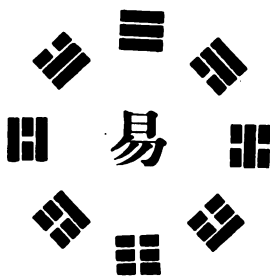






THE  
TAKASHIMA EKIDAN

BY  
SHIGETAKE SUGIURA,  
TRANSLATED FROM  
THE WORK  
OF  
KAEMON TAKASHIMA.



KEIGYŌSHA,  
TŌKYŌ,

(2553) 26TH. MEIJI (1893).



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## INTRODUCTORY REMARKS.

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It was in the year, eleventh of Meiji, when I was staying in London, that I was accidentally induced to determine myself to explain all the phenomena in the human society by the principles of the science of Physics. Since then, I have been making investigations for this purpose, both theoretically and practically, for an interval of more than ten years, during the course of which I have been assisted by two or three of my most valuable friends, and have been enabled to make more or less discoveries. I call this doctrine the "Scientific Morality." It is greatly to be regretted that some seem to misunderstand it and imagine as if it were merely an abstract reasoning, without interfering with the Emotion of the human being. Far from it. In all the affairs in the human society, the Emotion is, on the contrary, far above the Reasoning, and there is hardly any human affair which is not governed by the former.

Now then this Emotion is a form of Energy, and to investigate the actions of this Energy is one of the duties of my Scientific Morality. To illustrate it, such terms in the Eastern Morality as, Benevolence, Justice, Politeness, Wisdom, and Fidelity, are mere convenient nomenclatures attached to the Kinetic forms of the Energies of Emotion, and are the same as are Light, Electricity, Magnetism, and so forth, of Physics. Regarding thus the Emotion as a form of Energy, it follows as a matter of fact that we may conclude its action to follow the laws of Physics. If any one bring forth an objection to my principle it is because he does not see that as the actions of this Energy are rather complicated we are not yet advanced so far as to uncover their causes and relations as regards some of them.

As all the phenomena in the human society are controlled by Reasoning and Emotion, now that we regard the Emotion as a form of Energy and as pursuable in the field of my Scientific Morality, there is nothing which can not be explained by Reasoning. It might however be objected that allowing this to be true for the Present Society, it would lead to a confusion in explaining the Future Existence of the religious doctrines. This is wrong again. Supposing that the so-called Future Existence really exists, and that the spirits of men receive a control after their departure, I consider it will be in just the same condition as the Present in everything, when surveyed with the intellectual power of man. Hence I firmly believe that, as the tendency of the society is in the direction of daily advancement in intellectual power, the time will come, before long, when this doctrine will replace the fictitious superstitions which are at present so highly esteemed.

Among the several laws of Physics, the Conservation of Energy I believe to have most frequent practical applications in human affairs. Imagine a very rich person, who has amassed a tremendous estate in one generation. He must have done so through unusual Frugality and Assiduity. Man is at large liable to run into Luxury and Ease, just like the material bodies' falling towards the earth under the action of the Force of Gravity; and, on the other hand, Frugality and Assiduity may be compared with the force required in raising a body to a height by overcoming the resistance of Gravity. These two latter are then a conservation of energies, and from the economical point of view the result appears under the form of a Potential Energy of Capital and Estate. Pursuing still further, this Potential Energy can be utilised or abused and altered to another form of Energy, either material or abstract. It very often happens that the estate amassed by a father

is thrown into nothing by a spendthrift son ;—this is a result of abusing or wasting our Potential Energy, and may be called the Dissipation of Energy.

The fact that the high Buddhist priests have the devoted confidence of people to such an extent is another example illustrative of the principle here proposed. Their prohibiting the nourishment of meat and the possession of wives, their regarding the so much valued money as if it were sands on the seashore, all are nothing but a means of conservating the Energy, and a cause of their securing such a devotion. The religious doctrine, that the wicked go to the Hell and the honest to the Paradise after death, is also an instance of the Conservation of Energy: the uneducated pious are thereby led to store up the estate of Honourable Actions through a desire to be sent to the Paradise.

Let me now give a few more examples on Morality. Take the case of the "Forty-Seven Rōnins." These faithful persons were enabled to revenge their master's death after struggling with an undescribable amount of adversities, and were at last sentenced to cut their abdomen to commit suicide. This sentence must have given a feeling of utter satisfaction and pleasure to their own minds, and the whole history does so much excite men to a feeling of Fidelity, which are the Kinetic form of their Energy expended previous to their revenge. Had the Potential Energy been changed to the Kinetic under the form of being employed at a high office and highly remunerated, instead of being sentenced to suicide, they might have not been able to encourage us to this time.

The history of Sakura Sōgorō also bears the same nature. As he did not obtain in his life a Kinetic Energy of attaining his end, so the Potential Energy of his labour appears under the Kinetic form of exciting our moral sentiment. The "Transcendental Activity" of Mencius is nothing but a Conservation of Moral En-

ergy; it can be nurtured by simply acting according to the Motto, "Proceed to attain first that which is difficult, and leave for future that which is easy to attain." That "things attained illegitimately are lost illegitimately" is another example of the action of the Energy. Proceeding in this way, it can be shown that all the maxims of ancient sages can not escape from being generalized in this compass, only that they have not yet been arranged systematically.

The principle which I have above laid open is not necessarily a new invention of this time; it seems to have been stated here and there in some of the Chinese Classics. The "Book of Eki" says "A virtuous family is sure to have abundance of felicity, but a family without virtue abundance of misery." It is another statement of the Conservation of Energy, and it teaches us that we can not obtain the Effect unless we have the appropriate Cause. The necessity of Capital in commerce and Manure in agriculture are based upon the same principle, and can not deviate from the laws of Physics. For this reason, any one, who is behaving himself favourably in the human society, has attained his success either through a long-continued experience or by studying something appropriate for this purpose; even though he may have not studied Physics. Should any one obtain an Effect inconsistent with the Cause, it is an absurdity of the Perpetual Motion, and it might produce a great revolution in the science of Physics. It, however, sometimes happens that a man obtains a sudden and unexpected gain without any capital as if he were an exception to the rule. But this is a mere outward appearance, and seems to be such as we have not yet been able to discover the Cause.

The science of Physics teaches us what is called the Undulatory Theory, which affirms that anything has a nature of undulation. The wave on the surface of

water is a most common example; it has its regular rise and fall, and it might directly follow that the atmospheric air though invisible to the eye must also be following the same course in its motion as the waves of water are. It has, in fact, already been rigidly established by a strict mathematical demonstration. This theory seems to be applicable to the case of human affairs, as it has been already stated a long time since by some. The "Book of Eki" seems to be based on this theory throughout the volume. The so-called "Trimetric Motto of the Eki," the phrase "Returns before long" is the most prominent feature.

Examining the hexagram of "Ken" it will be seen that the elements commence at "The obscure dragon," passing to "The dragon appearing in the field" at the second element, where the undulation is gradually heaving itself. It attains the Crest at the fifth element as "The dragon has flown up into the Heaven," and it is down at the Trough at the last element. Let me illustrate this principle with the science of Meteorology. Starting from the season of spring, the temperature of the atmospheric air rises gradually towards Summer, a maximum in July and August, descending at a fast rate thence, and a minimum in January and February. The change in the temperature of the atmosphere is then following an undulatory course, and coincides with the state of things in the hexagram of "Ken." The rise and fall of an individual and also of a nation, further, follow the Undulatory Theory, as will be seen by examining History, and although the interval of each may be different for different cases, yet no one has ever escaped the fate of an undulation in his fortune.

It will, then, be seen that the Undulatory Theory is a great law governing every phenomenon in the Universe, and that consequently those, who understand it fully and can apply it practically, deserve the honour of

being regarded as the heirs of the ancient sages and of being respected by the society. The "Book of Eki" is universally admitted to be a combined work of a certain number of Chinese sages, and the whole volume is based on this theory. It says "Look upward and observe the heavenly bodies; look downward and observe the geographical feature" which is in a perfect conformity with the aims of Physics. It is greatly to be astonished that such a marvellous work was published several thousand years ago, and then there is no wonder why the authors of the work are entitled sages.

It is stated in a book titled "The Dialogues of Mr. Tōju-Nakae" that there was a man who was rather advanced in age and was too late to commence studying now. He determined to study a single volume by which he might be enabled to advance to the position of the sages, and asked Nakae what would be the book which could enable him to attain his desire. Nakae told him that he may be contented by studying the "Book of Eki" only, as it is the "brain of the sages." Now the coincidence of the "brain of the sages," the "Book of Eki," with the Undulatory Theory of modern Western Philosophy, in their principles, can by no means be regarded as a matter of chance.

On extending our survey over other Chinese classics, we observe that the "Book of Locius" explains the principle of "Rise and Fall" to a full extent, and this is true for many other works. In short, the Chinese have hitherto investigated the human affairs quite profoundly, but as the investigation has not been guided on by a science such as Physics, so there may be a defect of being not precise and comprehensive. In fact, however, the Chinese classics, as a whole, may be concluded to be synonymous with the science of Physics of the West.

Now, the most valuable feature of modern sciences consists in their anticipating any event previous to its



occurrence. We have a most conspicuous example in the science of Astronomy, which exactly foretells a event to occur after many hundred years. In any other science which can be studied by applying Mathematics, there are found a great many instances of determining the Effect by studying a Cause. In short all the western scholars hold the anticipation of an event to be the ultimate aim of Science. It must however, be observed that, at the present stage of progress, those sciences which can be studied by applying Mathematics are limited to Astronomy, Physics, and a few others. Yet it is probable that any other science, for instance Meteorology, will gradually advance to follow the example of the two just pointed out.

It is a marvellous fact that almost all the subjects who assisted their master in setting out a political plan, both in Japan and in China, were those who had a thorough knowledge of the "Book of Eki" and the doctrines of a few ancient Chinese philosophers and skilled in Mathematics and Divination. Those learned personages who are regarded to be eminent although they did not actually lend their hands in politics, for instance Kiyotsura Miyoshi of Japan and Shōkōsetsu of China, who had more or less power of anticipation, mostly acquired their eminence through the Eki and Mathematics. Even the modern fortune-tellers have also a trace of this power of anticipation. If we turn our attention to this coincidence in different time and place, it will be very easy to believe that the time will come, sooner or later, when the Undulatory Theory will be fully applied to human affairs.

I must now state an assertion regarding my Scientific Morality. It comprehends all Moral Doctrines which *are free from a religious control*. I exclude Religion as it deals with the existence of a Creator, Future Existence, and things of like nature; and for this reason

it comes sometimes in collisions with mine. Once I held a conversation with Mr. —, an earnest Unitarian, and was greatly satisfied to find that he is in nearly the same line of opinion as I. He does not say anything about Future Existence, and the only difference from mine is the point in which his has to reverence the Creator. As this Unitarianism has been established as a stage in the evolution of the Protestant and the Roman Catholic Church, it might at last come in a perfect coincidence with mine.

The reason why the Christianity has undergone a gradual evolution is that, as discoveries in Science and progress in Intellect are continually taking place, it could not remain in its primitive condition. If this religion has thus been obliged to alter itself even in its own country, there is no more necessity of our adopting it in this country. It is far important for us to establish a new and superior doctrine by compromising several doctrines existing. I have found out through my enquires that the "Book of Eki" is the only doctrine which most closely run in the same course of reasoning as my Scientific Morality. As it is a work published several thousand years ago, it can not of course get rid of some defective points, if surveyed with an exact scientific investigation in the modern fashion. But it is quite coincident with the principles of Physics, in its theory of "Rise and Fall, Action and Inaction, and Growth and Decline." For this reason, I consider it the most appropriate way of establishing the Moral Doctrine, to extend the principles of the Eki and bring them parallel with the advances in Science.

Mr. K. Takashima is a much esteemed friend of mine, who published his "Ekidan" in ten volumes. In this work he gave an original explanation to each of the sixty-four Hexagrams and annexed some practical examples of divination from his own experience. These examples are perfectly coincident with the facts, and some seem to

look up at him as a sort of a Supernatural Being, and others to doubt him and assume he has published only those which were perfect by chance. I have been befriended with him a long time since. His opinion is very nearly the same as mine as explained in the preceding paragraphs, and this is the reason why we have assisting each other in the investigation of the principles of the Scientific Morality. Consequently, I am far from doubting the rigidity of his divination, and I believe that any one can divine as exact if he is as earnest and as experienced as Mr. Takashima.

I can illustrate this last point in Mathematical problems. Nothing can be more absurd than one who has acquired only an elementary idea of Arithmetic, Algebra, and Geometry, and endeavouring to solve some complicated problems, say in Calculus. But it is just and proper if a professor who has thoroughly acquired the knowledge of Mathematics try to solve the same problems. Similarly, with any other science, those who have only an elementary idea can by no means solve any abstruse problems. There is then no reason why the Eki should be exceptional to this rule. Mr. Takashima is a man who has a thorough knowledge of the Eki and his divination is equivalent to the trial of the professor referred to above.

There are immense varieties of forms of Crystals in the Mineral Kingdom, but they can be included under only six systems. For the same reason, although the human affairs are apparently complicated, yet they might be resolved into only a very small number of fundamental principles. By studying the six elementary crystallographic forms, any complicated crystal can be easily understood, provided we acquire this power of discretion through an experience of a long interval. It is then a matter of no marvel that Mr. Takashima is thoroughly acquainted with the principles of the Eki and the

natures of humanity, and assisted by his natural genius, has been enabled to be so exact in his application of the methods of the Eki.

Since the Western sciences have been introduced to this country, it has become prevalent to adopt everything western without inquiring whether it be good or evil, fit or unfit, and right or wrong. It must, however, be remembered that everything originated in the West is also a thing originated by a human being, and is not necessarily superior to that in the East. Of course, in one point, that is in the science of Physics, they are far superior to us, but in the case of human affairs, they are only imitating their ancestors in some respects as well as we do. On perusing some of Western books, it will be seen that they are mottled here and there with quotations from the proverbs of ancient Greece and Rome. There can be found no conspicuous difference in excellence between the proverbs of Greece and Rome and those of ancient Oriental nations, regarding the actions of the human being.

The selection of the fundamental principles of Morality is one of the greatest questions in the modern educational society of this country, and as to the proposal of forming a social restraintment, there are offered so many different opinions that no sound principle has not yet been established. At this time, I have been endeavouring to enlarge my Scientific Morality and extend it over the whole educational society; when I once happened to attend Mr. Takashima's speaking of the principles of the Eki. I was greatly pleased of its so well conforming with my own views, and thence forward we have been consulting and investigating together during these last ten years. I have nothing to say about his opinions of the principles and uses of the Eki; we are so much agreeing with each other in our views. There is, however, one thing in which I can not yet agree with Mr. Taka-

shima, and which is his belief of the existence of a Supernatural Being.

He disbelieves that the mystery of the use of the Eki is a result of the exertion of a human power, but that there exists a certain Supernatural Being besides the human being, with whom we can come in a direct interview through our purity of heart and eagerness of mind, and from whom we can receive the directions. He believes, in short, the mystery of the Eki to be a sort of Revelation, which gives his Eki a propensity of a pure religion, and to which I can not yet submit.

I persist, on the other hand, to make my doctrine a sort of Secular Morality and hope thereby to rectify and guide the action of the human being. Although both of us shall further go on investigating our doctrine together, yet we hereby wish to extend our field of investigation and to have the advice and criticisms of foreign eminent scholars. This is the reason why I have translated this work.

Shigetake Sugiura.

Tōkyō, May, 2553.



The original is the work of Mr. Takashima, but I alone is responsible for the translation. It is however somewhat abridged in some points.

I must express my warmest thanks to Mr. M. Zumoto and Mr. K. Otsuka for their kind assistance in translating the present volume.

The correction of the proof-sheets has been mostly undertaken by Mr. K. Otsuka and a few others, to whom I am again very much indebted.

In completing this volume, everything has been done

in the hands of the Japanese without an assistance of foreigners, excepting the paper which was imported.

As this has been edited in a hurry, there may be a plenty of misprintings and other mistakes, which will be revised in the next edition.

S. S.

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## PROCESS OF DIVINATION.

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There are a great many styles of divination offered by different scholars, and no one knows which is the best of all. Those processes which are used by many at present may be divided into three classes, viz;—

*Orthodox Divination*, consisting of sixteen changes, *Median Divination*, consisting of six changes, and *Abridged Divination*, of only three changes. The process of the orthodox divination is fully described in the "*Appendix*" of the Text, but even this is understood differently by different scholars. To give an example, the phrase in the Appendix, "Eighteen changes bring forth a diagram," is explained in two ways. Some seem to hold that the word diagram here refers to a trigram or complement, so that a complete hexagram has to be expected through thirty-six changes; and others that a complete diagram of six elements is directly obtained from eighteen changes. In short, it is far beyond the compass of our intellect to decide.

Let it be at any rate. The last named, or the process of the abridged divination seems to be the fittest. As the divination is a means by which we are able to receive the revelation of the supernatural, through our purity of heart, it is quite indifferent whatever process may be chosen. We, being ordinary-witted being, can not abstract ourselves absolutely from several reflections occurring in mind incessantly, and it is very improbable that we should be able to keep ourselves perfectly pure for so long a time as is involved in the eighteen changes. Should we once happen to divert during the expected time, all the efforts will be spoiled. For this reason it is far safer to resort even to the abridged process in order to keep ourselves solemn, than

to run the risk of spoiling it by an attempt at a higher process. I have found out, through an experience of some thirty years, that the process of the abridged divination is the most suitable for us, and rarely have I ever used a higher one. I shall now explain this process.

When you have something to divine, you must, first of all, wash your hands and mouth, clean your body, and sit perfectly aright in a quiet room, and then you may take hold of the "*sticks*" very reverently. Fifty sticks make a complete set, and it must be remembered that they are the holy implements which revelate the will of the Almighty, through their mathematical changes. Take out any single stick and let it stand in the stick-holder, which is to be placed on the centre of the table. This particular one is referred to the "*Great Origin*." Hold the lower ends of the remaining forty-nine in your left hand, and slightly dovetail the upper ends. Apply your right-hand fingers to the middle of the sticks, the thumb being nearest to you or from inside, and the other fingers to be applied from outside. Lift the whole thing above your forehead. Now turn your sole attention to the affair to be divined, close your eyes, suspend your breaths, make yourself solemn and pure, be sure that you are in interview with the Almighty to receive his order, and further, do not diversify your thoughts to anything else. At the moment when your purity of heart is at its apex, divide the sticks into any two groups with your right-hand thumb. The division must not be voluntary.

It must be observed here that the moment when the purity of one's heart is at its apex is, in other words, the moment when one communicates with the Almighty. The feeling at the moment of the communication is impossible to describe, being like one which one feels when electric currents flow through his limbs. It is

absolutely necessary that one shall divide his sticks at the very instant when he feels the feeling specified. This point of communication baffles every trial of description, the only way of acquiring the exact idea being through a continued practice and consequent dexterity of the student.

Now, the set of the sticks is in two groups, which correspond to the "*Heaven and Earth*" or "*Positive and Negative*" in the terms of the "*Eki*." Place the right-hand group on the table, and take out one from the group. This one is to be held between the lech- and the little-man of the left hand; the figure being that of the "*Three Figures*," namely, "*Heaven, Earth, and Mankind*." Count the left-hand group with your right hand: it is to be counted in cycles, each cycle being four times two by two, or eight sticks per cycle. When any number of cycles has been finished, there will remain a number of sticks less than eight, including the one on the little finger. This remainder gives a complement of the destined diagram.

If one	remains, you have	"Ken"	(乾 ☰)
" two	" "	"Da"	(兌 ☱)
" three	" "	"Ri"	(離 ☲)
" four	" "	"Shin"	(震 ☳)
" five	" "	"Son"	(巽 ☴)
" six	" "	"Kan"	(坎 ☵)
" seven	" "	"Gon"	(艮 ☶)
" eight or naught	" "	"Kon"	(坤 ☷)

These are the eight emblems of "*Heaven*," "*Pond*," "*Fire*" "*Thunder*," "*Wind*," "*Water*," "*Mountain*" and "*Earth*," in their order. The trigram corresponding to the present remainder is called the "*Inner Complement*," and is to be placed at the bottom of the diagram. The abovestated process is now to be repeated, and the trigram corresponding to the second remainder is called the "*Outer Comple-*

ment," and is to be placed at the top of the diagram. Now you are in possession of a complete diagram of six elements. For instance, let the first remainder be one and the second five, then "*Ken*" comes below and "*Son*" above, the diagram of "*Shô-chiku*" (小畜 ䷈) being the result. Again, let the remainders be two and six respectively, then we have "*Setsu*" (節 ䷻); let them be three and seven, then "*Hi*" (賁 ䷖). Once again, let the first and the second remainder be four and eight (or nothing), then the result is "*Fuku*" (復 ䷗). As the number of the diagrams is eight squared, or sixty-four, there is no fear of obtaining an unknown diagram.

The destined diagram is now before you; the only thing to be done left is to observe the change in the "elements." The method of dealing out the sticks is the same as before, except the mode of counting them. Here each cycle consists of six sticks, so that three times two by two are to be counted per cycle. The remainder thus obtained expresses the element to be chosen. Suppose that your remainder is one, and you have then obtained the first element of the diagram; if two, the second element; etc. The order of the elements is numbered from below, that is to say, the bottom element is the first, and the top one the sixth. Now then the destination, or a particular element of a particular diagram has been obtained. The annexed diagram shows the order of the elements for the diagram of "*Ken*."

- Positive VI. — sixth element.
- Positive V. — fifth element.
- Positive IV. — fourth element.
- Positive III. — third element.
- Positive II. — second element.
- Positive I. — first element.

You have now thus obtained an element of a diagram.



The general disposition of the affair in question is to be distilled from the sentences to the diagram, the "*Exposition*," and the "*Interpretation*"; and the good or evil etc, of the affair or so are to be digested from the sentences to the element. Further information will be understood from a copious number of practical examples contained in the following volume.

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## I. KEN (乾 Heaven).

*Ken* is what is perfect, auspicious, useful, and constant.

*Exposition.* Great is the originating principle of *Ken*. All things take their rise from it. This principle thus pervades all the workings of Heaven. Clouds

move about, rains pour down, and things take their shapes. When one keeps his beginnings and ends pure and plain, the six dignities will be seasonably attained; and then riding on the six dragons, one will be able to accomplish the will of Heaven. The principle of *Ken* is multifarious in its mode of operation; and the occupants of the six dignities, each fulfilling his own respective mission, maintain the harmony of the whole. They thus combine the virtues of usefulness and constancy. The production of objects of every kind is before all other things achieved, and all the countries of the world will be in peace and tranquility.

*Interpretation.* The operations of Heaven are persevering; and honourable men, taking this for their example, assiduously set themselves to work and never cease.

*Annotation.* Perfection is the height of goodness. Auspiciousness signifies a happy association of things. Usefulness is the harmonizing of what is proper. Constancy is a qualification required for the management of an undertaking. Honourable men identify themselves with benevolence, and accordingly fit to be the leaders of men. They can effect an auspicious association of things and are accordingly able to conform themselves to the rules of propriety. They promote the utility of things, and are accordingly able to harmonize what is proper. They are constant and unchangeable, and are

accordingly fit to manage undertakings. Honourable men are those, who practice these four virtues. *Ken* thus possesses the four virtues of perfection, auspiciousness, usefulness, and constancy.

*Positive I.* Represents the obscure dragon lying hidden. Better not move.

*Interpretation.* This element "represents an obscure dragon. Better not move" because in this instance the positive occupies a lower position.

*Positive II.* The dragon appearing in the field; advantageous to see great men.

*Interpretation.* "The dragon appearing in the field" signifies that the influence of one's virtues is felt everywhere.

*Positive III.* Honourable men employ themselves assiduously all day long, and are wide awake from morning to evening. Though dangerous, yet free from blame.

*Interpretation.* Employing oneself assiduously all day long refers to the faithful observance of the path of duty.

*Positive IV.* The dragon is as if he were leaping, but in the deep. Free from blame.

*Interpretation.* The idea of a dragon leaping on a deep water is that there is little blame in pushing oneself forward.

*Positive V.* The dragon has flown up into the heaven. Advantageous to see great men.

*Interpretation.* The dragon jumping up into the heaven signifies a great man exercising power.

*Positive VI.* The dragon is in a state of excesses; and is beset with remorse.

*Interpretation.* "The dragon is in a state of excesses; and is beset with remorse"—this shows that a state of fulness can not be indulged in permanently.

*The Mode of Using the Positives.* Lucky, if all the dragons are so humble as if they had no heads.

*Interpretation.* Positives possess heavenly virtues, and ought not to be self-asserting.

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## EXAMPLES.

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### TWO AFFAIRS DECIDED BY A SINGLE DIVINATION.

One day when I was walking along a street of Yokohama, I happened to see a carriage at a distance, driving towards me. On approaching it I found it to be that of a nobleman to whom I am always being very much obliged. I took my hat off my head and bowed down to him, when he told me to come away with him to the Fūkirō-Hotel, as he has something very important to speak to me. I promised him that I shall go there after touching my house just.

As it was a day for the regular disanchorage of a steamer, I found my house over-filled with my acquaintances, and in a state of din and clamour. Among them was a merchant from Nagasaki, to whom I had lent some money for his business accommodations. He was then just on the point of starting for his voyage home. He asked me to keep the bond together with his goods in Tōkyō as the security, and to give him liberty to go.

If I were to bother myself to fix upon this affair before the starting of the ship, I shall lose the opportunity of hearing to the nobleman, and not be able to ascertain whether what he would tell me will be advantageous to me or not. I was, in fact, on the horns of a dilemma, and was obliged to resort to the "*Divination Sticks*," in order to decide how to behaviour myself towards the noble man. I obtained the "*Positive I*" of "*Ken* (乾 ☰).".

It says, "*Positive I* represents the obscure dragon. *Better not move*," from which I saw that the nobleman's requirement is an important one; but from the phrase "*Better not move*" it seemed to be too early yet. But then it is a breach of politeness to give up that which was promised to be done. I then began to investigate the way of accommodating this affair.

The change in the "*Positive I*" of this hexagram presents "*Kô* (姤 ䷫)," the "*Figuration*" of which says, "*Kô. A woman is powerful; do not receive the woman in marriage.*" Though the woman is not good to wed with, as she is bold and strong, yet I may with safety employ her and make her serve temporarily for me, which involves the exertion of the so-called "*Divine Action*." I then called the mistress of Fūkirō to me and sent her to the nobleman with the explanation of my not being able to see him in time. I required her especially as she was regarded to be a very manly woman.

After setting the security business with the Nagasaki-man, I took to the Fūkirō, and asked of her what was the matter. "When I asked the nobleman," answered the lady, "of what he required of you, he said that it was only a very slight affair regarding Mr. So-and-so." "I then said to him," continued she, "As Mr. Takashima is awfully busy now, just before the steaming of the ship, it would be a great pity, if you will happen to disturb him at his important opportunities, for such a slight affair as requires no immediate execution!; and he went away, sir, with a smile."

This is an instance of killing two birds with a single stone, by a skillful interpretation of the changes in this hexagram.

MY RESOLUTION AT THE BEGINNING  
OF MEIJI.

It is well ordained by Providence that, the fall and rise of a nation, and the ease and unease of men, shall follow one after the other. The Revolution of our country which has awakened the political inconsistencies accumulated during the course of three hundred years since the beginning of Tokugawa's Shōgunism, and has produced the changes in our national constitution is an instance of the former. That of the latter may be seen from me who is now set at ease from an imprisonment of seven years.

Now the time is in peace and I in ease, and they who have established the present system of government are those who are now in high ranks, who strived so hard and could save their bare lives very hardly among imminent dangers. They have declined any prize offered to them, and are diligently serving in public affairs. I have also the honour of seeing this glorious reign, as they do,—how can I be sitting down at ease and making money for the sake of mere personal pleasure? If I am to continue in this state, I am sure to be regarded as a *dog* by them. I must now gather my vigour though scanty, and try to be doing something for the benefit of this country.

The foregoing is a thought which came into my head at the beginning of Meiji. To determine what course I shall take, I took to the divination, and obtained the "*Positive II*" of "*Ken* (乾 ☰)." The "*Lineation*" says, "*A conspicuous dragon is in the field; advantageous to see great men.*" My interpretation was as the following:—

To store up knowledge when young, and to bring it into practical application when old, is the order of things which holds true through all ages. For stor-

ing knowledge, we must be guided by great men, otherwise we shall not be able to develop our talents, and adjust ourselves to the infinite varieties of external circumstances. Again, the spirit of studies does not lie in mere reading and writing. The true spirit is to cultivate our minds by the method indicated and to advance to their applications. The phrase "*The dragon.....field*" in which "*field*" refers to a ground in which something can be done, that is to say, I am now in a situation full of great works. The phrase "*advantageous to see great men*" teaches me not to devote myself to mere reading and writing, but to attend the true school of mixing with great personages, of being aware of the wordly phenomena, and of piercing through the state of the nation, and gradually to advance; without doing which my exertions would be not only in vain, but utterly dangerous. I must then open myself to intercourses and I must freely mix with the world.

I then rebuilt my old residence in a foreign style, and opened a hotel for government officers. It must, however, be remarked that as the civil wars were still raging then, the bias of general officers was naturally military, and their conduct was generally rude, such as devastating the silken cushions without taking off their shoes, so that the common landlords extremely hated to have them. They rather preferred merchants for their customers. Just then it was that my hotel was opened for the officers, and I was told afterwards that the world were astonished at my apparently eccentric conduct. But happily I obtained a great many customers.

As this was not for profiting myself, but for enlarging the field of my prospect of knowledge, I treated my customers exceedingly kind, without being afraid of my expenses in doing so. I would converse

with them and was able to know the political course of my country. I would meet with those who are going abroad, and I would assist them in their luggage and correspondences, and ask them to tell those who are going home from abroad to lodge at my house when they arrive at here. Those who came home from abroad, thus obtained the benefit of knowing the state of their home first through me, and I the benefit of knowing foreign affairs through them. Again, as their tastes and topics are different for different persons, I could hear from them miscellaneous notices of foreign manners and customs. During this interval, I deliberated upon and discerned, out of the material I obtained, those which were in my power to attain. I determined and brought them into practice at last. These are the causes that led me to the execution of the great deeds, of railroads, of gaslighting, of the school, and of steamers. These causes were drawn out of the true school which I attended to and which is stated above.

The Hexagram of "*Ken*" refers to the continuous and dauntless action of the Sun. If a person will go on with his work diligently and without slightest delay, he will be able to succeed at last.

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#### AGRICULTURE OF THE 16TH. YEAR OF MEIJI.

When I saw Mr. Matsugata, Minister of Financial Department, in May of the 16th. of Meiji, he told me that he is afraid of that year's being a fruitless one as the snow was very heavy in Spring, and the weather comparatively cold; and he asked me to divine. I obtained the change of "*Ken* (乾 ☰)" into "*Ri* (履 ☱)."

The "*Lineation*" of the "*Positive III*" says,



*"Honourable men employ themselves assiduously all day long, and are wide awake from morning to evening. Though dangerous yet free from blame."* "Ken" is heaven and is related to the Sun, and the six elements are all positive.

"Assiduously" or "乾々" is synonymous with "干々" meaning *dry*; hence involves the drought of the year. Moreover, the change of the line is in the third; and the whole hexagram contains no "water," while the altered one has "fire"; the drought can no doubt be expected. *"Wide awake from morning to evening"* means the people are all afraid of it, but *"Though dangerous, yet free from blame"* is a relief. For the "Positive II" says, *"The dragon appearing in the field,"* and the change into the third, is analogous to the phenomenon of the Sun's shining over the farms. The dryness will be thus unusually severe. But from another aspect "Ken" means to *ripen*, and it is followed by the phrase *"free from blame."* Hence the crop will be abundant, and the drought will not be so severe as to produce serious damages on the people.

That year went on exactly as I prophesied.

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#### THE NEGOTIATION WITH CHINA BY COUNT ITO, AMBASSADOR.

Count Itō left Yokohama for China as the Ambassador for that country, on the 28th., Feb., 18th. year of Meiji, to negotiate with the Chinese Government for the Korean affair, which occurred in December of the year before; and I was fully assured that he deserved the message very well, and will come home soon, after fulfilling his duty satisfactory. I, at the same time, endeavoured to divine the result of the negotiation and obtained the change of "Ken (乾 ☰)" into *Tai-*

yü (大有 ䷍)," the corresponding "*Lineation*" being "*Positive V. The dragon has flown up into the heaven. Advantageous to see great men.*"

The "*great men*" of the fifth stands homologous with that of the second. Now as the "*great man*" of us and of China are to meet together, they are sure to disregard any slight matters, but to mind for more important ones only. Again the counterpart of the fifth of "*Ken*" is the fifth of "*Kon*," whose "*Lineation*" says "*Negative V is a yellow dress, and is perfectly lucky*," which implies that the two great men will be anxious of the prosperity and well-being of the *yellow races*, and will assist each other, as far as it does not stain the national glories of each and will try to lead into a peaceful result, completing the happiness of the people of both countries.

The "*Interpretation*" to "*Ken*" says, "*Honourable men assiduously set themselves to work and never cease.*" As a rule, when one gets the hexagram of "*Ken*," he must conduct himself like the Sun, who is rotating without a moment's suspension; hence it represents that hexagram which indicates the victory of him who outstrips his matches. As we are on that side which sent out the ambassador, we have the benefit of being the foremost, and it is certain that the result of the negotiation will be in favour of us.

I had obtained, before this, the change of "*Kô* (恒 ䷟)" into "*Taikwa* (大過 ䷛)," and had been afraid of it. but the hexagram showed the aims of the both ministers to be at the independence of the Asiatic nations; and I prayed the fear of "*Taikwa*" will be dispelled and every thing go on well. As a clerk of mine was then just on his way to China, I put this divination into his hands, to take it with him to Tentsing and present it to the Count there, through his secretary Mr. M. Itô.

I was then expecting through this interpretation, the peace between the two nations, and I was utterly satisfied to see that the negotiation was closed without disturbance, and the ambassador came home full loaded with glories of the "Rising Sun."—

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## II. KON (坤 Earth).



*Kon* is perfect and auspicious. Advantageous to the constancy of mares. In undertaking any thing, honourable men will become perplexed, if they take precedence over others; while if they keep themselves behind others they will be successful; and in all things they should aim at utility. They will get friends in the south-west and lose others in the north-east. But if they are contented and constant, they will be lucky.

*Exposition.* Excellent is the originating principle of the earth! The production is subordinate to the celestial one. The earth is thick and supports all things upon itself. Its virtues agree with the boundless virtues of the heaven. Its capacity is large and its brilliancy great, so that there is nothing on the earth which does not possess the virtue of adaptability. Mares are related to the earth; they go over the earth without stopping; they are mild and obedient, and useful and constant. In undertaking an enterprise, honourable men will become perplexed and lose their path, if they take precedence over others. If on the other hand, they go behind others, their conduct will conform to modesty and propriety. To obtain friends in the south-west means to associate with one's own fellows. Though they lose friends in the north-east, felicity will at last attend them. Those contentment and constancy lead to luckiness, and agree with the immutability of the earth.

*Interpretation.* The features of the earth is the emblem of *Kon*. Honourable men accordingly nourish their virtue and admit into their benevolence things of all kinds.

*Annotation.* *Kon* is exceedingly mild; but when it moves, its conduct is persisting. It is extremely quiet and its virtues are characterized by uprightness. When one keeps oneself behind others, one will be successful; for there is constancy in his conduct. *Kon* admits things of every variety and has beneficial influences. The principle of *Kon* is characterized by obedience. It moves in obedience to the celestial principle.

*Negative I.* We first tread upon frost and then come to hard ice.

*Interpretation.* Frost first and then hard ice—this signifies the first congelation of the negative. The meaning is, that a habitual treading of the path of the negative will lead to hard ice.

*Negative II.* Represents that is honest, upright, and comprehensive, and is useful in every way, without ever receiving instruction.

*Interpretation.* The conduct of the Negative II. is honest and upright. It is useful in every way, without ever receiving instruction, because the principle of the earth (*Kon*) is brilliant.

*Negative III.* Keep your accomplishments secret and be constant. If you apply yourself to the king's affairs, you will not be successful at first, but you will at last succeed.

*Interpretation.* "Keep your accomplishments secret and be constant"—i.e. display your accomplishments only on proper occasions. Applying oneself to the king's affairs implies that one possesses great wisdom and good sense.

*Negative IV.* Tightens the mouth of the purse, and is free from blame, although he does not get honours.

*Interpretation.* "Negative IV tightens the mouth of the purse, and is free from blame,"—means that if you are cautious, you will be exempted from injuries.

*Negative V.* Is a yellow dress, and is perfectly lucky.

*Interpretation.* "Negative V is a yellow dress, and is perfectly lucky,"—because the embellishment is hidden inside.

*Negative VI.* A dragon fights in the field, and its blood is darkish yellow.

*Interpretation.* "A dragon fights in the field" implies that it has been driven to the last extremity.

*The Mode of Using the Negatives.* Advantageous to be persistent and constant.

*Interpretation.* In using Negatives it is advantageous to be persistent and constant, because Negatives lead at the end to greatness.

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## EXAMPLES.

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### FATE OF THE IWASHIMIZU TEMPLE FOR MR. FUKUSHIMA.

It was in the Summer of the 18th of Meiji that Mr. M. Fukushima, senate, and Mr. M. Kajitori came to me, accompanied by Mr. S. Fukuwara, the Bishop of the *Iwashimizu-Hachiman-Temple*, and were discussing the principles of the "*Elki*," when the last named asked me to divine the fate of the Temple. I agreed, and obtained the change of "*Kon* (坤 ䷁)" into "*Yo* (豫 ䷏)."

"The hexagram of '*Kon*' is that of the 10th month, of the Lunar Almanac, when it is referred to the moon. This month is called the '*Kamuna-zuki*' (Month of no Gods), during which time all the gods are assembled at the great God's of Izumo. Now the appearance of the hexagram of *Kamuna-zuki* in the divination of a temple, must mean that the God is far away from the temple and does not dwell there as the '*Linea-*

tion' of the 'Negative IV' says '*Tightens the mouth of the purse, and is free from blame, although he does not get honours,*' and it can be seen from this that no praise and no blame can be imparted as the *Spirit* is not in. Hence, however splendid be the temple made, however ample be the offerings offered, however reverential be the services done, the prayers will never be heard by the God as He is far away from the temple. All the efforts will be in vain.

"I think the absence of the Gods is not that They went to Izumo, but to the Imperial palace for the protection of the Country. I believe this to be true, as I have found out an instance of the Godly effects. I heard that when His Majesty allowed a foreign ambassador to have the honour of seeing him lately, His Majesty's address to the ambassador was exceedingly clever. The ambassador was very much surprised at His Majesty's intelligence and bowed down very reverently. All the cabinet ministers, palace officers, etc., who were present, admired and revered Him. This is of course due to the intelligence of His Majesty, but the Gods must have given Him the power to do so. The power of the Gods is so great, and it is undoubted that even we who are merely poor and low people, may be blessed with their favours, provided, we worship Them with truth and serve Them with heart. Hence, as to our case of the Iwashimizu, do not endeavour to obtain a mere outward belief of people by vainly flourishing the pillars, fences, etc. Try to obtain the substantial power of truth and favour, and extend the Godly influence over them." The three visitors were assured of the coincidence of the "*Eki*" with Godly decrees, and they went away.

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MY VIEWS FOR THE KYODO-UNYU-GAISHA  
THROUGH THE DIVINATION.

One day as I was passing by the Kyō-dō-Unyu-Gaisha, 'Tokio, I was taken into a meditation. I "calculated" on my carriage, and obtained the change of "*Kon* (坤 ䷁)" into "*Yo* (豫 ䷏)." The following interpretation was made:—

"*Kon*" is the hexagram which prizes profits, but the change of the 4th line shows "*Tightens the mouth of the purse, and is free from blame, although he does not get honour.*" This Company's transactions are made too cautiously as the tying up of the sacks, and then it has the small profit of being "*free from blame,*" but is not aware of the great loss of being "*not get honour.*" I thought that this is because the Company cares only for the miniature profits of internal transportations, disregarding a greater act of going abroad and promoting the national profits. I had better go and advise the director to extend the range of his transactions.

I entered and asked the porter to see the director. I was at once allowed into the presence of Mr. S. Ito, Director, and Mr. H. Onifu. After a while our topic of conversation was directed towards the affairs of the Company, and I spoke as follows:—

"Our country is on a single group of islands in the eastern seas, but I am told that the population is too much for the land. In addition to this, the art of hygiene has been greatly improved of late, the protection of human health completely cared for, and the appearance of many a skillful doctor into the bargain, save the lives of people to a great extent. It is estimated that the rate of increase of population is nearly forty thousands per year. Continuing on this rate, I fear the food grown in this country



would become at last insufficient for supporting all the people.

“It is said that when a country continues long in peace, its population becomes increased more and more, until it is too much for the productions of the land, when the Providence endeavours to make its number agree with the capacity of the land, by inflicting pestilence or war over the people, and brings the former down into the proper amount. This may be true, and I hope, by the bye, I may not be counted among the number who are to be destroyed. But this is a mere old hypothesis, and it is far from being the case now.

“At present, pestilence is never allowed to predominate, by means of examination, protection, hospitals and hygiene, so that, it can not destroy many people even though they may prevail every year. The wars are never allowed to rage without limit by means of International Jurisdictions, treaties, restorations of peace, ransoms, etc; so that they may happen abroad, but can not last so long as to destroy many. You see now the theory referred to is merely a false hypothesis. Then the present necessity is to provide some means for accommodating the future superfluous population. The only course to be taken is to open settlements beyond the surrounding seas, to make them as the parts of the Empire, and make the people there engage in industrial works.

“The nations of Europe are all employed in this very course, and are earnestly engaged in opening foreign settlements. We must then try to break our old customs, and extend ourselves abroad. I have been thinking that as this company is protected by the Government, and established by a band of men of influence, it will send its ships abroad, will gain profits by trading at South America, Australia, etc.,

and will gradually advance to execute the great deed of opening Japanese settlements. I have been very earnestly longing for the execution of these splendid performances, never before known. But on obtaining the 4th of '*Kon*' in divining the affair of the company I am thoroughly disappointed. The object seems to be within a small compass of sustaining the capital and stock only, but not in the beautiful act of greatly profiting the country. This I believe to be the case, after investigating the hexagram, and the 'Lineation' of its fourth. I hope you will alter the old course of your company and will advance to the splendid endeavour I have pointed out."

The Director seemed to have been greatly awakened by my advice. I took leave of them shortly after.

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### III. CHUN (屯 Fulness).



*Chun.* Perfectly auspicious; advantageous to be constant; not propitious to make movements; advantageous to establish dukedoms.

*Exposition.* In the diagram of *Chun*, the strong and the weak elements associate with each other for the first time, and difficulties are thereby produced. *Chun* moves amidst dangers; it is universally auspicious and is constant. The thunder and rain break forth at the fulness of forces. In dark and primitive times, it is advantageous to establish dukedoms, and to be on the look-out.

*Interpretation.* The cloud and thunder is the emblem of *Chun*. Honourable men accordingly set the affairs of the state in order.

*Positive I.* Is at a stand-still; advantageous to be constant; and advantageous to be created a duke.

*Interpretation.* Though at a stand-still, Negative I pursues the path of righteousness. While possessing a high rank, he lowers himself before the low; and thereby wins the heart of the people.

*Positive II.* Is perplexed and receding; she mounts a horse, but is unable to advance. Negative II is not invaded, but is sought after for marriage. The woman is constant and does not marry. She marries ten years hence.

*Interpretation.* The difficulty of Negative II lies in her being above a strong one. That she marries ten years hence is owing to the recovery of her situation to a normal state.

*Negative III.* Hunts deers without a guide, and advances far into the forest. Honourable men had

better, in such a case, abandon the chase. Inauspicious to advance.

*Interpretation.* Hunting deers without a guide implies that the hunter is greedy of game. Honourable men abandon such a chase: it is inauspicious and embarrassing to advance.

*Negative IV.* Mounts a horse, but is unable to advance; seeks to marry; lucky if she advance, and every thing would be in an advantageous state.

*Interpretation.* To seek and advance shows intelligence.

*Positive V.* With-holds his benevolence. Lucky in small things, if he is constant. Unlucky in large things, though he be constant.

*Interpretation.* To with-hold benevolence signifies that his charity is not yet extensive.

*Negative VI.* Mounts a horse, but is unable to advance; and bloody tears are pouring down.

*Interpretation.* When bloody tears pour down, how can he endure long?

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## EXAMPLES.

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### ON THE FRANCO-PRUSSIAN WAR.

At the time when the hostility between Germany and France began (1870), Mr. T. Masuda, my friend, who is very well acquainted with the state of the western countries, came to me, and said:—"Yester-night, I received a telegram that the struggle between France and Prussia was opened. I contracted a wager with an English-man, in which I took the cause of France, a country which I well know to be a powerful nation. I wish you please to secure my winning in the contract by your sacred divination."—"You are sure of

the victory of France," answered I, "Why then what is the use of divining it?" "That's true," said he, "But try please." He kept on asking me, and I divined and obtained the change of "*Chun* (屯 ䷂)" into "*Hi* (比 ䷇)."

"Alas!" said I, "France will be defeated and you will lose the sum. The '*Positive I*' says, '*Positive I is at a stand-still; advantageous to be constant; and advantageous to be created a duke.*' As you stick to France, I have appointed her as the inner complement. France or the subject of the '*Positive I*' is at the beginning of the '*Chun*' and has a property of the '*thunder.*' She or the thunder wishes to move, but she can not advance as she is faced by the '*Kan*' of the upper complement. This is the emblem involved in the name of the hexagram, '*Chun*'. '*At a stand-still*' means that France can not advance as the enemy or Prussia is as invincible as a great rock. Thus the '*Lineation*' says, '*Advantageous to be constant,*' which is a warning for France not to scheme out an adventure. But France is going to invade Prussia in spite of the divination; she is thus against the principle of the '*Eki.*' Her defeat is certain. Again, it says '*Advantageous to be created a duke.*' These words are ominous of evils to her, as she is an independent and glorious Empire, and then there is no use of her erecting a dukedom.

"The '*Interpretation*' says, '*while possessing a high rank, he lowers himself before the low; and thereby wins the hearts of the people.*' The '*Positive I*' is changed to a negative, which implies that the Emperor of France will submit to the enemy, as is stated in the '*Interpretation.*' Now when the Emperor submits to the enemy, the only positive element of '*Shin*' changing, we have '*Kon*' instead of '*Shin*,' and '*Kon*' represents *vassals* or *people*. Thus France will be dispensed with her Emperor. Again, as it says, '*wins the*'

*hearts of the people,* perhaps France will become a Republic nation.

"The inner complement '*Shin*' means to *move*, and the outer '*Kon*' a *difficulty*. The hexagram then implies that the subject *moves* in a *calamity* and encounters a difficulty. Applying this to the two nations, the inner complement is France and the outer Prussia. Now the inner complement moves first and encounters the difficulty of the outer, which is the emblem of the France's opening the war and being hindered by the Prussian soldiers. Once more, the positive element represents leaders and the negative the soldiers. But the leader of Prussia is the '*Positive V*' and is at the middle of the complement; thus he is guarded by his soldiers completely around him. The leader of the French army or the '*Positive I*' is not in the middle. It is then clear that the leader and the soldiers are united and agreed in Prussia, while they are not in France.

"The leader of France is then behind the '*Kon*' so that he is sending his soldiers out, he himself retiring in the rear, and is treating the people as if they were articles waged in gambling. The occurrence of betrayers may be detected as the first and the fourth are homologous to each other and the fifth and the second too. He who betrays France to the leader or '*Positive V*' of Prussia is the '*Negative II*' who is situated in the middle position of the lower complement or France. This betrayer will be effective. He who betrays Prussia to France is the '*Negative IV*' who is not occupying the middle position of the upper complement. This betrayer will be ineffective. Again as the change is from a positive into a negative, France will lose her leader, and then her defeat is evident.

"When viewed from the side of Prussia, we have the change of '*Mô* (蒙 ䷃)' into '*Shi* (師 ䷆)', which is obtained by inverting the whole hexagram. The '*Positive*

*VI* says, '*Positive VI attacks Mō. Disadvantageous to make an assault, but advantageous to defend against an assault.*' Now, that party who broke the peace of Europe and waged a war against a colleague, is France. That party who stands against the assault is Prussia. Then France is '*Mō*' or an infant, and her conduct is that of an infant, and Prussia is she who opens the '*Mō*.' This is the more the case as Prussia is only defending against the assault of France, and not making an assault. The advantageousness of Prussia is clear.

"The inner complement '*Kan*' intimates a *difficulty* and a difficulty can not be attacked from outside. The outer complement '*Gon*' means *stationary*, and things stationary can not move. We have now an emblem that though France is the originator of the struggle, she can not advance. The conquest of Prussia is now far from admitting a doubt."

"Stop!" interrupted Mr. Masuda, "Such a vague dissertation on the diagrams of the '*Eki*' is not worth believing."

I then explained him the rigorousness of the '*Eki*,' and proceeded to the result of the struggle as the following;—

"You were in France for some time and you are fully assured of her strength; but your observations are merely superficial, and you do not know the real state of things. The '*Eki*' revelates the previously determined divine will and there is not a slightest error in its assertion. Although Napoleon III, who took the cause of people in the civil war of 1848, and finally stole the imperial throne, is an eminent personage, yet the '*Eki*' predicts against him in this particular case. I dare not put any suspicion on it."

Mr. Masuda did not at last submit to my opinion, nay, the sacred revelation of the '*Eki*.' But as you are

well acquainted with the history of that famous hostility, the truth of the divination was established. Marshal Bazaine turned out to be a traitor! Sedan surrendered! Napoleon III himself was obliged to take no other alternative than to submit to his hateful adversary.

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### MY OWN FATE, IN PRISON.

Being led on by the recklessness of my adolescence, in the 6th. year of Ansei, I committed a crime unintentionally, and was imprisoned. I found the second volume of the 'Book of Eki' there, perhaps left by a previous prisoner. As I had nothing to do in the prison, I took it up and read it very carefully through and through. At first, it was very difficult indeed, and I could only read the characters, without understanding their meaning. After a time, I recollected myself thus,— "Books were written by sages to instruct the people, and they are means of awakening our faculties. These wise personages surely did not mean to trouble us with intentional fastidious expressions. My present perplexity must be from the insufficiency of my endeavours."

I now excited myself, committed the whole volume into my memory, and deliberated upon the meaning of each expression. After an incessant endeavour of this sort for three years, I was able to grasp the general principles of the Book. It was then in the first year of Bunkyū. I prepared a set of paper ropes as the substitute for the "*divining sticks*," and first of all, I divined my own fate, and obtained the change of "*Chun* (屯 ䷂)" into "*Setsu* (節 ䷻)." The interpretation was stated as the following:—

"'Chun' implies *difficulty* and is the emblem of being obstructed when endeavouring to advance. Also the '*water*' of '*Kan*' lies in front, without wading



which, the difficulty of '*Chun*' does not terminate. The '*Negative II*' says, '*Negative II is perplexed and receding; She mounts a horse; but is unable to advance.*' This means that the '*Negative II*' which is a weak element is in the time of the difficulty of '*Chun*,' and can not follow the help of the '*Positive V*.' Again, the '*Interpretation*' says, '*The difficulty of Negative II lies in her being above a strong one. That she marries ten years hence, is owing to the recovery of her situation to a normal state,*' by which, perhaps, I can not follow the '*right help*' until the number terminates and the time changes? On considering that the difficulty of '*Chun*' can not be dispelled without passing the '*water*,' and that it requires ten years to be restored, it may be, perhaps, I shall be banished for so long as ten years?"

After two years, I was banished to Tsukuda-Jima, thus obliged to wade *water*. Two years since, I was set free, in the first year of Kei-ō. From that time, surveying the fate of time, delineating the nature of men, consulting the courses to be taken with the "*Eki*," and following the example and leadership of the government, I was able to set out the four great deeds of Mailsteamers, of Railways, of Gas-lighting, and of School. They were began in the 3rd. year of Meiji, exactly *ten years* since I divined in the prison.

It must be observed that all the affairs of mankind are previously decided in the *Heaven* and the "*Eki*" expresses them previously, and tells them when sought heartily. The phrase "*Perfectly auspicious*" has been in my experience, and I fully believe and can prove by this matter that the "*Superior men do not deceive us.*"

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## FATE OF A CERTAIN BANK.

A friend lawyer came to see me. (19th. year of Meiji.) After a time of miscellaneous conversations he said;—"When once I was serving a court in a province, I was persuaded by a friend to become one of the shareholders of a bank there, which was then a rising and illustrious one. I bought some capital stocks, and am keeping them still now. I have been of late told, however, that bank is on its last legs. Should it come to grief, my circumstances will be greatly affected. Will you please kindly divine the fate of that bank?"

I calculated and obtained the change of "*Chun* (屯 ䷂)" into "*Fuku* (復 ䷗)." The "*Positive V* says, "*To withhold benevolence,*" whose "*Interpretation,*" "*To withhold benevolence, signifies that his charity is not yet extensive.*" The following interpretation was made:—

"*Chun*" is the hexagram in which the difficulty is enormous, and even the '*Throne of Universe*' of the '*Positive V*' can not bless the earth with its '*blessing rain.*' Applying this to the bank, it is the emblem of a pecuniary embarrassment; so that they can not pay the profits to the shareholders. But '*Universally auspicious*' of the '*Exposition*' and '*Honourable men accordingly set the affairs of state in order*' of the '*Interpretation*' show that, though the bank is now in a distress, it will by and by open its course and arrive at a time of '*perfect auspiciousness.*' This interval of distress will be ten years, as will be seen from the expression,—'*That she marries ten years hence, is owing to the recovery of her situation to a normal state.*' The tenth year from the '*Negative II*' is the '*Negative V*' of '*Mô*' (䷌), and as four years are already gone, the bank will become an illustrious and flourishing one, six years hence. Moreover the '*Negative V*' of '*Mô*' says,

'*Negative V is an infant and is lucky,*' which means that the shareholders are like infants who are guided on by their parents and teachers, without troubling themselves; so that they will gain profits without a slightest anxiety. Then, do not be disappointed by the present retardation, but preserve your share of stocks, and wait for the coming glory."

My guest, on hearing my advice, clapped his hands and said:—"I am fully assured that the '*Eki*' is the words of the *Almighty*! The bank I referred to is the Fukushima Bank. One of the clerks once engaged in a speculation at Tōkyō, and was defeated in it, the effect of which was felt by the account of the bank, and brought the bank to its extremity. I have found out a great comfort, on being told with the future scope of the bank."

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#### WAR BETWEEN CHINA AND FRANCE.

In October of the 17th of Meiji, I made a lecture on the "*Eki*" at the meeting of "Shibun-Gakkwai," before the modern eminent scholars, Messrs. Shigeno, Fujino, Teshima, Shimada, Mishima, Matano, Chō, Naitō, Gamō, Kawata, Iwaya, Nagamatsu, Ijichi, Namma, Konakamura, and Okamatsu. The audiences seemed to have been much awakened. I was, however, afraid that some of them may believe that the "*Eki*" can be interpreted anyhow as we like; and therefore I spoke particularly on the importance of a skillful interpretation.

In order to make them see the useful applications of the "*Eki*" I offered to divine there one of the greatest questions at that time. I took the war between China and France, and obtained the change of "*Chun* (屯 ䷂)" into "*Yeki* (益 ䷩)." I took China for the inner complement as she is a neighbour, and France the outer.

The "*Negative VI*" says, "*Negative VI mounts a horse, but is unable to advance; and bloody tears are pouring down.*" China of the lower complement of "*Chun*" is the eldest son of "*Shin* (震 ䷲)," and France of the upper is the middle son of "*Kan* (坎 ䷜)." The extent of China is evidently wider than that of France, and her land is more fertile. But China is "*thunder*" and occupies a "*positive and unmiddling position*"; thus the government of the *positive* stations itself near the border of the country or at Peking, and sends out its soldiers of the *negative* to fight with the enemy. France is "*Water*": the government of the *positive* is at the middle of the country, and the subjects of the *negative* guard it; the position of the government is perfect.

Now, in this war, the Chinese try to advance, but they can not do so for fear of being drowned in the "*water*" of the upper complement. This follows from the Chinese's inexperience in the art of navigation; so that their navy can not be enlarged. The meaning of the word "*Chun*" is here fulfilled. "*Mounts a horse, but is unable to advance*" means that the Island of Taiwang, beyond the *water* of the "*Positive V*," devastated by the French and in a state of utter confusion, China can not save, but is only being struck with horror. "*Bloody tears are pouring down*" means that the Chinese patriots are crying and weeping at the calamity of the country and pouring forth the bloody tears.

When the complements of the hexagram of "*Chun*" themselves and their order are inverted, we have the hexagram of "*Mô* (蒙 ䷃)"; in which France is the offensive and China defensive. The inner complement of "*Mô*" is the "*water*," and men can not be easy in water; thus France has sent out her navy for her own convenience, to gain a double profit, by changing the bias of her people through this war. But, China of the outer complement is the "*mountain*," and a mountain

can not easily be surmounted; thus, France can not easily invade her. The accident at Loosong is in orderly and the invasion into Kee-ling and Foong-too is immoral:—these deeds are equivalent to the devouring of wolves. The French may not be unconscious of the censure of the world, but they have some more important causes, and are too busy to care for these less important small matters, and thus followed the example which savages might set out.

The "*Lineation*" says "*In opening Mô to light, it is advantageous to hold men liable to punishments, and to unfasten shackles. To rely entirely upon punishments is inauspicious,*" and the "*Interpretation*" is, "*It is advantageous to hold men liable to punishments, because righteous laws are thus enforced.*" Now in this time of the advancing civilisation in Europe, China still clings to her old customs, and is not aware of the existence of the world of the nineteenth century. She is slow and weak, and can not stand in equal rank with the world. The Europeans are trying to make up treaties with this slow nation within the limits of an appointed interval of time. China, however, makes no reply, by vainly occupying time with her usual dilly-dallying. Hence the French invade her in the middle of the treaty negotiation; or "*is opening Mô to light.*" The military system of China is still antiquated, and the endeavour is inadmissible, of China with her weak and irregular soldiers to match the strong and well-trained ones of France. The French consider the Chinese to be childish, and their present invasion can not be called a *march*, but more properly a *chastisement*; thus "*it is advantageous to hold men liable to punishments.*"

Of course France may be wishing to invade the interior of China, but as she has an enmity against Germany, perhaps she can not move all her powers towards China, as long as Bismarck is still living. And then it

is evident that she can not obtain a glorious victory over China. As the French are the "*water*" and the Chinese, the "*mountain*," in order to climb a mountain from water, the footsteps must be very steady. "*To rely entirely on punishments is inauspicious*" means that she can not gain on *land*. The French navy will perhaps resign itself, as we have the phrase, "*to unfasten shackles*," in which "*shackles*" refers to the manacle of the harbour.

Again, the change in the "*Negative I*" of "*Mô*" gives "*Son* (損 Ⅰ)," which means "*to lose*." Then, the French endeavour will be a great loss to France. Her loss on herself can be borne, but the loss of confidence of the other nations can never be restored. She is losing money, losing men, losing morality, losing nationality, and ending in the loss intimated by the hexagram of "*Son*."

For China, the change in the "*Negative VI*" of "*Chun*" gives "*Yeki* (益 Ⅵ)." Then, the present disturbance will be the threshold of a future advantage, as "*Yeki*" means "*to gain*." China has been and is a country in which the taxation is light, and consequently everything incomplete; or in other words, she is selling an imperfect administration at a price of cheap taxation. The present calamity will, however, awaken her, and she will equalise her taxation, improve her legislation, and eagerly engage in the enforcement of her army and navy. This is the reason of her arriving at the hexagram of "*Yeki*" or "*Gain*."

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#### TAKASHIMA'S MIS-INTERPRETATION.

As I am an earnest admirer of the principles of the "*Eki*," many of my relatives are fond of it, and my younger brother Tokueemon too. A former clerk of mine

came to my brother's at Kobikichō, Tōkyō, one day, and asked him to divine the good or evil of his intended change of business, as he was going to do, being hard up by the commercial inactivity prevalent at that time. My brother took the "sticks" and obtained the "*Negative VI*" of "*Chun* (屯 ䷂)." He gave the following interpretation:—

"It says, '*Mounts a horse, but is unable to advance; and bloody tears are pouring down.*' The hexagram of '*Chun*' is the emblem of a *great difficulty*; not easy when staying, and drowning in the "*water*" when going. It is the emblem of having no other course to be taken, than to go astray on horseback and cry. You are now seeking a new occupation, but you can not go on well with the new one if any. Better sit down and wait for the coming of an available opportunity in future."

I happened just then to visit my brother, and on hearing him speak thus, I offered another interpretation of my own, which was as the following:—

"The interpretation of the '*Eki*' should be made to be consistent with the degree of civilisation of the country. It should not be regarded as a dead thing, by merely clinging to the general meaning of its '*Lineations.*' The present hexagram gives the emblem of being drowned in water, but we may still gain profits in it. We have *diving-bells* for working under the waters. If you will buy some diving-bells and engage in pearl-fishery, you will undoubtedly profit yourself, as then the '*Negative VI*' changes the hexagram into '*Yeki* (益 ䷩),' which means '*gain.*' Go then, and commence this occupation without hesitation."

My words seemed to be very curious to my brother, and he seemed to be somewhat displeased; but he kept silent. The clerk was pleased and took our leave with smiles. He bought some diving-bells and began fishing. At first his emoluments were great, and I was proud to my brother

of my rational interpretation. But after a few months, the clerk was visited by an incessant storm. The raging of the billows and waves greatly hindered his fishing, and he could not catch even a single shell. He was followed by a great loss, and all his capital was very nearly brought to nil.

He then came to me alone and forlorn, and complained me of his adversity. I was horror-stricken. I was very sorry to have moved the sacred words of the "*Eki*" arbitrarily with my imperfect wisdom, and to have made this fellow receive an awful loss. I offered him some gold, as an atonement for my fault. I was then fully assured that the words in the "*Eki*" must not be heedlessly looked over, and I shall never forget this lesson.

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#### IV. MÔ (蒙 Infancy).



*Mô.* Auspicious; we do not apply to children; children do apply to us. The first divination is answered, but repetition is blasphemous; and when blasphemous, it is not answered. Advantageous to be constant.

*Exposition.* An obstacle lying at the foot of a mountain and stopping [a stream] is [the emblem] of *Mô*. *Mô* is auspicious, that is to say, it attains seasonableness by following the principle of auspiciousness. We do not apply to children; children do apply to us, that is to say, the wish [of children] is responded to [by us]. The first divination is answered, because [the inquirer is actuated by the spirit] of firmness and modesty. Repetition is blasphemous, and when blasphemous it is not answered, because it will disgrace *Mô*. Wise men can only be produced by nourishing the spirit of righteousness during the period of *Mô*.

*Interpretation.* A spring gushing out of the foot of a mountain is [the emblem] of *Mô*. Honourable men are accordingly persistent in their behaviour and nourish their virtues.

*Negative I.* In opening *Mô* to light it is advantageous to hold men liable to punishments, and to unfasten shackles. To rely entirely upon punishments is inauspicious.

*Interpretation.* It is advantageous to hold men liable to punishments, because righteous laws are thus enforced.

*Positive II.* is lucky to take [under his instruction] the whole *Mô*; and lucky to take in a woman. The son skilfully manages the household affairs.

*Interpretation.* "The son skilfully manages the household affairs," because he combines the elements of both strength and mildness.

*Negative III.* Do not take a woman in marriage: she will be attracted by rich men and will not remain constant. There will be no advantage [in marrying her].

*Interpretation.* Do not take a woman in marriage, because her conduct will not be proper.

*Negative IV.* is sunk in *Mô*; inauspicious.

*Interpretation.* The calamity of being sunk in *Mô* is the result of [*Negative IV*] keeping himself aloof from the intelligent.

*Negative V.* is an infant; and is lucky.

*Interpretation.* The infant is lucky, because it is obedient and meek.

*Positive VI.* attacks *Mô*. Disadvantageous to make an assault, but advantageous to defend against an assault.

*Interpretation.* It is advantageous to defend against assault, because the high and the low are obedient to each other.

## EXAMPLES.

### MODE OF EDUCATION OF HIS SON (FOR MR. NAGAI).

Mr. Shōzaemon Nagai, a rich merchant of Tōkyō, has been befriended with me a long time since. His only son, sixteen years old, was very wayward and profligate, and would not hear his father who kept reproving him every now and then. Mr. Nagai, fully disgusted with his son, came to me and said, "My son would not hear me at all, and I am going to put him into the

hands of a foreigner to be corrected by him, and taught in the foreign language, into the bargain. I do not know the good or evil of doing so, and I am come here to hear your opinion through your 'Eki'." I took up the "sticks" and obtained the "Positive II" of "*Mô*" (蒙 ■)."

"'*Mô*' means infancy, and is a hexagram representing the primitive and undeveloped state of things, which must necessarily be instructed. The faults of your son are through his '*Mô*' or ignorance, and he does not know that he is not doing right. To rectify him, therefore, you must first pour in the moral principles into his head. Moreover, as it says, '*Positive II is lucky to take [under his instruction] the whole Mô; and lucky to take in a woman. The son skillfully manages the household affairs,*' the mode of opening his ignorance to light is to educate him gradually, and afterwards to make him wed with an appropriate woman. In this way, he will gradually regret and improve his conduct until at last he will arrive at the happiness of '*skillfully managing the household affairs.*'"

My friend was moved, and he sent his son, soon after, to Tōkyō, to be instructed by a certain eminent moralist in that city.

#### RETURN OF OUR RANSOM FROM AMERICA.

During the month of January in the fourteenth year of Meiji, I stayed at Atami. While I was one day playing the "go-bang" in my room in a company consisting of my fellow-lodgers,—Lord Shimazu, Mr. Y. Nomura, Governor to Kanagawa Ken, Mr. N. Shirakami, Judge, Mr. T. Kobayashi, Consul, Mr. R. Narushima, Chief Editor of the "Chōya-Shimbun," and Mr. K. Tanigawa, Manager to the late Mito Daimiate,—I was visited by

the three senates, Count Ōkuma, Count Itō; and Count Inoue, with the secretaries Messrs. Andō, Ochiai, Yano, and Itō, accompanied by Mr. Hayashi, Director to the Hospital of Army. One of the guests spoke first, "As it is raining to-day, we can not go a-hunting and a-walking among the hills. Being too solitary, we are all come here to hear from you some '*Eki*.' Will you please do so for us?" "Certainly, I replied, "but on what subject?" "Well," said he, "Yes, see if the Americans will return our ransom payed at Shimonoshiki,—it is attracting the attention of so many people."

"When divined by the '*Eki*,' " proposed I, "the matter can be decided very easily. It may happen that the case may come out to be neutral, that is to say, neither returning the ransom, nor keeping it; but a means of quickening the decision can be known, through the principles of the '*Eki*.' Here I wish to make a proposal and I hope you will allow me to divine after receiving your answers and acknowledgements. My proposal is this, that, should the '*Eki*' assist in the restoration of the ransom, please do not spend that money nowhere else than building a large dock at Yokohama, as a prize for the '*Eki*'?"

"That's fair," replied he, "The communication over the Pacific between Yokohama and America can be done in eighteen to twenty days, but I regret to say that sometimes when waves roll high, the steamers have the disadvantage of anchoring longer than the limited twenty-four hours, as there is no dock here at Yokohama. Now if America will be kind enough to return the ransom, it must be spent for something which will facilitate the intercourse between the two nations, and this can only be effected by building a dock here. I have thus no objection as to your proposal."

I then divined and obtained the "*Negative IV*" of

“ *Mô* (蒙 ䷃),” and the following interpretation was offered :—

“ It says, ‘ *we do not apply to children ; children do apply to us.* ’ As this was obtained by divining whether America will return the ransom or not, I must take *America* as the *leader* and *us* as the *follower*, and then the words given in the ‘ *Figuration* ’ will be solved from the side of America. Then, ‘ *we* ’ means America, and ‘ *children* ’ us. It is evident that she will never return, unless we claim for it. Again the ‘ *Negative IV* ’ says, ‘ *Is sunk in Mô ; inauspicious,* ’ and the ‘ *Interpretation,* ’ ‘ *The calamity of being sunk in Mô is the result of [Negative IV] keeping himself aloof from the intelligent.* ’ Thus it may be seen that though we are in a position where we can not claim for it, we do not know it ourselves, and are troubling ourselves by pursuing after an empty hope. Hence, if we advance a step to the position of the ‘ *Negative V* ’ and claim, we will be ‘ *an infant, and lucky.* ’ Undoubtedly she will satisfy our claim and return the sum. For, the change of the ‘ *Negative V* ’ implies the change of a ‘ *mountain* ’ into ‘ *wind* ’ ; a ‘ *mountain* ’ is naturally stationary, which enters us under the movable form of ‘ *wind*. ’ Now, the ‘ *mountain* ’ will change itself into the ‘ *earth*, ’ year after next, which is the emblem of the ransom’s returning to us, America not being able to see the form of the money or the ‘ *wind* ’ here. In short, whenever the hexagram of ‘ *Mô* ’ is obtained, we must conduct ourselves as if we were really ‘ *Mô* ’ or infants.”

“ Infants ! ” interrupted one of them, “ how could our country be compared to an infant now ? ”

“ Well, sir,” continued I, “ The ‘ *Eki* ’ indicates the divine will, and so, even the sagest personages conduct as if they were infants when they obtain this hexagram. It is quite independent of time and place. However, let me try to explain the reason of the *infancy* of our coun-

try. Our country has been and will be a glorious independent empire from yore, and the glory has never been stained. But she is sometimes not without conducts of infancy. In the affair of Shimonoseki, the courses of the government were two, and one of which was practiced,—thus the conduct is infant while the people are not infant. The excessive amount of ransom was seized under the pretence of opening the infancy, thus the greatest of infancy was executed. Considering the nature of this ransom, the conduct of both countries can not escape from being *infant*. We may be conceited and deny to be infant, but the *Almighty* shows us the hexagram of 'Mô,' which is inevitable.

"To return to our topic, I do not know when America will return it to us, if we do not claim, but only wait the determination of her senators. Our government must convince her of our no more being infant and of being in want of money to promote our civilisation. We must further follow the morality of her Minister of Finance, and obtain his agreement. Then it is that '*is an infant, lucky*' of the '*Negative IV*.' In this way, I am sure, she will regard our claim as being '*children apply to us*' and return the required sum of money. Our desire can surely be satisfied if we conduct ourselves in accordance with the meaning of this hexagram. On closing my dissertation, I feel as if the ransom is back, before my eyes, and the completion of the dock too."

I had no more objection from my visitors, and the meeting was broken up.

The ransom was afterwards restored, as was pointed out by my divination, but the dock has not yet been designed. The Government may have some reason for not yet setting out the plan, but I am only longing after it in earnest.

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## V. JU (需 To wait).

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*Ju.* Bright and auspicious, when there is truthfulness; lucky, when there is constancy; advantageous to wade a large river.

*Exposition.* *Ju* means to wait. A difficulty lies in the path, but firmness and strength preserves one from falling a prey therein, that is to say, he does not get into embarrassments. "Bright and auspicious, when there is truthfulness; lucky, when there is constancy,"—this is owing to the circumstance that [Positive V] occupies the imperial position and is just and proper. "Advantageous to wade a large river"—this phrase means that an advance will be successful.

*Interpretation.* A cloud ascending up to the heaven is [the emblem of] *Ju*; and honourable men accordingly feast and enjoy themselves.

*Positive I.* Represents what is waiting in the suburbs; advantageous to maintain steadiness; free from blame.

*Interpretation.* "Waiting in the suburbs" implies that [Positive I] does not run the hazard. "Advantageous to maintain steadiness; free from blame," because he has not yet deviated from a normal course.

*Positive II.* Is waiting in the sand; there will be some murmurings; but lucky in the end.

*Interpretation.* "Waiting in the sand" signifies that Positive II is calm and occupies a central position. Accordingly the end will be fortunate, inspite of some murmurings.

*Positive III.* Is waiting in the mud; and invites invaders.

*Interpretation.* "Waiting in the mud" signifies

that the danger lies outside, but that [Positive III] invites an invader. If he is cautious, he will be exempt from ruin.

*Negative II.* Is waiting in the blood; emerges from a hole.

*Interpretation.* "Waiting in the blood" signifies that [Negative IV] is submissive and willing to listen to advices.

*Positive V.* Is treating [guests] with drink and food; lucky, if constant.

*Interpretation.* "Treating [guests] with drink and food; lucky, if constant," because [Positive V] occupies a just and middle position.

*Negative VI.* Enters a hole; three uninvited visitors will come; lucky in the end, if one treat them with respect.

*Interpretation.* It will be eventually lucky, though uninvited visitors will come, because, although [Negative VI] occupies an improper position, he does not commit any great error.

## EXAMPLES.

### FORTUNE OF NISHIMURA, MITSUSHE, AND ME, WHILE AT TSUKUDAJIMA.

During my imprisonment at Tsukudajima, two of my fellow-prisoners, Katsuzō Nishimura and Shūzo Mitsushe, and myself were most intimate with one another. They came to me one day in a state of great uneasiness. "A great difficulty," said they with sighs, "respecting to us three occurred, and we are come to consult together." "What?" cried I "What kind of difficulty?" "Yesterday, they held an assembly at their office," answered they, "and both of us were engaged there. The council



was held for a very long time and did not break up until evening, and we were kept there till dark. As we thought it strange to continue so long, we asked an officer to tell us the nature of the council, who explained us as follows:—

“‘At present, the price of rape-seed oil is falling while the seed itself is rising, and it is a great loss to manufacture cheap oil from the costly material. They wish to abolish its manufacture, and to send the therein occupied prisoners to Yokosuka to be employed at the building of the docks there. Kaemon, one of the prisoners is an old hand for commanding others, and he can complete the docks when he is chosen as the superintendent. Katsuzō, another of them can perform miscellaneous services and makes accounts very well, who will be a convenient sharer of that work. Shūzo, another, is a physician, who if employed will save the trouble and expense of hiring a doctor from outside, when the prisoners get ill or hurt. Moreover, these three are extraordinary fellows who, when set free some other day, will again commit crimes and trouble the prison. It is far better for them to imprison them for ever and make them die of age, than ever to set them free and make them seek unnatural deaths.’

“This is the nature of the council,” continued my friends, “According to the regulations of the ‘Bakufu,’ half the income of the office is called the ‘*Yakutoku*’ (gain of officers), and is taken by the officers; while the remainder goes to the treasury of the office. This is the reason why the present scheme was made up by the officials. It will surely be brought into practice. If so, what a difficulty on us! What shall we do? Please divine.”

First for Katsuzō, I obtained the “*Positive III*” of “*Ju* (需 需)” :—

“‘*Ju*’ means to wait. It is the hexagram in which

the difficulty of '*Kan*' lies in front, and the strong '*Ken*' at its verge is going to wade the *water* but going on very carefully. The '*Lineation*' says, '*Positive III is waiting in the mud; and invites invaders.*' This '*Positive III*' is at the end of the lower complement and nearest to the '*difficulty*' of the upper complement; that is, it is occupying the most dangerous position. But the '*Interpretation*' says, '*the danger lies outside.*' Now I think from this that the so-called '*difficulty* or *danger*' is not that of Yokosuka, but quite different from it. You are a prudent person and are not probable to escape from the prison, nor to commit any other crime. Then your difficulty will perhaps be a sickness. The '*Interpretation*' further says, '*If he be cautious, he will be exempt from ruin.*' You will take care of yourself as well as you can."

Secondly, for Shūzo, the "*Positive II*" of "*Tei* (鼎)"

"*A three-legged kettle is full. The enemy is sick, and is unable to approach [Positive II]. Lucky.*' The *three-legged kettle* is an important vessel which can not easily be shifted, the more heavy as it is filled with its contents here. We have the change of '*wind*' into a '*mountain*,' which is always stationary. I thus see that your body will not be shifted to anywhere else. He who wants to move you is your '*enemy*' who must be strong and healthy in order to move the heavy you. But the '*enemy is sick.*' He has no power to move you. Then do not be troubled with the Yokosuka affair; you will not be sent anywhere."

Thirdly, for myself, the "*Negative V*" of "*Gon* (艮)" which says, "*Negative V stops at the mouth. There is order in his words. Remorse disappears.*" Having obtained this, I could not make it out instantly. After a good while of deliveration, I was able to master its meaning, thus:—

“‘*Stops at the mouth*’ means not to speak in vain. The whole ‘*Lineation*’ then means that I shall obtain the confidence of a certain officer by speaking something rational, and will be set free.”

We were then waiting for the appearance of the counterparts of the divinations, and we were satisfied at last. Katsuzō was taken ill and was difficultly saved by the care of Shūzo from a state of imminent danger. Shūzo was not sent down to Yokosuka, as there was a change among the officers. I divined the fortune of Mr. Jūichiro Wada, Judge, and as what I said was strictly rational, I was set free before the expiration of my term.

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#### SUICIDE OF MR. GOICHI NAKANO.

Mr. G. Nakano was an acquaintance of mine, who lived in Osaka. Newspapers announced that he committed suicide, and it was rumoured everywhere. I was astonished by this unexpected event. “A wise man as he is,” I said to myself, “how could he happen to be so pressed as to die such a pitiful death! There might have been some other means of accommodation, had it been stated to me before he died.” I was then taken into a melancholy reflection, when a friend came to me with the same news, and we were for some time attracted towards the doubtful cause of his death. My friend asked me to divine, and on divining, I obtained the “*Negative VI*” of “*Ju* (需 ䷄),” which says, “*Negative VI enters a hole; three uninvited visitors will come; lucky in the end, if they be treated with respect.*”

“As Mr. Nakano is a merchant, the phrase ‘*enters a hole*’ will mean that he engaged in a mining industry. Again, from the phrase, ‘*three uninvited visitors will come,*’ perhaps he was disappointed in his attempts.

Perhaps, he could not pay all the expenses and the debt of the capital, while the term expired. Thus he was pressed hard by his creditors and went mad, and killed himself. '*Kan*' intimates *increase of woe* and also *sickness of heart*, and '*Son*' is the emblem of wind. Thus, he must have been taken by an insanity. Again this hexagram is one intimating the '*floating of spirits*,' or the emblem of madness."

Afterwards I was told that the cause of his suicide was exactly the same as was pointed out through my divination.

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## VI. SHÔ (訟 Lawsuit).



*Shô.* Suffering from wrong though conforming with veracity; lucky, when the spirit of modesty leads to an early conclusion [of the suit]; unlucky, when [the suit] is prosecuted to the last; advantageous to see great men; disadvantageous to wade a large river.

*Exposition.* *Shô* is composed of a resolute complement above and of an insidious complement below. Insidiousness and stoutness constitute the conditions of a lawsuit. "Suffering from wrong, though conforming to veracity; lucky, when the spirit of modesty leads to an early conclusion of [the suit]"—because a resolute [element] comes and occupies a middle position. "Unlucky, when [the suit] is prosecuted to the last,"—because a lawsuit ought not, from its very nature, to be brought to its final issue. "Advantageous to see great men"—because what are wanted are impartiality and justice. "Disadvantageous to wade a large river"—because to do so one would get into the deep water.

*Interpretation.* The heaven and water running in opposite directions, are [the emblem of] *Shô*. Upon undertaking anything, honourable men will, therefore, deliberately arrange matters from the beginning.

*Negative I.* Represents what does not stick long to any undertaking, and is somewhat liable to murmurs, but is lucky in the end.

*Interpretation.* [Negative I] does not stick long to any undertaking," because the lawsuit ought not to be maintained for any long period of time. There will be some murmurs, but a plain explanation will be obtained.

*Positive II.* Is unable to maintain the suit, and goes home and flies away; but the three hundred families in the village are free from any calamity.

*Interpretation.* Being unable to maintain the suit, [Positive II] goes home and hides himself by flying. The suit has been instituted by an inferior against a superior: hence [Positive III] has invited a calamity.

*Negative III.* Returns to his original profession; lucky in the end, when there is constancy, though involving some danger. If he engages himself in the king's affairs, he will accomplish nothing.

*Interpretation.* To return to one's original profession, is lucky, because it implies obedience to the superior.

*Positive IV.* Is unable to maintain the suit, turns back and submits to reason; lucky, if he changes his mind and remains constant.

*Interpretation.* To turn back and submit to reason, and to change one's mind and remain constant—these expressions signify freedom from errors.

*Positive V.* The suit will be perfectly lucky.

*Interpretation.* "The suit will be perfectly lucky," on account of modesty and justice.

*Positive VI.* A robe of state may be bestowed on [the Positive VI]; but it will be thrice revoked before the morning passes away.

*Interpretation.* When a robe of state is obtained by means of a lawsuit, it is entitled to no respect.

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## VII. SHI (師 Army).



*Shi.* Righteous. Lucky and free from blame if he is a venerable man [who commands the army].

*Exposition.* *Shi* means multitude. "Righteous" (貞) means justifiable (正). If one lead multitude to a righteous course

one may become a king. [The commander is] firm and modest, and has a patron. He pursues a hazardous course, but is faithful. In this way he brings calamity upon the country, but the people follow [him]. He is, therefore, lucky, and no blame can be laid to his charge.

*Interpretation.* Water lying underneath the ground is [the emblem of] *Shi*. Honourable men accordingly countenance the people and befriend the multitude.

*Negative I.* An army must move with discipline. Unlucky, if not in good order.

*Interpretation.* An army must move with discipline; if discipline be neglected, it will be unlucky.

*Positive II.* Occupies the middle position in *Shi*, it is lucky and free from blame. The king favours him with his words three times.

*Interpretation.* [*Negative II*] is lucky in occupying the middle position in *Shi*, because he enjoys the royal favour. The king favours him with his words three times, because the king desires to win all the countries.

*Negative III.* An army may carry corpses by cart; unlucky.

*Interpretation.* That an army may carry corpses by cart, signifies that it will be very unsuccessful.

*Negative IV.* An army encamps on a retired position; it is free from evils.

*Interpretation.* An army is free from evils, when

it encamps on a retired position, because it does not overstep the limits of propriety.

*Negative V.* There are games to hunt; advantageous to remonstrate; free from blame. Good if a venerable man command the army; but unlucky if a youth convey corpses by cart.

*Interpretation.* [It is good if] a venerable man command the army, because he pursues the path of mean. A youth conveys corpses by cart, because he is not equal to the task.

*Negative VI.* The August king distributes rewards; and he founds states and settles houses. Do not take small-minded men into favour.

*Interpretation.* "The August king distributes rewards," or in other words he recognizes meritorious services. "Do not take small-minded men into favour," because they always cause disorders in the state.

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## EXAMPLES.

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### MR. M. MUTSU'S VIEWS.

Mr. Mutsu, when he was the governor of Kanagawa Ken, planned a great revolution in the system of local taxation, and determined to offer his views to the government. Before doing so, he asked me to tell him through the "*Eki*" whether his views will be adopted or not. I divined and obtained the change of "*Shi* (師 ䷆)" into "*Kon* (坤 ䷁)" and I interpreted thus:—

"Your views will be adopted and you will be advanced thrice in your office. Hence the '*Interpretation*' to the '*Negative II*' says:—'*Negative II is lucky in occupying the middle position in Shi, because he enjoys the royal favour. The King favours him with his*



*words, three times, because the king desires to win all the countries.' "*

Ultimately, his views were adopted, and the foundation of taxation of our country was thus established. Mr. Mutsu was advanced three times in his office.

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#### SELECTION OF AMBASSADOR FOR CHINA.

During January of 1885, I was at Atami for the purpose of protecting myself against the cold weather. At that time the negotiation regarding the accident of Corea was about to be made with China. The public were all anxious of the proper selection of the ambassador, and the proper termination of the negotiation. As it was an important event of this country, I was restless with anxiety, and on divining the selection of the ambassador, I obtained the "*Negative V*" of "*Shi* (師 ䷆)," which says, "*There are games to hunt; advantageous to remonstrate; free from blame. Good if a venerable man command the army; but unlucky if a youth convey corpses by cart,*" and the "*Interpretation,*" "[*It is good if*] *a venerable man command the army, because he pursues the path of mean. A youth conveys corpses by cart, because he is not equal to the task.*"

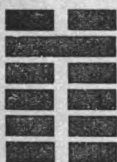
"*'There are games to hunt'* means that birds are come to devastate the corns of our field. Now the accident of Corea is really a massacre of our honest subjects by the Chinese, therefore we have here the emblem of the propriety of our rigid inquiry. Thus we have reason for negotiating with the Chinese Government, which is '*advantageous to remonstrate.*' '*Venerable man command the army*' means that a man from '*a venerable province*' or Chō-shū can undertake and decide it. '*Venerable*' and '*youth*' here, are words

which briefly show the aptness or unaptness of the ambassador. I think Count Itō is the only one in the Cabinet who is regarded by all as the ablest politician and as he was born in 'Chō-Shū' perhaps he may be the '*Venerable man*' in this divination. The present negotiation, though putting on a mask of peace, we must be ready to open war when necessary. The peace can not be expected unless we be determined to do whichever comes out; to fight, or to make peace.

"Then the present negotiation is at the time of '*Ta Kwa*,' when, by missing a single step it will burst out. To keep it still, and to sustain both countries in happiness and ease, depend solely upon a proper ambassador. If Count Itō be selected, it is without doubt that he will conduct properly, neither harsh nor slow, and make peace naturally. The phrase '*pursues the path of mean*' is of this meaning, '*path of mean*' being words of praise. The path of mean is the aim and idol of the '*Eki*;' it means to be in the middle and proper position. If Count Itō be not, but some others be, elected, most probably we shall have the woe of '*he is not equal to the task*.'"

Things turned out so, and Count Itō was chosen at last.

# VIII. HI (比 Friendship).



*Hi.* Lucky. Enquire and divine, and if [the friend, whom one wishes to be his, is] perfect, persistent, and constant, there will be no blame. Though not yet easy in mind, yet [followers] will come, and one that shall come late, shall be unlucky.

*Exposition.* *Hi* is lucky. *Hi* implies help, and also it signifies the obedience of inferiors to superiors. "Enquire and divine and if [the friend, whom one wishes to be his, is] perfect, persistent, and constant, there will be no blame" because [such a person] is firm and modest. "Though not yet easy in mind, yet [followers] will come," because there is a concord between superiors and inferiors. "One that shall come late shall be unlucky," because he is in a hopeless situation.

*Interpretation.* Water lying on the earth is [the emblem of] *Hi*. The great kings of old accordingly established provinces and were on good terms with the feudal princes.

*Negative I.* When one forms friendship with the truthful, he will be free from blame. When there is truthfulness enough to fill an oblation bottle, good fortunes will indirectly come in the end.

*Interpretation.* The Negative I of *Hi* is attended by indirect good fortunes.

*Negative II.* Cultivates friendship with a sincere heart. Lucky, if constant.

*Interpretation.* [Negative II] cultivates friendship with a sincere heart, that is, he does not deviate from the path of propriety.

*Negative III.* Cultivates friendship with a wrong person.

*Interpretation.* When [Negative III] cultivates friendship with a wrong person, how can he be otherwise than unlucky?

*Negative IV.* Cultivates friendship abroad. Lucky, if constant.

*Interpretation.* [Negative IV] cultivates friendship abroad with a wise man, and thus follows a superior.

*Positive V.* Maintains his friendship openly. The King urging his pursuit of game on three directions [only], and allowing the escape of all the animals before him. The townsfolk will be reasonable without any injunction.

*Interpretation.* It is lucky to maintain friendship openly, because the position [of Negative V] is first and middle. To let those escape which run straight onward is to cast away the rebellious and take in the obedient. The townsfolk do not need injunctions, because the superior pursue a proper course.

*Negative VI.* Makes a wrong beginning in friendship. Unlucky.

*Interpretation.* When one makes a wrong beginning in friendship, one also makes a wrong end of it.

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## IX. SHÔ-CHIKU (小畜 Small Stoppage).



*Shô-Chiku.* Auspicious. Clouds are dense, but it rains not. They come from our western outskirts.

*Exposition.* In *Shô-Chiku*, a weak element occupies a becoming position and both the superiors and inferiors are in accord with him. *Shô-Chiku* is stout and meek. It is auspicious, because a strong element occupies a middle position and his wish is attained. That dense clouds do not pour down rains, is owing to the fact that they are still moving. That clouds come from our western outskirts implies that one's benevolence is not yet carried out.

*Interpretation.* Wind going through the sky is [the emblem of] *Shô-Chiku*. Honourable men accordingly perfect their accomplishments and virtues.

*Positive I.* Turns back for the sake of principle. How can he be blamed? He is lucky.

*Interpretation.* To turn back for the sake of principle is lucky in itself.

*Positive II.* Turns back in company with [Positive I]; he is lucky.

*Interpretation.* To turn back in company with [Negative I] by following the principle of mean, signifies that one does not lose one's self-command.

*Positive III.* A carriage is detached into separate parts by taking off the key which secures the wheel to the shaft. A husband and a wife look at each other with malice.

*Interpretation.* When a husband and a wife look at each other with malice, they can not maintain order in their family.

*Negative IV.* Is truthful. Blood escapes, and caution comes forth. Free from blame.

*Interpretation.* As [Negative IV] is truthful and cautious, the superior sympathises with him.

*Positive V.* Is truthful and affectionate ; and enjoys his wealth with his neighbours.

*Interpretation.* As "[Positive V] is truthful and affectionate," he does not alone become rich.

*Positive VI.* It has already rained and one has already settled down. One esteems virtues and virtues become great enough to load a cart with. A woman is dangerous, though she may be constant. The moon is near its full. Unlucky, if honourable men advance.

*Interpretation.* It has already rained and one has already settled down, and virtues have been accumulated sufficient to load a cart with. It is unlucky, if honourable men advance, because they will be doubtful.

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## X. RI (履 To tramp).

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*Ri.* A tiger's tail is tramped, but it does not devour the man. Auspicious.

*Exposition.* . *Ri* is characterized by the weak tramping the strong. But [the former] gladly agrees with *Ken*. Consequently, though a tiger's tail is tramped, it does not devour the man, and [the diagram] is auspicious. [Positive V], being firm, proper, and just, occupies the Imperial position, and is free from evils, because [his virtues] shine brightly.

*Interpretation.* The heaven above and a pond below, is [the emblem of] *Ri*. Honourable men accordingly observe the distinction between the upper and the lower, and fixes the aims of the people.

*Positive I.* Pursues an unsullied career and may advance without the fear of being blamed.

*Interpretation.* To advance in an unsullied career, is to carry out independently one's own desires.

*Positive II.* Goes over the road smoothly. Lucky, if he is constant like a hermit.

*Interpretation.* It is lucky to be constant like a hermit, because one's position is middle and one does not lose his self-control.

*Negative III.* The one-eyed are enabled to see, and the lame are enabled to walk. A tiger's tail is tramped, and it devours the man; unlucky. A military man wishes to become a great sovereign.

*Interpretation.* The sight of the squint-eyed, though it may be able to see, is not sufficient to be termed sight; and the lame, though they may be able to walk,

can not be made companions in walking. There is the unluckiness of [a tiger] devouring a man, because the position is improper. "A military man wished to become a great sovereign," because his ambition is strong.

*Positive IV.* Tramps a tiger's tail. Lucky in the end, if he be cautious.

*Interpretation.* Lucky in the end, if one be cautious, because one's object is attained.

*Positive V.* Is resolute in action. Dangerous, though constant.

*Interpretation.* "[Positive V] is resolute in action. Dangerous, though constant"—because the position is just and proper.

*Positive VI.* Estimates his happiness if he take advantages of the past career. If it be complete and without failure, there will be a perfect luckiness.

*Interpretation.* "Perfectly lucky" means that [Positive VI] enjoys a great felicity.

## EXAMPLE.

### COREAN ACCIDENT.

The quarrels among the political associations in the capital of Corea threw the country into a state of utter confusion under civil wars in Dec. of 1884. The king sent a special message to our Minister Resident Mr. Takessoe, beseeching him to send a band of soldiers to guard his palace. The minister went to the rescue with a band of his guards. A general of China pressed upon the palace with his subjects, and fired at our rank. He also ordered his men to slaughter our merchantile people there. The news of this event broiled our country and put us



into ebullition. Count Inoue the Minister of Foreign Affairs was chosen thereby as the ambassador, and he left Yokohama for Corea on the 24th. of the same month. As it was to be of a serious consequence to our country, a certain noble bade me to divine the result of it. I obtained the change of "*Ri* (履 ䷃)" into "*Chûfu* (中孚 ䷼)," and the following was my interpretation :—

The "Figuration" says, "*A tiger's tail is tramped, but it does devour the man. Auspicious.*" The "*Ken*" of the upper complement is *father* and "*Da*" of the lower is *young daughter*, thus we have an emblem of a daughter's following the steps of her father, the meaning of "*Ri*." The "*Negative III*" says, "*The one-eyed are enabled to see, and the lame are enabled to walk. A tiger's tail is tramped, and it devours the man; unlucky. A military man wishes to become a great sovereign.*" As the "*Negative III*" is the master of the whole hexagram, the nature of the appearance of this hexagram will be known from here. The nation of Corea imitates China in everything, the latter being a nation that does not know that the intellects of men and the ordinance of nations are undergoing incessant improvements. The Coreans are for this reason ignorant, and do not know the affairs of societies. They may continue independent, but can not go on without an assistance in this 19th. century. Every nation must strive to sustain its independence, by carefully observing the general bias of the community. The reason why the small nations of Europe can exist among the stronger ones is this, that is to say, they advance with the advancement in the whole community.

Our duty to the Coreans is of this nature. We must determine ourselves to teach and lead and to uncover them the necessity of accompanying the progress of time. We must go forward and make them follow our steps. Should Corea happen to be occupied by Europeans, it

will be the pest not only of our country but of whole Asia. Hence our endeavour for her independence, is not for the sake of Corea merely, but for all the countries of Asia. In spite of all our endeavour, the Koreans do not yet discover their errors, hate foreigners without reason, and produced thus the present confusion, and slew our honest people without mercy. They have eyes, but they can not see the state of the society; they have legs but can not follow our course of civilisation. The meaning of the "*Interpretation*" to the "*Negative III*" is clear.

Their slaughter of our people is like children's tramping the tail of a tiger. Hence if they do not hear our claims but oppose to them, we are ready to devastate their *Eight Divisions* and send our military caste to govern them. This is the meaning of the "*Lineation*" of the "*Negative III*."

Again, the "*Positive IV*" says, "*Positive IV tramps a tiger's tail. Lucky in the end, if he be constant.*" The "*Negative III*" is at the top of the inner complement; the so-named tiger's tail, that is *we*. The "*Positive IV*" is at the bottom of the outer complement; the so-named tiger's hip, that is, *they*. They will look back upon their inferiority of power, and their wrongs done towards us, will regret deeply, will begin to be afraid of touching our power, will follow us gladly and reverently, and will hear to all our demands. They will thus try to avoid our devouring of them, and at last the "*Positive IV*" will be changed into the gay of "*Chûfu*." Then we rejoice, they subdue, and the negotiation will end in peace, which is "*lucky in the end if constant.*"

N. B. The above was divined on the 25th. Dec., 1884. On the 27th. of the same month, the Kōjun-Sha Club asked me through Mr. Yukichi Fukusawa to go and deliver my divination of Corea. I went to their hall,

and found it to be already filled with their colleagues. The secretary of the club addressed me thus :— “ As regards the present Korean accident, some stick to peace and others to war, and opinions of many are so several that no one knows how it may end really. The application of your ‘*Elki*’ must be done here, I think. Please let us attend your lecture.” I answered, then, “The ‘*Elki*’ foretells anything through a communication with the Almighty, and it is far from the inconsistent hypotheses of newspapers. I already know the result of the present affair very clearly through a divination. It is all clear to me as clear as seen through a microscope.” I then recited the foregoing before them. But all the audiences did not seem to have understood the principles, but they seemed somewhat displeased.

When I returned home, Mr. Gen-ichi-rō Fukuchi wrote to me to give the same to him. I wrote down the same and sent it to him. He put it on his “Tōkyō Nichi-nichi News” of 1st. Jan., 1885. Afterwards, the editor of the “Jiji-Shimpō” ridiculed it on his paper with words of extreme reviling but I pity him very much. The editor of the “Jiji-Shimpō” was *just raising water with a leaking pump, condemning thereby the well to be dry and unfit for use.* It was through his ignorance of the depth of the principles of the “*Elki*.”

In short, the Ambassador opened his negotiation on the second of January. The will of the Providence had not a slightest error, and every word in my divination came out to be true.

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## XI. TAI (泰 Non-obstruction).



*Tai.* The small go away and the large come, and it is lucky and auspicious.

*Exposition.* In *Tai*, "the small go away and the large come, and it is lucky and auspicious. In other words, the heaven and the earth meet together and all things harmonize. The superior and the inferior meet together and their objects coincide. The inner complement is positive, and the outer complement is negative. The inner complement is stout, and the outer complement is obedient. The inner complement is an honourable man and the outer complement is a small-minded man. The principles of honourable men prosper, and those of small-minded men perish.

*Interpretation.* The heaven and the earth meeting together are [the emblem of] *Tai*. Monarchs accordingly hold the principles of the heaven and the earth; promote the seasonableness of the heaven and the earth; and thus govern the people.

*Positive I.* In pulling up rushes, roots come off in a mass, consisting of the same variety. Lucky to advance.

*Interpretation.* In pulling up rushes, it is lucky to advance, because the object is outside.

*Positive II.* Tolerates wasteness, employs the daring, and does not discard the distant. When factions are annihilated, the path of mean will be respected.

*Interpretation.* To tolerate wasteness and to make the path of mean respected, are owing to the greatness of brilliancy.

*Positive III.* There is nothing level which does not incline, and nothing goes but does not return. Free from blame, if hardy and constant. If free from anxieties, and truthful, blissful at the lunar eclipse

*Interpretation.* "There is nothing level which does not incline," refers to the relation of the heaven and the earth.

*Negative IV.* Is flighty; is not rich; is in concord with neighbours; and is truthful without a warning.

*Interpretation.* To be flighty and not rich is to lose realities. He "is truthful without a warning," because the intentions are sincere.

*Negative V.* A princess of blood is given in marriage. Blissful and perfectly lucky.

*Interpretation.* Blissful and perfectly lucky, because the intention is carried out at the middle position.

*Negative VI.* The castle has tumbled down into the moat. Do not go to war. The townsfolk issue orders. Inauspicious, though constant.

*Interpretation.* That the castle has tumbled down into the moat, signifies that the command is not obeyed.

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## EXAMPLE.

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### MR. SUGI'S GOING TO HAWAII.

Mr. Magoichiro Sugi was ordered to go to Hawaii in 1883. He held a party of his friends before his departure, and I had the honour of being one of the number. I addressed him thus:—"I divined for you this morning, and was satisfied to know that you will have a pleasant passage and will fulfill your duty satisfactorily. I also know the topic of conversation between you and the king of Hawaii. I shall tell you its essential nature, if

you please." "Strange, indeed!" said he, "Please let me hear it." All the guests seemed to be amazed at the mysteriousness of my words. I seated myself aright and said:—"The 'Positive II' of 'Tai (泰 ䷊)' was obtained.

"The 'Interpretation' says '*The heaven and the earth meeting together are [the emblem] of Tai. Monarchs accordingly hold the principles of the heaven and the earth; promote the seasonableness of the heaven and the earth; and thus govern the people.*' 'The heaven and the earth meeting' means to have an extensive intercourse. 'Hold' and 'promote' mean to bless and utilise. 'Governs the people' means to guide the people and make them be at ease. The honourable men presented this emblem to make the sovereigns open the way for national opulence and indicate the people the ground of happiness, in conformity with the *Providence*, and give the people the liberty and convenience of doing and obtaining anything they like. You are going to Hawaii to be present at the coronation of her king, but I know that, your object really lies in consulting about the emigrants, and I am very thankful to have our government to be so anxious of the happiness and wellbeing of the people. You may doubt and question why I know the real object to be so. I shall answer.

"The positives of the inner complement are the emblem of the inland's being overstocked with population, and the negatives of the outer are the emblem of the existence of a distant uncultivated land and of sending emigrants out there. Again, the '*Linetaion*' says, '*Positive II tolerates wasteness, employs the daring, and does not discard the distant. When factions are annihilated, the path of mean will be respected*' '*Tolerates wasteness*' means to adopt and occupy an uncultivated land. '*Employs the daring*' involves the act of going on message over the ocean waves and of observing the nature of the land and the customs of its

inhabitants. '*Does not discard the distant*' means not to abandon though it be distant from us. '*The path of mean will be respected*' means to go far abroad and to execute an unnatural achievement.

"Now, this Empire, though fruitful, has already a sufficient number of population. The art of small-poxing has been lately introduced, and the health of the people is especially regarded to, so that the population is yearly increasing in number, at the rate of roughly 400,000 a year. Continuing at this rate, it will be doubled in seventy years, and will amount to 100,000,000 in a hundred years. It may be increased up to infinity in elapse of ages. In order to accommodate such a number of population, no other means but emigration can be adopted. The best land suited for this purpose is South America, and I believe, Hawaii is the ablest *bridge* to America for the emigrants.

"Again, from the point of view of the hexagram, that which corresponds to the second is the '*Negative V*' which says, '*A princess of blood is given in marriage. Blissful and perfectly lucky.*' This involves that the Hawaiian King wishes to marry his daughter to one of our nobles. When you are there, you are sure to be obliged to assist her wedding. '*Blissfull and perfectly lucky*' means, the success of this marriage will produce a great blessing in both countries, by and by."

On hearing this, the ambassador indulged in a meditation for some time, and then clapping his hands, he admired it very heartily.

When he came home afterwards, he called on me, and as soon as he saw me, "Mysterious is your '*Elki*'!" he bawled out, "and mysterious is your interpretation! Before starting I could not believe your remarks completely, as they were quite out of my expectation. But as I saw the King, he opened his mouth first, and

offered to sell his land at a low price to the Japanese. He also asked me to marry his princess to one of our nobles. I was then quite struck at the mysteriousness and exactness of your divination."

He showed me a picture of the princess fishing with a pole. From that time he doubts my divination no more.

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## XII. HI (否 Obstruction).



*Hi* is against humanity; not advantageous to the constancy of honourable men; the great go away and the small come.

*Exposition.* "*Hi* is against humanity; not advantageous to the constancy of honourable men; the great go away and the small come"—in other words, the heaven and the earth do not harmonize. The superior and the inferior do not meet together, and there is not a state under the heaven. The inner complement is negative, and the other complement is positive. The inner complement is weak, and the outer complement is strong. The inner complement is a small-minded man, and the outer complement is an honourable man. The principles of small-minded men prosper, and the principles of honourable men perish.

*Interpretation.* The heaven and the earth, not meeting together, are [the emblem of] *Hi*. Honourable men accordingly conceal their virtues and thus avoid difficulties. They ought not to think it honourable to get official emolument.

*Negative I.* In pulling up rushes, roots come off in a mass, consisting of the same variety. Lucky and auspicious, if constant.

*Interpretation.* In pulling up rushes, it is lucky if constant, because the mind is turned toward the sovereign.

*Negative II.* Is submissive. Lucky for small-minded men. Obstructive yet auspicious for great men.

*Interpretation.* "Obstructive yet auspicious for great men," because they do not mix with the multitude.

*Negative III.* Veils his shame.

*Interpretation.* "[*Negative III*] veils his shame," because he occupies an improper position.

*Positive IV.* An order is given. Free from blame. Friends receive felicity.

*Interpretation.* An order is given. Free from blame"—because one's object is carried out.

*Positive V.* Stops *Hi*. Lucky for great men. How critical! How critical! [Make it as secure as if] it be fastened to a densely grown mulberry grove.

*Interpretation.* "Lucky for great men," because the position is just and proper.

*Positive VI.* Gives a turn to *Hi*. Obstructed at first, but rejoicing in the end.

*Interpretation.* *Hi* declines in the end. How can it be permanent?



## EXAMPLES.

### PUNISHMENT OF MASAJIRO SUGA.

A *censor* belonging to the late *Shōgnic* government, named M. Suga, committed a crime and was thrown into the prison, at the time when I was there too. He had been frequently to the prison as he was an *over-seer*. I asked him what kind of crimes brought him there, and he answered, "I do not know that I ever committed any crime except one. At the election of the attendance physician for the Shōgun, I was ordered to investigate the biographies of many physicians. One of them offered me some bribes, asking me to take him, and I consented. I think that my arrestment is from the discovery of this mean demeanour, which I am ashamed of, now. I am told that you are skilled in divining, please divine my punishment for me." I agreed, and

on divining, obtained the change of "*Hi* (否 ䷋)" into "*Ton* (遯 ䷠)."

"Unlucky! as the '*Lineation*' says, '*Veils his shame.*' The '*Negative III*' of '*Hi*' is not in the *middle* as it is at the top of the lower complement; and is also not in its *proper position*, as it occupies the position of a positive while it is a negative element. It is *weak, unmiddling, unproper*, and is at the time of the '*obstruction*' between the heaven and the earth; thus it involves something shameful and wrong. It '*veils the shame*' and does not confess, which is the main constituent of your crime. Again '*Hi*' is composed of the upper complement of '*Ken*' and the lower of '*Kon*,' of which '*Ken*' intimates *head* and '*Kon*' *ground*. The *head* falling on the *ground*, it is supported on the change of the '*Positive III*, which is a sure emblem of being beheaded and scaffolded. *You will be scaffolded!*"

Before I closed my assertion Suga began to turn pale; he trembled, his voices shook, and could not speak. I consoled him by telling him that the order of *Providence* can not be got rid of. Shortly after this, he was beheaded for the crime of *bribery*.

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#### FORTUNE OF SHINTOISM.

In the month of May of the year 1885, Mr. Shenke the *Bishop* of the *Great Temple of Izumo* came to see me, and after an interval of congratulations and conversations, he proposed as the following:—

"I have been told that the Government is going to fix an *established religion* in order to unite the belief of the people in one. I have not been told, however, whether the Shintoism, or the Buddhism, or the Christianity will be taken. It is not polite for us to discuss about the will of His Majesty, the Emperor, but to an-

ticipate it will be a great help to us, and I should like to trouble you with your '*Eki*' for this purpose.

"Certainly." was my reply, "But before going to divine what will be the established religion, I shall first of all divine the fortune of the Shintoism." I obtained the change of "*Hi* (否 ䷋)" into "*Shin* (晉 ䷢)." "*Hi is against humanity; not advantageous to the constancy of honourable men; the great go away and the small come.*"

"This hexagram represents the *time* of the *ebb* of the positive elements and the *flow* of the negative, and it is the emblem of the decline of *Morality* and the flourishing of *Intellect*. Again '*Tai*' is *nonobstruction*, and '*Hi*,' *obstruction*. Now, this hexagram obtained in divining the fortune of the Shintoism, shows the time of the obstructions in that religion. Once again, in the diagram the positive elements are above and the negative below which is the indication of the *God's* being in *Heaven* and not in the country. But this is the principle of the *momentary fluctuation of positives and negatives*, and can not be adjusted and meddled by human power. Thus we have the phrase '*Hi is against humanity.*' Though the meaning of the hexagram is thus, yet the '*Orderly Sequence*' says, '*Things can not for ever be shut up in Hi;*' and also '*Hi*' comes from '*Ton* (遯 ䷠),' so that by the advancement of one negative, it becomes '*Kwan* (觀 ䷓),' which gives the phrase, '*Sees the light of the country.*' Hence our Emperor, Ministers, and all will be able to perceive the majesty of the *Almighty*, and our national religion the Shintoism will be made grand and eternal.

"The '*Positive V*' says, '*How critical! How critical! [Make it as secure as if] it be fastened to a densely grown mulberry grove,*' which I must now explain. That which can sustain the fate of the Shintoism on its last legs is only a line of a '*densely grown*

*mulberry grove.*' As this means a plant with branched stems on a common root, we must use that holy grass the '*Metogi*' (i. e. the ancient divining sticks), thus revive the doctrine of the '*Futomani*' (divination) served by our ancient '*Urabe*' (divining officers belonging to the Imperial Household), ask the will of our God when any event occurs, make the people be aware of the sacredness and blessing of the Gods' of the heaven and of the earth protecting our holy land. This hexagram is the uncovering of the will of *Heaven* for you by the Gods of our country, and we must be very much thankful and reverential towards them. Again our country is called Fusō (meaning dense mulberry); and then the revival of the Futomani with the metogi in sustaining the Fusō, is doing the ancient holy service to the God of *Futotama-no-Mikoto*, at the present time. Now one may say that it is a breach of the principles of the Shintoism to do so. At present, philosophy has been greatly improved and greatly extended, and all the religions are standing on dangerous situations, except ours. As we have the divine service of Futomani which is effective enough to make philosophers amaze, if we will proceed to make the world feel the power of our Gods through this art, our Shintoism can be restored from its verge of ruin, though not flourish it at once."

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#### ON SUPPLYING THE MILITARY CASTE WITH OCCUPATIONS.

One day in 1882 a high rank officer came to me and said, "At present, we have 400,000 of the military caste in our country, and they are very poor since they lost their rations. As the saying goes, '*Virtue follows food and clothing*,' if they continue in this state, I am afraid they will make great mischiefs through their poverty. I am going to scheme out a means of giving them

employments; please divine it for me." I replied, "I am one of the sympathists, and am very glad to divine it. I divined and obtained the change of "*Hi* (否 ䷋)" into "*Shin* (晉 ䷢)."

"At present there are a great many poor people in this country, so that notices of penury is heard in every district. Those who are originally beggars may be said to be originally poor, but the most miserable are the military caste without employments, who deserve our pity. The military caste were living on their hereditary rations, obtained by their ancestors through their achievements, and they do not know the trouble of working and obtaining food and clothes by themselves. At the Revolution they were deprived of their rations and lost at once their means of living. To obtain a means of sustaining themselves, they schemed out several ways; some of them turned into merchants and some into farmers. But as they are unexperienced in trading or farming, any capital they had was robbed by the more experienced and sly merchants and farmers. They are thus in a very miserable state of poverty, without money to support their own families while their wives and children are appealing hunger and thirst to them.

"The duty of the people belonging to the military caste, when they were living on their rations, was to die for their masters, and their honour was to throw their lives whenever required. This old character is still discernible in them, though they are hard up to-day. Their conduct is *determinate* and like that of the *original* citizens. They are then the most executive class of people of our country. The duty of the Government will be completely fulfilled if it will give them respective occupations and make them strive to *do* something as far as their power admits them to do. The method of doing so will be as I shall explain below:—

"The phrase, '*How critical! How critical!*' means

that the above-mentioned military caste are pressed upon by the difficulty of living and are on the very verge of death. '*Fastened to a densely grown mulberry grove*' means the only thing which can retrieve them is the *mulberry*. Then, the whole thing to be done is to make them cultivate a virgin soil, plant it with mulberry-trees, employ themselves in silk-worming and spinning, and thus to make them sustain their households. Let me try to discuss the way of doing so.

"The eastern parts of our country abound in uncultivated plains, and the western parts in flat tablelands. The weeds on the plains can be used as manure, and the shrubs of the tablelands as fuel. But South America abounds in birds' manure, which can be obtained very cheap. The best thing to be done is, for the Government, to lend them a ship and some capitals, to take our productions there, exchange them with the birds' excretions, sell them to the natives, buy therewith the weedy plains, make the military caste cultivate and plant them with mulberry-trees. In order to effect this, railroads must be woven throughout the country, soldiers must be trained, military works must be raised in a great number to form a village, the military caste must be sent there as emigrants, the males to be trained in military exercises during the terms fixed for the *standing army*, and females to be occupied in pasturage and silkworming. "The foregoing paragraphs give only a general outline. As to the details of carrying out this scheme, I leave them to be studied by those who are bound to do so. The course of proceeding directed thus, the abundant poors of this day will be altered to strong soldiers for enriching and strengthening the country, and the glory of the country will become extraordinary indeed!"

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### XIII. DÔ-JIN (同人 Fellowship).



Fellowship is formed in a plain; advantageous to wade a large river, and advantageous to the constancy of honourable men.

*Exposition.* *Dô-Jin* is this: a weak element occupies a middle position and agrees with the complement *Ken*. "Fellowship is formed in a plane; advantageous to wade a large river"—this refers to the action of the complement *Ken*. [*Dô-Jin*] is enlightened and at the same time stout, middle, and just, and mutually agreeing,—such is the virtue of honourable men. Honourable men alone can give full play to the wishes of the milliard.

*Interpretation.* The heaven and the fire are [the emblem of] *Dô-Jin*. Honourable men accordingly distinguish things by classifying them according to their likenesses.

*Positive I.* Fellowship is formed at the gate; free from blame.

*Interpretation.* When fellowship is formed outside the gate, who can blame?

*Negative II.* Fellowship is formed with the family of the main stock; inauspicious.

*Interpretation.* It is an inauspicious action to form fellowship with the family of the main stock.

*Positive III.* Stations an ambuscade among bushes, and himself goes up a hill close by, but is unable to call [his troops] to action for three years.

*Interpretation.* To station an ambuscade shows that the enemy is strong. When he is unable to call [his



troops] to action for three years, what could he accomplish?

*Positive IV.* Gets on the wall, but can not attack; lucky.

*Interpretation.* That [Positive IV] gets on the wall, shows that he can not, from the nature of things, be victorious. He is "lucky," because, though he gets into perplexities, he ultimately returns to rectitude.

*Positive V.* At first cries in forming fellowship, but at last he laughs. The mighty armies are victorious and meet together.

*Interpretation.* [Positive V] at first cries in forming fellowship because he is modest and honest. The mighty armies meet together, that is to say, they are both victorious.

*Positive VI.* Fellowship is formed in a suburb; free from remorse.

*Interpretation.* To form fellowship in a suburb signifies that one has not yet accomplished one's wishes.

## EXAMPLES.

### MY FATE AND FUTURE COURSE IN 3RD OF MEI-JI.

At the Revolution of our country in the 1st. year of Meiji, a civil war was raging in the northern part of this country and another at Hakodate in the 2nd. year. During this time the whole country was in a state of constant agitation. However, in the 3rd. year, the civil wars in several parts of the country were quelled, the gracious countenance of Peace uncovered herself, and the opportunity for the execution of the introduction of civilization was seized. The following occurred to me just at that time:—

As I was born and brought up in a merchantile family, all my endeavours are in the side of enriching my own house and of benefitting myself only, and have not yet thought of the public advantage of my country. I may have thought of them ever, but have never been able to bring it into practice. If so I shall be one of the sort of men as those who do not know what is Country. Now I have the honour of living under the peaceful reign of the Emperor, and of mingling and conversing with many nobles and high officers. They are those pre-eminent persons who, disregarding their lives, estates, wives, children, and followers, engaged in the national affairs before the frowning of innumerable dangers and difficulties, and have brought forth the foundation of the present system of government. I am a *man* as they are, who is living in the 19th. century, but I am greatly ashamed to think that I have lent no hand for the public advantages. I hope I can execute something for the benefit of the country, and make achievements, consistent with the sound of the word, "*man*."

I then divined the fate of myself, and the course to be taken, and obtained the "*Changeless Dôjin* (同人)."

"At the latter parts of the Shōgunism, as the effect of a long continuation of peaceful age, the political system became abused, the government officers indulged in luxuries, and the people drowned in servilities. In addition to these difficulties, the intercourse with foreign countries was opened. At this time, superior persons could not obtain their situations and inferior persons forwarded their vices; thus the communication between the government and the people was closed, and everything was out of order. Then arose many heroes simultaneously; many patriots allied themselves; they strived for reason and peace and changed the world of

'*Hi*' into its present state. This is the hexagram of '*Dô-jin*.' It means that many persons agree and perform their duty.

"The high officers sacrificed their lives and served the country without expecting prizes, returned their dominions of several hundred years' possession, put themselves among the ranks of *Lords*, serve under the Emperor, follow the monarchical form of government, allow the common people to bear their family names, and to ride on horseback, registered even the Yeta and outcasts etc. In short, the higher descended and the lower ascended, thus attaining the equality ; all minds united in laying the foundations for sustaining the country. This is the greatest of '*Dô-jin*.' I am thus now in an opportunity of doing great things by the exertion of all my energies.

"The '*Exposition*' says, '*Dôjin*' is this : a weak element occupies a middle position and agrees with the complement *Ken*. The only weak element of II of the lower complement is situated at the middle and is homologous with the middle position of V of the upper complement. Thus seated at 'middling' position among the people, I am to aim at the same purpose as that of the policy of the Government, and the Government is to help my deeds. Hence it means to proceed without missing this opportunity. '*Dôjin* is formed on a plain' means that any thing can be achieved if I am truly patriotic, and keep on a mind of impartiality, without distinguishing between the upper and the lower of situation, and between the near and the distant of relationship ; without flattering the superiors nor disdaining the inferiors.

" '*Advantageous to wade a large river, this refers to the action of the complement Ken*' means that as my fate and the social state agree with each other, and as my enterprises are helped by the Government, so anything however great can be achieved. For, as the

throwing of my estates for the common benefit of the society is taking the same course as the country, I am the same as an officer who is serving the Government without remuneration. The estate of a single person is too slight to be regarded, hence it says '*action of the complement Ken.*'

"*'Is enlightened and is at the same time stout,'* indicates the course of deeds to be taken. It means to act as a leader of civilization with the courage of '*strongness*' and to introduce and practice it. The '*Ri*' of the inner complement is the brightest and the '*Ken*' of the outer complement is the stoutest of things. In endeavouring to execute works of civilization, when a stoutest and unflinching energy is applied, it is indomitable. Hence if I prepare for the civilizations internally, strive '*strongly*' without ceasing externally, and thus introduce the substantial civilization of Europe and America, I shall succeed and attain the general profit of the society.

"*'Middle and just, and mutually agreeing—such is the virtue of honourable men. Honourable men alone can give full play to the wishes of the milliard.'* As I am in a '*middle position*' among the common people and communicates with the Government, to establish works of civilization previous to all endeavours is my lot. Though our Government is a rendezvous of ablest personages who are busily engaged for the proper disposition of our country, unhappily it is now at the time of begging everything, and both internal and external affairs are so manifold that they can not be put into right at once. I am determined to execute deeds of civilization before others endeavour, and thus help the busy government to an extent. Then I shall be fulfilling my desire and benefitting the country, at the same time. This is the meaning of the words '*Honourable men alone can give full play to the wishes of the milliard.*'"

Hereupon, beginning from the 3rd. year of Mei-ji, I determined myself, and throwing out my estates, built some mailsteamers and facilitated the internal transportations. Secondly I opened the railways, and thirdly I established a foreign school, and thus excited education by employing foreign teachers. Fourthly, I completed gaslights for Yokohama and illumined that city.

These four deeds were executed within the time from the 3rd. to the close of the 7th. year. These great deeds were never before attempted, and I have the honour of being the ancestor. In the 7th. year of Mei-ji when the gas-work was finished, His Majesty came to the office, and I had the greatest honour of receiving an Imperial decree of His prizing my endeavours and improvements. I kept then my father's "*ihai*" (a wooden tablet on which a dead person's posthumous name is written, and which is worshipped) in the pocket of my ceremonial dress, as a token of my filial gratitude.

It is five years from the I to the V of the "*Dô-Jin*" or it is from the 3rd. to the 7th. year of Mei-ji. During that interval the adversities, such as "*stations an ambuscade among bushes*" of "*Positive III*," and "*Gets on the wall*" of "*Positive IV*" were encountered, but they could not deflect me against my army of impartiality and of civilization and I succeeded in the "*Positive V*." The "*Lineation*" says, "*At first cries in forming fellowship, but at last he laughs. The mighty armies are victorious and meet together.*" At first a great many difficulties persecuted me, but they were overpowered by my diligent perseverance, and succeeding I had the honour of being visited by the Emperor; this is "*The mighty army etc.*"

It is however natural that things decline when they flourish. Though I have completed my endeavours by the assistance of the opportunity of "*Dô-Jin*," if I be ignorant of this principle, perhaps I shall have the

regret. The "*Positive VI*" of "*Dô-Jin*" gives the warning by the words "*fellowship is formed in a suburb; free from remorse.*" Next year (8th.) I retired into the Bôkin-Dai in the country near Kanagawa, and am leading an easy life, studying the "*Eki*" at leisure, even to this day.

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COMPARISON OF THE WRITINGS OF THE THREE  
WRITERS, MESSRS. ICHIROKU, SANSYU, AND  
MEI-KAKU; AND ALSO THE WRITING OF  
MR. SOEJIMA.

In May of the 10th. of Mei-ji I called on Mr. Soejima at home. He was just writing some characters, while a few guests were looking eagerly at them. Some time after taking my seat, one of the guests spoke to me "Kô-u boasted of the unnecessary of neat writing with his words 'Sufficient, when one can write his own name,' but it is generally true that some writings are neat while others are not. Thus many are fond of criticising several styles of writings and of deciding their superiorities and inferiorities. But as different persons have different tastes, their criticisms are always far from being strict ones. I have always a strong aversion to their unstrict criticisms. Now you are skillful in divining things, and I think you can tell the will of Heaven about the writings of several persons. We have now three eminent writers in our country, as regards whose writings no one is able to compare, as they are all beyond our power of discerning. Will you please divine and tell me the will of Heaven?" He wrote down the names of the three on three sheets of cards, and distinguished them with the characters A, B, C on their backs. I divined the card A, and obtained the change of "*Dô-Jin*" into "*Bubô*."

"The '*Figuration*' says '*Fellowship is formed in a*

*plain; advantageous to wade a large river,'* which means that, the force of his writing is indomitable, pervades though mounts, rivers, and plains without being hindered, and circulates through the world. The '*Positive III*' says '*Stations an ambuscade among the bushes, and himself goes up a hill close by, but is unable to call [his troops] to action for three years,*' which is explained as '*To station an ambuscade, shows that the enemy is strong.*' Thus the writing is a skillful one, it is true, but it is not free from a single propensity. While the writer is an accomplished one he is also liable to strive with and to envy other writers. Again as the '*Interpretation*' says, '*When he is unable to call for three years, what could he accomplish?*' his writing will be changed to a neat one of '*Ri*' in three years, and he will be satisfied."

After this interpretation we turned over the card A, and it was found to be that of Mr. Iwaya. Next for the card B, I obtained "*Tai*" of "*Tai-chiku*."

"The hexagram of '*Taichiku*' has '*Gon*' above and '*Ken*' below, in which '*Gon*' is *stationary* und '*Ken*' is *strong*. Then, though the power of the writing is indomitable, as it is pressed down by the positive of '*Gon*' of the upper complement, he could not use his pen freely, until three years ago, when he was awakened and his writing became excellent. Now the topmost element changing, we have '*Tai*,' which means that his writing is fluent and unmolested. The '*Lineation*' says, '*How vast is the space of the Heaven! Auspicious,*' which means that the power of writing is as free as flying in the sky; he is undisturbed in the world, makes out an independent style of writing, and sees no match in his own eyes."

On turning the B here, it was found to bear the name of Mr. Meikaku Kusakabe. For the card C, I obtained the change of "*Taiyû*" into "*Double Ri*."

“*Taiyü is this: a weak element occupies a dignified position and a mighty middle, and those above and below agree with him. The virtue of [Tai-yü] is strong and enlightened. [Tai-yü] is in agreement with Heaven and acts seasonably. It is accordingly perfectly auspicious.*’ ‘*A weak element occupies a dignified position and a mighty middle, and those above and below agree with him*’ means he is employed by the Government and receiving the respect of all, through his writing. ‘*The virtue of [Tai-yü] is strong and enlightened etc*’ means that the force of his writing is indomitable, his style is never quitted by age and is greatly admired in the world.”

The guests seemed to be greatly marvelled by my opinions. On turning the card over, it was found to represent Mr. Sanshū Chō. Lastly for Mr. Soejima, I obtained the “*Changeless Kivai*” (夬 ䷪), whose “*Appendix*” says “*In the olden time the knots made with ropes were used in contracting; but in after ages honourable men invented characters as a substitute for the knots. The honourable men were suggested by Kivai.*” I said to him thus;—

“Your writing is done by measuring the thoughts of ancient sages, and is just like the ancients’ making the character by observing the form of birds. You create a new style of writing, and may be called the inventor of characters. I can not criticise your writings.”

Mr. Soejima smiled, but did not speak a word.

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## XIV. TAI-YÜ (大有 Δ mighty possession).



*Tai-Yü.* Perfectly auspicious.

*Exposition.* *Tai-Yü* is this: a weak element occupies a dignified position and a mighty middle, and those above and below agree with him. The virtue of [*Tai-Yü*] is strong and enlightened. [*Tai-Yü*] is in agreement with Heaven and acts seasonably. It is accordingly perfectly auspicious.

*Interpretation.* Fire in the heaven is [the emblem of] *Tai-yü*. Honourable men accordingly check wickedness and encourage goodness, and obey the graceful will of Heaven.

*Positive I.* Is as yet free from contact with harms; it is not to be blamed, and free from blame, if hardy.

*Interpretation.* The Positive I of *Tai-yü* is as yet free from association with harms.

*Positive II.* Is loaded like a large vehicle; advances; and is free from blame.

*Interpretation.* To be loaded like a large vehicle, implies that [Positive II] does not break down under the load.

*Positive III.* A duke is invited to the royal table. Small-minded men can not [be invited].

*Interpretation.* "A duke is invited to the royal table," but it will be injurious to invite small-minded men.

*Positive IV.* Is not proud of his splendor, and is free from blame.

*Interpretation.* [Positive IV] is not proud of his splendor, and is free from blame, because he has a fine discretion.

*Negative V.* His truthfulness is mutual. Lucky, if awe-inspiring.

*Interpretation.* "His truthfulness is mutual" means that his truthfulness gives an outlet to the wishes [of the people]. "Lucky, if awe-inspiring," for [otherwise the people] will disdain him and they will be negligent.

*Positive VI.* Heaven assists him. Lucky, and advantageous in every respect.

*Interpretation.* Positive VI of *Tai-yü* is lucky, because Heaven assists him.

## EXAMPLE.

### DISCOVERY OF LOST MONEY.

A friend of mine went out for a long journey on business, asking me to take charge of his house during his absence. Late in a night his clerk came and knocked at my door, and complained to me as follows:—

"An extraordinary event took place, and as I do not know what to do, I am come here to trouble you to divine for me. Please save me from my difficulty. I received this morning a sum of 300 yen from a merchant and I locked it up in a chest of drawers. As I was very busy then, I put the key into an upper drawer temporarily, and took to my business at once, forgetting thereby to take the key out and tie it round my waist as usual. In the evening I wanted to hand the money to the mistress, but it was not found in the drawer into which I am sure I had put it. I doubted whether I have forgotten the place, but on searching several corners and boxes I can not find it out yet. I recollected to myself those who have been in the house to-day. They are only the mistress and the boys from inside, and a familiar clerk from outside. This clerk is an honest fellow, and I can doubt him not a morsel. The cause of

the loss is quite unknown to me, and I am very nearly beside myself."

I divined and obtained the change of "*Tai-yü* (大有 ䷍)" into "*Taichiku* (大畜 ䷙)," and I addressed him thus:—

"The name of the hexagram I have is '*Taiyü*,' which means a *mighty possession*; and then, you see, the money is still somewhere in the house. Regarding the hexagram to represent the entire house, the upper complement is the second story. Again, the '*Lineation*' of '*Positive IV*' says, '*The bamboo cage is splendid and is free from blame.*' (The Chinese character for the *bamboo cage* is also the character for the word *not*, hence the translation is altered from that of the text). Go then, and examine it in the bamboo chest in haste."

He went away with hearty thanks. After a very short time, I received the notice that the money was found hidden in the bamboo chest up-stairs.

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## XV. KEN (謙 Modesty).

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*Ken.* Auspicious. Honourable men will have a [happy] end.

*Exposition.* *Ken* is auspicious [for these reasons]. The celestial principle comes down and mingles [with the terrestrial one] and is bright, while the terrestrial principle, being low, rises upwards. The celestial principle takes from the full and adds to the modest. The terrestrial principle undermines the full and pours it to the modest. The Gods injure the full and bless the modest. Men hate the full and like the modest. Modesty is dignified and brilliant; lowly but above insult. Such is the happy end of honourable men.

*Interpretation.* The earth containing a mountain in its interior, is [the emblem of] *Ken*. Honourable men accordingly take from the plenty and add to the scanty, and equalize their benevolence in just proportion to the want of each case.

*Negative I.* Is exceedingly modest, and is a sage. Lucky to wade a large river.

*Interpretation.* "[Negative I] is exceedingly modest and is an honourable man" that is, he keeps himself in an humble situation.

*Negative II.* Is noted for his modesty, and will be lucky, if constant.

*Interpretation.* "[Negative II] is noted for his modesty, and will be lucky, if constant," because he is modest from the depth of his heart.

*Positive III.* Is assiduous and modest, and is an honourable man; will have an honourable end, and will be lucky.

*Interpretation.* An honourable man, who is assiduous and modest, will be obeyed by the people.

*Negative IV.* Advantageous in every way, but [you must] recommend to a modest person.

*Interpretation.* Advantageous in every way, but [you must] recommend a modest person," so that [you] may not depart from the rule.

*Negative V.* Is not fertile in intellect, and consults with his neighbour. Advantageous to undertake an expedition. Advantageous in every way.

*Interpretation.* "Advantageous to undertake an expedition"—this refers to the subjugation of the refractory.

*Negative VI.* Proclaims his modesty. Advantageous to lead an army and subjugate provinces.

*Interpretation.* That "[Negative VI] proclaims modesty," shows that he has not yet attained his ambition. He is fit to lead an army and subjugate a province.

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## XVI. YO (豫 Enjoyment).



*Yo.* Advantageous to establish dukedoms and to lead an army.

*Exposition.* This is *Yo*: a strong element co-operates, and wishes are carried out, and motions are in obedience [to reason]. *Yo* moves in obedience [to reason]. Now the heaven and the earth do the same. How, then, can it be disadvantageous to establish dukedoms and lead an army? As the heaven and the earth move in obedience [to reason], the Sun and the Moon are unerring, and the four seasons are punctual. When sages move in obedience [to reason], the administration of justice will be clean and the people will obey.

Great is the significance of the time of *Yo*!

*Interpretation.* A thunder coming out of the ground and roaring, is [the emblem of] *Yo*. Kings of old accordingly composed music, and reverence the virtues [of their ancestors]. They played music in abundance as offerings to the Heavenly Almighty and in the celebration of their ancestors.

*Negative I.* Proclaims his enjoyment, and will be unlucky.

*Interpretation.* Proclamation of enjoyment on the part of Negative I will lead to unluckiness, because he is in an embarrassed state.

*Negative III.* Stands between rocks; does not wait till the end of the day; and will be lucky, if constant.

*Interpretation.* "[Negative II] does not wait till the end of the day; and will be lucky, if constant, because he occupies a middle and just position.

*Negative III.* Is inconsistent in enjoyment. Remorse will attend him, if he is late to repent.

*Interpretation.* [Negative III] is inconsistent in enjoyment, and will be attended by remorse, because his position is not proper.

*Positive IV.* [All others] enjoy through the medium of [Positive IV]; and [Positive IV] is very successful. Do not doubt, for friends will assemble together.

*Interpretation.* "[All others] enjoy through the medium of [Positive IV]; and [Positive IV] is very successful"—that is to say, [Positive IV] is able to carry out his wishes.

*Negative V.* Suffers from a settled disease but as he pursues a normal course, he does not die.

*Interpretation.* [Negative V] suffers from a settled disease, because he occupies a position above a strong element. "As he pursues a normal course, he does not die"—that is, he has not entirely lost his middle position.

*Negative VI.* Is blind in enjoyment. Though blind, he will be free from blame, if he reforms himself.

*Interpretation.* When Negative VI is blind in enjoyment, how can he be able to maintain himself long?

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### EXAMPLE.

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#### MY PUNISHMENT, WHILE IN PRISON.

It was about five years since I was imprisoned, when one day an officer came to summon me out into the court. I knew I was then to be sentenced to some punishment. All the fellowprisoners conceived that I shall be to undergo a severe punishment, and they pitied

and wept for me. I divined and had the change of "Yo (豫 ䷏)" into "Kon (坤 ䷁)."

"It is lucky, and I shall not receive severe punishments. The '*Lineation*' says, '[all others] enjoy through the medium of [IV] and [V] and is very successful. Do not doubt, for friends will assemble together.' 'Yo' comes from 'Kon' whose '*Negative IV*' says '*tightens the mouth of the purse.*' The change of *tightening the purse* into 'Yo' is evidently the emblem of opening the '*purse.*' The *luckiness* is manifest when this emblem is considered together with the '*Lineation.*' I shall surely receive a light punishment, and leave this prison."

I followed the officer to the court. I was sentenced to a *hard labour* of fifty months and sent to the Tsukudajima, just as I prophesied.



## XVII. ZUI (隨 To obey).



**Zui.** Perfectly auspicious, advantageous to be constant, and free from blame.

**Exposition.** This is *Zui*: the strong element comes down, and a weak one moves and is pleased. "Perfectly auspicious" and "free from blame," if "constant," for the world only obeys time. Great is the significance of obeying time!

**Interpretation.** A pond containing a thunder is [the emblem of] *Zui*. Honourable men accordingly get into the house and rest themselves, when it is near darkness.

**Positive I.** Changes his official capacity. Lucky, if just. Successful, if he forms friendship outside the gate.

**Interpretation.** In changing official capacity, it will be lucky if just. When friendship is formed outside the gate, one will be successful and will be free from impartiality.

**Negative II.** Loses a great man by his attachment to a small man.

**Interpretation.** To be attached to a small man, signifies to be estranged from a great man.

**Negative III.** Loses a small man by his attachment to a great man. He will gain much, if he obeys the great man and asks him. Advantageous to stand by constancy.

**Interpretation.** To be attached to a great man is to discard the inferior.

**Positive IV.** Gains much being obeyed by [Positive II]. Unlucky, though constant. If one be truthful and wise, what blame can there be?

*Interpretation.* To gain by obedience is, from its very nature, unlucky. To be truthful and obedient to principle, is the effect of a clear conscience.

*Positive V.* Is truthful on congratulatory occasions and will be lucky.

*Interpretation.* "[Positive V] is truthful on congratulatory occasions and will be lucky," because the position is just and middle.

*Negative VI.* Is bound, and fastened, and further tightened. The king accordingly celebrates [his ancestors] at the West Mountain.

*Interpretation.* To bind and fasten [Negative VI], signifies that she is in an embarrassed condition.



## EXAMPLE.

### MARRIAGE OF MISS SO-AND-SO.

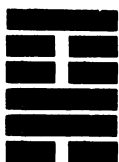
Miss So-and-so was a daughter of a certain judge. She graduated the "*Ladies' Normal School*" lately, and her father was going to marry her to a proper gentleman. Just at that time a high officer from the same province had lost his wife, and was seeking for a second wife. His mediator mentioned the lady to him, who was pleased to be her match. The officer communicated with the father, who was also very glad to give her though he was more than twenty years older than the lady. There was at the same time a graduate of the *Imperial University* and friend of the lady, who was a good match for her age. The lady was not fond of such an old man as the officer is, and she was desirous of wedding with the bachelor. Her father asked me to decide by divination. I divined and obtained the change of "*Zui* (隨 隨)" into "*Kaku* (革 革)." (革 革).

"The '*Lineation*' says, '*Loses a great man by the attachment to a small man.*' Thus the lady is tender in heart and well educated in mind, but her spirit is not yet elevated and she is going to lose the '*great man*' of Mr. So-and so by preferring the '*small man*' of the bachelor. Now if she will elevate her spirit and change the mean design of '*attachment to a small man*' and advance a step to the '*Negative III,*' which says, '*Loses a small man by the attachment to a great man.*' She will have much, if she obeys the great man and asks him. *Advantageous to stand by constancy,* she will naturally happen to dislike the '*small man*' and obtaining the '*advantage*' by going to the '*great man.*'" Then, I said to the father, "You have to guide her to advance a step in her spirit."

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## XVIII. KO (蠱 Affairs).

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*Ko.* Perfectly auspicious, and advantageous to wade a large river. Three days previous to the time and three days after the time.

*Exposition.* This is *Ko*: The strong is above and the weak is below, and it is modest and stops. *Ko* is "perfectly auspicious," and the country will be in peace. "Advantageous to wade a large river"—that is to say, [it will be advantageous to] engage in an affair. "Three days previous to the time and three days after the time"—that is to say, an end will be followed by a beginning which is noticed in the movements of the Heaven.

*Interpretation.* A wind at the foot of a mountain is [the emblem of] *Ko*. Honourable man accordingly exhort the people and nourish virtue.

*Negative I.* Manages his father's affairs. When there is a son, the father will be free. Lucky in the end, though dangerous.

*Interpretation.* To manage the father's affairs is to obey the will of the father.

*Positive II.* Manages his mother's affairs. One ought not to stick to the affairs with constancy.

*Interpretation.* [Positive II] manages his mother's affairs because he pursues a middle course.

*Positive III.* Manages his father's affairs. There will be some remorse, but free any great blame.

*Interpretation.* [Positive III] manages his father's affairs and will be, in the end, free from blame.

*Negative IV.* Leisurely manages his father's affairs. Inauspicious to advance.

*Interpretation.* "[Negative IV] leisurely manages his father's affairs," because he is not able to succeed by advancing.

*Negative V.* Manages his father's affairs, and gets honour.

*Interpretation.* [Negative V] gets honour in managing his father's affairs, because the virtue of his forefathers assists him to succeed.

*Positive VI.* Does not offer his service to kings and princes, and maintains a noble standing.

*Interpretation.* Not to offer services to kings and princes, is worthy of imitation.

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## XIX. RIN (臨 To look Down).



*Rin.* Perfectly auspicious, and advantageous to be constant. In August will come an ill-luck.

*Exposition.* In *Rin*, strong elements steadily prosper; they are pleased and obedient, and one of them occupies the middle position and is in concord [with Negative V]. To be auspicious and just is the way of Heaven. "In August will come an ill-luck"—this implies that the decline [of the negative] can not go on permanently.

*Interpretation.* Land bordering on a pond is [the emblem of] *Rin*. Honourable men accordingly cease not to educate and care for [the people], and boundless is their attention to the welfare of the people.

*Positive I.* Looks full in the face, and will be lucky if constant.

*Interpretation.* "[Positive I] looks full in the face, and will be lucky if constant,"—because the intention is just.

*Positive II.* Looks full in the face, will be lucky, and advantageous in every respect.

*Interpretation.* "[Positive II] looks full in the face, will be lucky, and advantageous in every respect"—because [Positive II] does not wait for an order.

*Negative III.* Looks with fawnings and will not be advantageous in any way. If he is sorry for it, he will be free from blame.

*Interpretation.* [Negative III] looks with fawnings, because his position is improper. If he is sorry for it, the blame will not last long.

*Negative IV.* Looks in earnest, and will be free from blame.

*Interpretation.* "[Negative IV] looks in earnest, and will be free from blame"—because his position is proper.

*Negative V.* Looks with wisdom, which is a proper course for a great sovereign. He will be lucky.

*Interpretation.* "A proper course for a great sovereign"—that is to say, a course which is in conformity with the principle of mean.

*Negative VI.* Is honest in looking at [things], will be lucky, and free from blame.

*Interpretation.* It will be lucky to be honest in looking at things, because the intention is inside.

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## XX. KWAN (觀 To observe or to show)



*Kwan.* [Positive V] washes his hands, but before he sets offerings, his truthfulness makes [the people] look up to him with reverence.

*Exposition.* A great sight is above. [Positive V] is obedient and humble, middle and just, and thus shows himself to the country. He "washes his hands, but before he sets offerings, his truthfulness makes [the people] to look up to him with reverence"—that is the inferiors look up to him and receive his influence. Following the divine laws of Heaven the four seasons are punctual. Sages establish religious doctrines in conformity to divine laws, and the world follow them.

*Interpretation.* Wind going over the earth is [the emblem of] *Kwan*. Kings of old, accordingly, established moral doctrines by reflecting on [the peculiarities of] the place and observing [the manners and customs of] the people.

*Negative I.* Is childish in observation. Small-minded men will be free from blame, but inauspicious for honorable men.

*Interpretation.* The childish observation of Negative I is only fit for small-minded men.

*Negative II.* Sees by peeping. Advantageous to the constancy of a woman.

*Interpretation.* To see by peeping is advantageous to the constancy of a woman, but it is a shameful act [for men].

*Negative III.* Decides his movement by observing his own nature.



*Interpretation.* [Negative III] decides his movement by observing his own nature"—that is he does not depart from the path of reason.

*Negative IV.* Sees the light of the country, and is advantageous to be the guest of the King.

*Interpretation.* That "[Negative IV] sees the light of the country," because he aspires to be the guest.

*Positive V.* Observes his own nature. If he is an honourable man, he will be free from blame.

*Interpretation.* To "observe his own nature" will be [for Positive V] the same thing as to observe the people.

*Positive VI.* Observes his own nature. If he is an honourable man, he will be free from blame.

*Interpretation.* [Positive VI] "observes his own nature," because he has not yet obtained the peace of mind.

## EXAMELE.

### EXISTENCE OR NONEXISTENCE OF DIVINERS IN THE COUNTRY.

Mr. Koyata Torio and I was discussing the "*Eki*" a whole day through one day in Winter of 1885. At last, our topic was turned upon the question, "Is there any in this country who has absolutely acquired the real divine power of the '*Eki*,' or not?" Mr. Torio remarked, "The extensive country and her innumerable intelligent personages, among which there must be at least one or two, most probably." I said, "I have been studying the '*Eki*' for more than twenty years, yet my power of divine intercourse is limited in the '*Negative I*' of '*Kwan* (觀音) ' only, and that still very shallow too. I have, moreover, not known nor heard of any

one who can truly intercourse with the *Spirit* after Confucius. Perhaps, in this time of bringing mere worldly principles, there will be no true diviner." After questioning and retorting each other several times, "Rather than to waste words upon the subject, determine it through the '*Eki*,'" he said. I then divined and obtained the "*Positive VI*" of "*Kwan* (觀 ䷓)," and the following interpretation:—

"The '*Positive VI*' is an unoccupied ultraterrestrial land. Now this '*Kwan*' is one '*Great Gon*' as a whole, and is a diagram of celebrating the spirit. In the examples of many hexagrams, among the six lines, the upper five are regarded as the '*Heaven*,' and especially the topmost. Though it is said that the '*Heaven*' has no change, yet man is unlike the '*Heaven*' and is always subject to changes. That is to say, the '*Heaven*' only is '*bright and clear*'; and there is no man who can accept its order. Again the topmost is the '*Position of Heaven*' in '*the Three Sequences*,' but it is '*Future*' in time. Hence, at present, there is no true diviner, but there will be some in future."

Here Mr. Torio nodded and said, "as you say, from the change of the '*Positive VI*' of '*Kwan*,' there is none at present who can communicate with the *Spirit*. Though the '*Eki shall not be blesphemed by repetition*,' yet I think I shall try the same, too." He calculated and obtained the change of "*Setsu*" into "*Ju*," with the interpretation;—"It says '*When he does not follow moderation, he laments. Free from blame*.' The seeking of a true diviner now is in vain, and is like seeking spring flowers in December, or the crop of the year in mid-summer. It is the order of the Providence and no one is to be blamed for that."

The mystery was that the two divinations led into the same result:—*there is no true diviner at present.*

## XXI. JEI-KÔ (噬嗑 To cram).



*Jeï-kô.* Auspicious, and advantageous to decide cases.

*Exposition.* This is *Jeï-kô*: a substance is in the mouth. It will be only auspicious after [the substance is ground by] drawing [the jaws] together and chewing. The strong and the weak keep distinct from each other; they are open in their movements. The thunder and the lightning meet together and are brilliant. The weak element occupies the middle position and goes up. The position is not proper, but it is advantageous to decide cases of law.

*Interpretation.* The thunder and the lightning are [the emblem of] *Jeï-kô*. Kings of old accordingly made punishments clean, and proclaimed laws.

*Positive I.* Stops the foot by using fetters. Free from evils.

*Interpretation.* To stop the foot by using fetters, means to prevent one from moving.

*Negative II.* Bites the skin and destroys the nose, and will be free from blame.

*Interpretation.* [Negative II] "bites the skin and destroys the nose," because he sets himself over a strong one.

*Negative III.* Musticates dried flesh, and suffers from poison; somewhat inauspicious, but free from blame.

*Interpretation.* To suffer from poison, implies that the position is not proper.

*Positive IV.* Musticates dried bony flesh and obtains a gold arrow. It will be advantageous to be hardy and constant, and will be lucky.

*Interpretation.* It will be advantageous and lucky to be hardy and constant, because this element is not yet brilliant.

*Negative V.* Musticates dried flesh, and obtains gold, and will be free from blame, if he is constant and cautious.

*Interpretation.* [*Negative V*] will be free from blame, if he is constant and cautious, because [his position] is proper.

*Positive VI.* Bears shackles and destroys the ear. Unlucky.

*Interpretation.* [*Positive VI*] "bears shackles and destroys the ear"—that is, his sense of hearing is made dull.

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## XXII. HI (賁 To embellish).



*Hi.* Auspicious; somewhat advantageous to advance.

*Exposition.* *Hi* is auspicious, because a weak element comes to embellish strong ones. It is somewhat advantageous to advance, because a strong element separates himself and goes up to embellish weak ones. Such is the celestial embellishment. To be enlightened and to be at rest, is the human embellishment. Look at the celestial embellishment and forejudge the changes of the season. Look at the human embellishment and enlighten the world.

*Interpretation.* A fire burning at the foot of a mountain, is [the emblem of] *Hi*. Honourable men accordingly conduct the administration of affairs in a proper way; and do not pronounce biased judgments on cases of law.

*Positive I.* Embellishes his feet, and leaving the carriage takes to walking.

*Interpretation.* "[Positive I] leaves the carriage and takes to walking," that is, he does not ride in the carriage by choice.

*Negative II.* Embellishes his mustache.

*Interpretation.* "[Negative II] embellishes his mustache,"—that is he wishes to raise himself under the patronage of his superiors.

*Positive III.* Is embellished and glossy, and will be lucky, if permanently constant.

*Interpretation.* [Positive III] "will be lucky, if permanently constant," for he will be eventually free from insult.

*Negative IV.* Is embellished yet is white. A white

horse is running; it does not [intend to] attack, but wishes to marry.

*Interpretation.* Negative IV. Occupies a proper position but is in a doubtful state. "It does not [intend to] attack, but wishes to marry"—this implies that [Negative IV] will eventually be free from evils.

*Negative V.* Embellishes hills and gardens, and makes presents in very small quantities. Lucky in the end, though inauspicious.

*Interpretation.* Negative V "will be lucky"—that is, there will be a rejoicing.

*Positive VI.* Embellishes himself with white and will be free from evils.

*Interpretation.* "[Positive VI] embellishes himself with white, and will be free from blame"—because he has attained his wishes.

## EXAMPLES.

### SICKNESS OF MR. SANZAEMON SHIMOMURA.

At the time of the Revolution there was an officer named Sanzaemon Shimomura in the office at Uruga, who had been a subject of the late Saga Daimiate. He was taken ill, but he did not care much for it. As he did not recover himself for a long time, he came at last to a physician's at Yokohama, who told him that unless he will stay and apply medicaments he will perhaps become desperate, as his sickness is apparently a light but nearly a very dangerous one. Mr. Shimomura told the Director as he was told, who said to him, "The public affairs of Uruga may be attended by a substitute. You stay at Yokohama, untill you are well again." But Mr. Shimomura did not hear him, and went back to his

office, saying that he had only a very slight disease. The Director asked me to divine his sickness. I calculated and obtained the change of "*Hi* (貢 貢)" into "*Mei-i* (明夷 ䷣)."

"Mr. Shimomura will be no more," said I. "The physician" asked Mr. Director. "said it is a dangerous disease. But how can you prophecy his death?" I assured him then thus:—" '*Hi*' has '*mountain*' above, and '*fire*' below. Now the change of '*mountain*' into '*earth*' is the emblem of the '*brightness*' of '*Ri's*' being buried in the '*earth*' of '*Kon*.' Again the '*Positive VI*' is changed into a '*Negative*,' where '*Positive*' is life and '*Negative*' is death. Thus we have an emblem of the change of life to death. Moreover the '*Positive VI*' says '*Embellishes himself with white*' in which '*white*' refers to the funeral dress. His death is inevitable."

We received the information of his death, in less than a month since.

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THE NATIONAL ASSEMBLY.  
(DIVINED IN APRIL OF 14TH. OF MEIJI).

At present the general opinions are directed towards the question of opening the National Assembly. The old and the young are all speaking of it, and the people in different parts of the country are preparing to apply and entreat the Government for it, as eager as the thirsty's seeking a well of water. The several opinions proposed by newspapers and by public speakers, are so miscellaneous and so diversified that they make the thoughts of man run into an utter confusion. I hold that things must follow their appropriate orders and that some affairs require immediate consideration while others not. Anything, however splendid, if not consistent in order and in time, will not only be in vain but bring

unexpected vices. It is true for this National Assembly Dissertation too; whether the establishment is orderly and timely or not, can not be determined by my own views. It is by far better to apply the "*Eki*" for the will of *Providence*. Thus I calculated and obtained the change of "*Hi*" (賁 ䷖) into "*Taichiku*" (大畜 ䷙)." The following is the full interpretation.

The 2nd. to the topmost element of the hexagram of "*Hi*" is an interval of five years. During this interval there will not necessarily be "*unluckiness*," but when "*Hi*" ends, "*Haku*" presents itself. The six elements of "*Haku*" or for six years the "*unluckiness*" will be great. Hence the way of avoiding the unluckiness and advancing towards luckiness is to relieve in accordance with the meaning of the "*Interpretation*" of the changed hexagram the "*Taichiku*." I shall first explain the passage of "*Hi*" to "*Haku*" or the meaning of being unlucky, and then the meaning of the "*Taichiku's*" relief.

The "*Figuration*" says "*Hi is auspicious ; somewhat advantageous to advance.*" "*Hi*" means "*to embellish*" and everything which requires external embellishments, is because it has internal defects. Taking the case of our question, the representatives of Fu and Ken will be destitute of experience, if they are learned, and destitute of learning, if they are rich. The knowledge and experience are not yet complete so that they cover their emptiness with outward shows. This is the meaning of "*Hi*."

The "*Exposition*" says "*Hi is auspicious because a weak comes to embellish strong ones. It is advantageous to advance, because a strong element separates himself and goes up to embellish weak ones. Such is the celestial embellishment. To be enlightened and to be at rest, is the human embellishment. Look at the celestial embellishment and forejudge the changes of the season.*"



*Look at the human embellishment and enlighten the world."* This shows the nature, of the intercourse between the government officers of the upper complement and the National Assembly debators of the lower complement. As the representatives represent the several millions of people, the government officers must treat them politely, and they must also be courteous to the officers. They must be conciliated with each other and embellished. The emblem follows from the hexagram which represents the *weak* of the upper and the *strong* of the lower complement as embellishing one the other. "*It is somewhat advantageous to advance*" means that as they are not yet fully experienced, they will err if they are not gradual. Hence with the National Assembly it will not be perfect at the beginning; its opening is necessitated by the state of the society and the order of the Providence. This is the meaning of the phrase "*Such is the celestial embellishment.*"

"*To be enlightened and to be at rest, is the human embellishment*" is an emblem of officers' and the debators' being envious of the civilization of Europe. It is evident that no person in the World is unwilling to have his country strong and prosperous. In order to do this it must be advanced in civilization, which is "*the human embellishment.*"

"*Look at the celestial unbellishment and forejudge the changes of the season,*" means; as the ruling power of Heaven is being to be protective and compositive, we must survey the affairs of the world, rank ourselves in the world of this century, stand in match with the strong nations of Europe, and thus establish a best means for preserving our nationality for ever.

"*Look at the human embellishment and enlighten the world,*" means to open a national assembly appropriated to the degree of the intellect of people and the refinement of civilization; there to consult the political

affairs, and to devise for the wellbeing of the nation.

Thus far I have traced the Emblem to explain the meaning of the whole hexagram, and I must now explain the successive elements.

*"Positive I embellishes his feet and leaving the carriage takes to walking."* This shows that as it is now at the beginning of the National Assembly debates, they are not high and rich enough to pay for their carriages, and they are running about on foot for the extenuation of people's rights.

*"Negative II embellishes his mustache" and the "Interpretation," "that is he wishes to raise himself under the patronage of his superiors."* This line is higher members of the military caste, and other excellent persons' exciting the debators and standing on equal matches with the Government. Now the debators may be rich in intellect, or knowledge, but not in practical experience; so that they are not yet much respectful. This element indicates that they are trying to make themselves seem august by adorning their faces with whiskers.

*"Positive III is embellished and glossy and will be lucky if permanently constant."* This is the top-most of the lower complement, or it is the position of meeting with the government officers. *"Glossy"* refers to a superlaid ornament. Those things which are gilt and painted need fear friction. In the same way, if the debators and the officers do not rub against each other but keep in permanent constancy they will be in the *"lucky."*

*"Negative IV is embellished, yet is white. A white horse is running; it does not [intend to] attack, but wishes to marry."* This is the position of the government officers, and the sentence describes the conditions of their intercourse with debators of the third. *"Embellished yet is white"* is the emblem of the officers' explaining the aims of future. *"A white horse is running"* is that of

the debators' understanding the affairs of the Government and admiring them. "*Does not intend to attack but wishes to marry,*" is that as they have already known the political affairs of the Government, they are admiring the labour of the officers and going to help and assist them.

"*Negative V embellishes hills and gardens, and makes presents in small quantities. Lucky in the end, though inauspicious.*" This element represents the position of the Government. The supplications of the debators of the lower complement are on *frugarities*, which is also the desire of the Government to practice, so that they will be promptly adopted, and several expenses of less importance will gradually be decreased. "*Embellishes hills and gardens*" means that the Imperial palace, and plain offices will be built on the remains of the castles of the Bakufu or on some other hills. "*Makes presents in very small quantities*" is an emblem of abandoning external shows and of considering frugarity. In order to execute this, the people in general must wear cotton clothings; the articles of luxury such as silk must be heavily taxed so that they are only exported, thus promoting the productions, and nourishing the national opulence. Now for the Government of "*Negative V*" to be frugal thus, will bring forth the sarcasm of idle people. But as it is natural and proper to confirm the foundation of the country at the time of general luxury and show; it will lead to luckiness at last, which is the meaning of "*Lucky in the end though inauspicious.*"

"*Positive III. Embellishes himself with white, and will be free from evils.*" As the foundations are being regarded, the vices are being rectified, and frugality is being the watch-world in the country, so the finance of the Government is become somewhat ample and orderly, and shortly we shall have the balancing of ex- and imports and "*free from evils.*"

It is true in all ages that, those who are to govern a country must care and consider *time* and *capacity*. In the present state of our country, if we, with our whole heart, without considering time and capacity, mimic Western civilization, great evils must result, though there may be some small profits. We have only to submit to, and moderate, the circumstances of case, so keeping in the "*middle position*."

If we turn from this safest way, or from being in the middle position, it must be a natural, inevitable result that the "*Position*" of "*Hi*" changes into "*Haku* (䷗)," which is a dangerous thing. "*When embellishment has been carried to the utmost, its progress comes to an end; and hence 'Hi' is followed by 'Haku'*" (*The orderly sequence of the Hexagrams*), represents the same matter. But "*Eki*" implies "*changes*" or variation. The "*Appendix*" says, "*That which is perilous is safened; that which is easy is inclined; thus the use of the 'Eki' is to protect every thing in the Universe.*" Making unsafe safe, and unstable stable, is the divine use of the divine "*Eki*." Let me make some more explanations according to the meaning of the "*Exposition*" of "*Haku*."

"*'Haku' means to take away; it being implied that the weak cause changes in the strong. 'Not advantageous to advance,' because small-minded men prosper.*" "*Haku*" means to deprive, or flaying. "*The weak cause changes in the strong*" implies that, the people limit or flay, the authority of our Government. Accordingly "*Not advantageous to advance,*" gives some warning, or instruction.

"*To deprive a bed of its supports,*" is to begin the work of destruction from below" ("*Interpretation*" to "*Negative I*" ), means that those who belong to the military class, irritated by the people's conduct, namely, their flaying the authority of the Government, intend to overwhelm the lower caste.

"[*Negative II*] deprives the bed of its bottom ; because he has not yet the cooperation of [*Negative III*] (*"Interpretation"* to "*Negative II*") implies crushing the chief or the leader of the uproaring people. The preceeding two give the grave warnings.

"*Negative III* is free from blame in the time of *Haku*, because he separates himself from the elements both above and below him" (*"Interpretation"* to *Negative III*) intimates their violent and rude conduct.

"*Negative IV* is about to injure his own skin after destroying the bed—that is, a calamity is impending" (*"Interpretation"* to "*Negative IV*"), means, that the upper class gradually approach to the danger, which have been produced by the people.

"*Negative V* keeps [the negative elements together like] so many fishes arranged with a skewer passing through them, and courts favour like a courtier ; advantageous in every respect" implies the mean fellow's sudden luck.

"*Positive VI* is [like] a large fruit which has escaped being eaten up. An honourable man will get a vehicle ; while a small-minded man will lose his cottage." "*A large fruit has escaped being eaten up*" imports, that, even in emergency, His Majesty would be in the completely safe situation. "*An honourable man will get a vehicle*" means the inconvenient fate of the upper class. "*A small-minded man will lose his cottage*" implies, on the contrary, the misfortune of the lower people, which resulted from the evil conduct of themselves.

I have hitherto explained the transition from "*Hi*" to "*Haku*." "*Hi*," which is a hexagram that likes to stay at a civilized but secured station, warns earnestly not to do reckless transformations, which would produce some fearful results. The safe way is to take the direction indicated by the meaning of the emblems of "*Tai*—

*chiku* (大畜 ䷙)" which comes from the change in the "Negative II" of "Hi." I shall now proceed to interpret it.

The "*Exposition*" says, "*Taichiku is strong and stout, honest and brilliant, and it daily improves in virtue. A strong element is situated above and respects wise men, and is able to stop the stout [complement]: such is its great justice. 'It is lucky not to eat at home,' this refers to the patronizing of wise men. 'Advantageous to wade a large river'—because the conduct conforms with [the laws of] Heaven.*" "*Taichiku*" or "*great storing*" means to make this land rich and powerful by using ingenuous men. "*Strong and stout*" imports all classes being diligent and obstinate for the national service. "*Honest and brilliant*" imports being sober-minded and not speculative. "*Daily improves in virtue*" means being fair and righteous. "*A strong element is situated above and respects wise men*" implies making wise personages administrate all national affairs. "*It is lucky not to eat at home, this refers to the patronising of wise men,*" has about the same meaning as the preceded clause "*A strong element is situated above and respects wise men.*"

The hexagram of "*Taichiku*" shows, that our government can overwhelm the National Assembly opening petitioners. I intend to expose what is they, or so-called the National Assembly opening pititioners, and then proceed to show how to deal with them.

Since the *Restoration* (1858), the military caste have been plunged into the depth of poverty. This is no strange thing for those who had unfortunately directed their care and caution towards the safety of their masters' domains and had no experience in business. It should be one of the administrative topics of our Government to make them get some appropriate professions. I have found that, almost all of those petitioners are those

who had belonged that once venerable caste. Even though they have some reason for that complaint, there would be disgusting consequences, if their opinion be easily admitted. The impulse for their agitation, would not be outside the scantity of food.

I shall now proceed to examine how to make them get rid of their anxiety. *The "Appendix," "In the olden time the knots made with ropes were used in contracting; but in after ages honourable men invented characters as a substitute for the knots. The honourable men were suggested by Kwai."* The Government should minutely consider whether or not, the position of each Prefecture Office is fit, climate is agreeable, the products are abundant, the temper of his people is generous, at the time of Restoration what merit his district did, the number of military class is great, the land is fertile, provide a fund which might be made 50,000 or 100,000 yen loan without interest per annum for about 5 years for the purpose of clearing land, and issue such instruction as follows:—

"There would be a pressing item other than opening the National Assembly you urge. It is the scantity of your food. Then, is it not more prudent to beg to get money for the purpose of clearing land, than offering such petition?"

If they listen to the above instruction, on the part of Government should necessarily indicate for them the means to arrive at that end, that is, how to get money, how to invest it, etc. I call his the "*Taichiku*" policy. Now let me make a little more of unintelligible interpretations of lines after lines.

"*Positive I. There is a danger, and it is advantageous to desist, that is to say, calamity ought not to be hazarded.*" It is here meant that the petitioners turn their direction.

"Positive II. The bolts securing wheels to the shaft are taken away from a carriage." "This is [*a step of*] mean and free from blame." Means that their followers follow the example.

"Positive III. Drives a good horse. Advantageous to be hardy and constant. If he daily practices the arts of divining and guarding, it will be advantageous and agrees with positive III." That they take up that occupation, namely, clearing land, and any other profitable pursuits.

"Negative IV. [*Ties*] a leading-stick to a calf. Perfectly lucky." "The perfect luckiness of negative IV consists in joy." That the governors of Prefectures should indicate for them any beneficial manners.

"Negative IV. [*Manages*] the fangs of a castrated swine. Lucky." "The Luckiness of Negative V consists in a bliss." That they are varying their former condition, and proceeding towards being rich and prosperous.

"Positive VI. How [*vast*] is the space of the Heaven! Auspicious." "This refers to an extensive prevalence of the moral principle." That at length our land becomes glorious, powerful, and strong.

Above is my divination as to the National Assembly. Our sagacious Government have already executed the following three measures:—

1. That in the 23rd. of Meiji open the National Assembly, that is, Imperial Diet.
2. That permit to them, the military class, a loan of 80,0000 yen.
3. That secure interest for the share of several railway companies.

All of these are measures which turn the evil "*Hi*" and "*Haku*" into the happy "*Taichiku*." But to make our land much more strong, powerful



and glorious, there remains a good deal of items which ought to be discharged by both our government and people.

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# XXIII. HAKU (剝) To take away, to deprive).



*Haku.* Not advantageous to advance.

*Exposition.* *Haku* means to take away; it being implied that the weak cause changes in the strong. "Not advantageous to advance," because small-minded men prosper. [Negative VI] is obedient and is at rest, in order to observe the state of things. Honourable men attach importance to the principles of decline and prosperity, and of fulness and defectiveness, or in other words, to the course of the heaven.

*Interpretation.* A mountain levelled down to the ground, is [the emblem of] *Haku*. Superiors, accordingly, show considerations to inferiors, and make their homes secure.

*Negative I.* Deprives a bed of its supports. Unlucky, if not constant.

*Interpretation.* "To deprive a bed of its supports," is to begin the work of distinction from below.

*Negative II.* Deprives a bed of its bottom. Unlucky, if not constant.

*Interpretation.* "[Negative II] deprives a bed of its bottom," because he has not yet the co-operation [of Negative III].

*Negative III.* Is free from blame in the time of *Haku*.

*Interpretation.* "Negative III is free from blame in the time of *Haku*," because he separates himself from the elements both above and below him.

*Negative IV.* Is about to injure his own skin after destroying a bed. Unlucky.

*Interpretation.* "[Negative IV] is about to injure his own skin after destroying a bed"—that is, a calamity is impending.

*Negative V.* Keeps [the negative elements together like] so many fishes arranged with a skewer passing through them, and courts favour like a courtier. Advantageous in every respect.

*Interpretation.* To court favour like a courtier, is sure to be in the end free from blame.

*Positive VI.* Is [like] a large fruit which has escaped being eaten up. An honourable man, will get a vehicle; while a small-minded man will lose his cottage.

*Interpretation.* "An honourable man will get a vehicle"—that is, he will have people to ride on, (meaning that he will get the confidence of the people). "A small-minded man will lose his cottage"—that is, he is utterly helpless.

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## XXIV. FUKU (復 To return).



*Fuku.* Auspicious, Free from obstacles in going out and coming in. Friends may come without occasioning any blame. Going along a road, [*Fuku*] returns back in seven days. Advantageous to advance.

*Exposition.* *Fuku* is auspicious, because a strong element has returned. [The latter] moves and advances in an orderly manner; he is, therefore, "free from obstacles in going out and coming in." To complete a journey over a road back and forth in seven days, is the course of the Heaven. It is advantageous to advance, because the strong element prospers. In *Fuku* is seen the purpose of the heaven and the earth.

*Interpretation.* A thunder under the ground is [the emblem of] *Fuku*. Kings of old accordingly closed turnpikes at the Winter Solstice; when tradesmen do not go out, and the sovereign does not attend to the affairs of his realm.

*Positive I.* Returns before long. He will not come to remorse. Perfectly lucky.

*Interpretation.* [Positive I] returns before long, because he is virtuous.

*Negative II.* Returns in an admirable manner. Lucky.

*Interpretation.* The luckiness of returning in an admirable manner, consists in [Negative II] paying court to goodness.

*Negative III.* Incessantly returns. Free from blame, though dangerous.

*Interpretation.* It is dangerous incessantly to return, but it is, from its nature, free from blame.

*Negative IV.* Goes in the middle, but returns alone.

*Interpretation.* "[Negative IV] goes in the middle, but returns alone, because he follows principles.

*Negative V.* Is honest in returning, and will be free from remorse.

*Interpretation.* "[Negative V] is honest in returning, and will be free from remorse" because he guides himself by the principle of mean.

*Negative VI.* Gets astray in returning. Unlucky. Calamities will befall him. If an army is sent out, a great defeat will be attained in the end. Unlucky even for the sovereign of the country. The conquest can not be effected in ten years.

*Interpretation.* It is unlucky to get astray in returning, because it is antagonistic to a course which a sovereign ought to pursue.

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## XXV. BU-BÔ (无妄 Truthfulness, without insincerity).



*Bu-bô.* Perfectly auspicious, and advantageous to be constant. There will be calamities, if one is not just. Not advantageous to advance.

*Exposition.* In *Bu-bô*, a strong element comes from the outer complement and occupies the leading position in the inner complement. [*Bu-bô*] moves and is stout. A strong element occupies a middle position and is concordant. To be perfectly auspicious and just, is the principle of Heaven. "There will be calamities, if one is not just. Not advantageous to advance"—for where should *Bu-bô* go? When the will of Heaven is unfavorable, how can it go?

*Interpretation.* A thunder goes under the sky and gives truthfulness to everything. Kings of old, accordingly, nurtured all things earnestly, in accordance to the fitness of season.

*Positive I.* Is truthful, and will be lucky to advance.

*Interpretation.* To be truthful and to advance, is the way to attain one's wishes.

*Negative II.* Harvests crops without cultivation, and plants without levelling up the soil. Advantageous to advance. Note.—This line has double meaning. The converse is also true.

*Interpretation.* The fact that "[Negative II] harvests crops without cultivation implies that he is not yet wealthy.

*Negative III.* There is a calamity to *Bu-bô*. Suppose a cattle is tied [at a certain village]; a traveller's gain will be the villagers' calamity.

*Interpretation.* If a traveller drives away the cattle, a calamity will befall the villagers.

*Positive IV.* Be constant, and you will be free from blame.

*Interpretation.* "Be constant and you will be free from blame," because you stick firmly.

*Positive V.* Suffers from a disease of *Bu-bô*, but shall have a joy, without using medicines.

*Interpretation.* Medicines ought not to be tried to [a disease of] *Bu-bô*.

*Positive VI.* Is [at the time of] *Bu-bô*. A calamity will befall him, if he goes. Disadvantageous in any way.

*Interpretation.* It is calamitous to go in [the time of] *Bu-bô*, because the situation is critical.

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## EXAMPLES.

### KEYAMURA, A WRESTLER.

Keyamura was a wrestler born in Kiūsū, gigantic and fatty, weighing more than 250 lbs. At first he was enlisted as a wrestler of "*Second Order, Extra List*," and he afterwards distinguished himself so far as to be ready to enter the order among the "*Main List*." I went to Ryōgoku to see the feats of wrestling held there, with a friend of mine, in 1884. He was especially fond of Keyamura, and he asked me to divine whether that wrestler will advance to the seat of the "*Chairs*," or not. I calculated and obtained the "*Positive I*" of "*Bubô* (无妄 ䷘)." .

"This hexagram has '*Ken*' '*the father*' above, and '*Shin*,' '*the eldest son*' below. Thus the upper body is great and strong, but the lower is relatively small and weak. Also '*Shin*' is '*feet*' and now the body of '*shin*' is broken by the change of the *first line*. It is an emblem of a pain in legs and of being unable to walk freely. This wrestler will therefore hurt his legs, and cease to be a wrestler next year. The '*Negative II*' says, '*Harvests crops without cultivation, and plants without levelling the soil.*' Now if one cultivates but does not crop, he must have ceased to be a farmer, and if he levels the ground but does not plant it, he must have akened a deserted land, but have not adopted it as an orchard. This emblem obtained in divining a wrestler shows that he will quit his hitherto practiced wrestling, and will take another calling."

Next year, in 1885 he broke his legs, and thence turned himself upon a different occupation.

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#### THE BOUNDARY DISPUTATION BETWEEN CHINA AND RUSSIA.

One day I was playing "go-bang" with my fellow-lodgers, Lord Shimazu, Mr. Nomura, the governor of Kanagawa Ken, Mr. Y. Narushima and others, at Atami, while I was staying there in January of 1881. We were joined by Counts Ōkuma, Itō, Inouye, and others. One of the last named guests opened his mouth first and spoke thus, "At present China and Russia are disputing about the boundary line at Asia Minor. Both have sent forth their own committees to the spot, but can not yet settle it down. It is believed by some that it will finally be decided by a war. All the world is eager to know whether it will end in war or in peace. I will ask Mr. Takashima to divine it once." I accepted his order,



and calculating obtained the “*Negative II*” of “*Bubó* (无妄 ䷘).”

“In forming the *hexagram* I have taken China as the inner complement as she is a neighbour, and Russia as the outer complement. The inner complement of ‘*Bubó*’ is ‘*shin*’ or ‘*wood*’ a movable thing, which may be compared to a wooden hammer, when referred to a utensil. The ‘*Ken*’ of the outer is ‘*big*’ and it is ‘*metal*’ which may be compared to a big bell. The Chinese Government is now anxious and afraid of its being still deficient in power to protect its country. Hence China will not fondly open a war for a slight cause, especially against the strong nation with which she is in contact along a great length of boundary line. Should she ever happen to do so, the two countries will never be compromised for ever. Again, as Russia keeps on the *Offensive Disposition* of Peter the Great, and as she is in a long continuance of a pecuniary embarrassment, she is going to enrich herself at the cost of her people’s blood, and thus to compensate her finance. The Chinese government is well aware of it, and will not carelessly rise in arms against her. In beating a huge bell with a wooden hammer, the latter will be broken while the former produces no crack.

“The ‘*Lineation*’ of the ‘*Negative II*’ has a double meaning; either to crop without sowing, and to plant without levelling; or to sow without crops and to level without planting. Whichever may be the true meaning, both are unnatural and inadmissible and yet exist. Therefore ‘*Bubó is a calamity*,’ where calamity is a thing unnatural and inadmissible, yet it is, as time is destined to be so. I shall now apply this feeling to this case. The dispute produced through the boundary with Russia is a calamity of China. China acknowledges it to be a calamity, if so she will not be so foolish as to face it herself. Hence China will not oppose Russia, but she

will either quit some tract of land or some profits, and the dispute will end peacefully, without going to arms."

Some of my guests clapped their hands and showed their agreement, while some did not believe me. The actual thing, however came out as I said.

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#### CONTEST BETWEEN MAIN AND BRANCH OF A FAMILY.

There was an opulent merchantile family at Awoyama Tokio, which was split up into two, three generations ago. The branch family was successive by frugal, and continued flourishing, while the main being ruled by successive idle masters lost a great part of its estate. The master of the branch family pitied the other, and assisted it now and then by presenting some money. But the decline of heavenly fate seems to be inevitable, as the main family, notwithstanding the helps, became poorer and poorer, day and month, until it was utterly hard up. The master became envious of the opulence of the branch family, and wished to come to a union.

He invited the other, and addressed him with the following compulsive claims; — "As you know very well my house is declining very fast, while yours is in the opposite direction. It is admitted by all that the aim of a house's producing a branch one is to provide for its unexpected decline. I am now going to unite yours with mine, to sustain this family. I hope you will have no objection." The master of the branch was very much marvelled at this proposal, and brought out a great many objections, but in vain. The contest did not cease for a long time. The main master schemed out some pretensions, and went to law. The branch master was startled, and came to me to divine his proceeding to be taken. I calculated and obtained the "*Negative II*" of "*Bubô*."

"This hexagram consists of the upper *Ken*, *Metal*, and the lower *Shin*, *wood*. The upper represents the main and the lower the branch family. '*Shin*' is wood and is movable, therefore we have an emblem of striking the hard metal with light wood. The defeat of the branch family in the suit is evident. The '*Lineation*' says so and so. It is natural to have crops after sowing, and to plant a land after levelling it, but it is not so to crop without sowing and plant without levelling. But this unnatural thing really exists now, as the time is destined to be such. From this I infer that though a person has piled up immense riches through diligence of generations, he is compelled to give up his estate to others. Hence it says '*Bubó* is a calamity.' Now that, you have met with this divination you have better to give up your possessions, land and house, to the main house, and to try to arouse an independent family with your money only. You will thus be able to arrive at a position more flourishing than the present one, if you will go on diligently."

The master was pleased with my opinion. He left his estate for the main family, and opened an independent house. He was very diligent in his occupations, and ere long he became very prosperous.

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#### THE TRAVELLER OBTAINS A CATTLE AND THE VILLAGER A TROUBLE.

One day a friend came to me unexpectedly, and said, "I have been scheming, with a friend of mine, a commercial plodding, a few days since. As it is going to be successful, I wrote him to come to me for it to-day, but he wrote an answer to me that he can not come, as he has a confusion in his house. Has he really a confusion which delays him, or has he changed his mind and going to break the promise? I do not know which. I

must go to him to his city if necessary, I will trouble you for a divination." I obtained the "*Negative III*" of "*Bu-bô*" which says, "*There is a calamity to Bubô. Suppose a cattle is tied [at a certain village]; a traveller's gain will be the villagers' calamity.*"

"Your friend has been charged with a woman by his relation or acquaintance, which woman has fallen in love with a traveller from a distant province, and has escaped away with him. This is a '*Calamity*' to '*Bubô*,' or an expected calamity. '*A cattle is tied*,' of which *cattle* is a negative thing, which is employed by man, and that which is negative and employed by man is woman. Again, he is not living in a land for rearing cattle, hence the cattle is really a woman. '*Is tied*' means to be charged with. Now as this woman has run away with a traveller, your friend is suspected of having concealed her by her owner and in a great trouble. This will be the confusion which he referred to."

My friend went away, struck with the marvel of my words. A few days after, he came to and thanked me saying that my interpretation was exactly to the point,

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## XXVI. TAICHIKU (大畜 Great storing or stopping)



*Tai-Chiku.* Advantageous to be constant. It is lucky not to eat at home. Advantageous to wade a large river.

*Exposition.* *Tai-Chiku* is strong and stout, honest and brilliant, and it daily improves in virtue. A strong element is situated above and respects wise men, and is able to stop the stout [complement]: such is its great justice. "It is lucky not to eat at home"—this refers to the patronizing of wise men. "Advantageous to wade a large river"—because the conduct conforms with [the laws of] Heaven.

*Interpretation.* The heaven contained in a mountain is [the emblem of] *Tai-Chiku*. Honourable men accordingly lay up in their memory the sayings and doings of past [men], and thus nourish their virtue.

*Positive I.* There is a danger, and it is advantageous to desist.

*Interpretation.* "There is a danger and it is advantageous to desist"—that is to say, a calamity ought not to be hazarded.

*Positive II.* The bolts securing wheels to the shaft are taken away from a carriage.

*Interpretation.* "The bolts securing wheels to the shaft are taken away from a carriage"—this is [a stop of] mean and is free from blame.

*Positive III.* Drives a good horse. Advantageous to be hardy and constant. If he daily practices the arts of driving and guarding, it will be advantageous to advance.

*Interpretation.* "It will be advantageous to advance," because Positive VI agrees [with Positive III].

*Negative IV.* [Ties] a leading stick to a calf. Perfectly lucky.

*Interpretation.* The perfect luckiness of Negative IV consists of joy.

*Negative V.* [Manages] the fangs of a castrated swine. Lucky.

*Interpretation.* The luckiness of Negative V consists of bliss.

*Positive VI.* How [vast] is the space of the Heaven! Auspicious.

*Interpretation.* "How [vast] is the space of the Heaven!"—this refers to an extensive prevalence of the moral principle.

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## XXVII. YI (頤 To feed).



*Yi.* Lucky, if just. Observe the feeding, and look at your food.

*Exposition.* "Lucky if just"—this means that, if the means by which one feeds himself is just, one will be lucky. To "observe the feeding," is to observe the means by which one feeds himself. To "look at your food," is to observe the manner in which one feeds himself. The heaven and the earth nourish all things. Sages patronize wise men, and through them, the whole people. Great is the time of *Yi*!

*Interpretation.* A thunder at the foot of a mountain, is [the emblem of] *Yi*. Honourable men are, accordingly, cautious in conversation, and temperate in food and drink.

- *Positive I.* You discard your character of a mysterious tortoise, and, looking at me, drop your jaw. Unlucky.

*Interpretation.* If looking at me, you drop your jaw, you are not entitled to be respected.

- *Negative II.* Is fed by a wrong person. This is at variance with a normal course of action. It is fed at a hill, and it will be unlucky to advance.

*Interpretation.* Negative II is "unlucky to advance," because he loses his proper companions.

- *Negative III.* Violates the [propriety of] feeding. Unlucky, if constant. Do not move for ten years. Not advantageous in any respect.

*Interpretation.* "Do not move for ten years"—because the course of action is greatly at variance [with rectitude].

- *Negative IV.* Is fed by a wrong person, but is

lucky. He looks about like a tiger and his passion is strong. Free from blame.

*Interpretation.* [Negative IV] is lucky, though he is fed by a wrong person, because he sheds light (benevolence) from his high position throughout the country.

*Negative V.* Is at variance with a normal course of action. He will be lucky, if he remains constant. He ought not to wade a large river.

*Interpretation.* [Negative V] will be lucky to remain constant, because he is obedient and obeys Positive VI.

*Positive VI.* All others are fed by him. Lucky, though dangerous. Advantageous to wade a large river.

*Interpretation.* "All others are fed by him. Lucky, though dangerous"—that is, there will be a great bliss.

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## EXAMPLES.

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### ARBITRATION OF YOKOHAMA GAS QUESTION.

The Yokohama gas question was produced by me. It was in the fourth of Meiji that I constructed the city gas works. In the eighth, I transferred them to the city, on the condition that I shall get the share of benefit produced by them. In the tenth, I received a sum of the profits in advance from the city magistrate. Condemning the magistrate as doing a conduct *ultra vires*, in the month of January of the eleventh, the citizens of Yokohama commenced a lawsuit at Yokohama District Court. The difficulties arising from the case made the prudent persons of the district tumble into heavy anxiety. I, being the fountainhead of the deluge, was also



being troubled by it. Seeing, at last, in the twelveth, that the parties became wearied by the long hostility, I intended to make arbitration between them, before doing which, I divined it, and obtained the change of "Yi (頤 ䷚)" into Son (損 ䷨)."

"The hexagram of 'Yi,' the upper complement of which expresses a *mountain* and the lower a *thunder*, is unaltered and remains the same, if it be inverted. It is then an emblem of restraining movements to each other. One's being restrained in his own free movements would be a cause of perplexity, which is of course the starting-point of the struggle. The hexagram taken as a whole is a great 'Ri' as two positive elements enclose negative elements, which is the emblem of *anger*, or flame as it is called, between the two parties. And there it seems also from the emblem that in the middle of motive of each party to the case a little partiality has been woven: the plaintiff obstructing the defendant's way, and the defendant, in turn, the plaintiff's.

"I obtained the change in the 'Negative II' which mounts a strong element. It says, '*Negative II is fed by a wrong way. This is at variance with a normal course of action. It is fed at a hill, and it will be unlucky to advance.*' This means that, in spite of my former success, I shall be condemned by public, and obliged to retire to a hill. As it says '*Unlucky to advance,*' it will be all right if I am resting on the hill."

But I could not wait even for a minute being forced by the conscientious impulse to deliver the whole city from her grievance, for my own interest. I thought that as the '*Interpretation*' says, '*Negative II is unlucky to advance because he loses his proper companions,*' my loss will be merely a loss of my friends. I took heart and took some measure towards that end. Fortunately there occurred to be a gentleman of the town, whose scheme coincided with mine, and the interesting case two years

since was submitted to arbitration, which yielded everlasting peace on my dear city, Yokohama.

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### ELECTRIC LIGHT.

My friends, Messrs. K. Ōkura and M. Yokoyama, one day, said to me, "We are told that the electric light has come in extensive use in Europe and America recently. A few days ago we tried it and found it to be very convenient and economical. We are going to introduce it in this country. As you have been long engaged in gaslighting, we are come to hear the merits and demerits of the two lights. We hope you will tell me if you have any opinion." I divined and obtained the change of "*Fuku* (復 ䷗)" into "*Yi* (頤 ䷚)."

"The hexagram of '*Yi*' is the emblem of a production of a big fire by giving resistance to the electric currents of the *thunder*. As the currents are resisted by the two *positives* of the topmost and the lowest, the whole hexagram is become the fire of one '*Great Ri*.' Hence no artificial light can exceed the electric one. I have been occupied in lighting gas-jets hitherto and now you are going to introduce the electric lights. The gas-jets will lose their brilliancy shortly, which represents the glory of our daily refinement in civilization."

The friends smiled and said, "You settle anything, whether great or small, all through the '*Eki*,' and even his small matter too. It is a very marvellous way of determination," and they went away.

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## XXVIII. TAIKWA (大過 Superabundance of the Great).

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*Tai-Kwa.* The ridge-pole of a roof bends. Advantageous to advance. Auspicious.

*Exposition.* *Tai-Kwa* means the superabundance of the great. "The ridge-pole of a roof bends"—this implies that the base and the top are weak. Strong elements are superabundant but they occupy middle positions. They are humble and willing to go. It is thus advantageous to advance, that is, it is auspicious. Great is the time of *Tai-Kwa*!

*Interpretation.* A pond submerging a tree is [the emblem of] *Tai-Kwa*. Honourable men accordingly take an independent attitude and fear not. They retire from the world but repine not.

*Negative I.* Spreads white rushes [and sprinkles oblation wine on them.] Free from blame.

*Interpretation.* White rushes are taken and oblation wine is sprinkled on them, because a weak element occupies a low position.

*Positive II.* A dead willow puts out shoots. An old man gets a bride. Advantageous in every respect.

*Interpretation.* [The union of] an old man and a [young] woman, is an abnormal match.

*Positive III.* The ridge-pole of a roof bends. Unlucky.

*Interpretation.* The bending of the ridge-pole of a roof is unlucky, because there is no hope of rescue.

*Positive IV.* The ridge-pole of a roof is high. Lucky. Inauspicious, when one is double-minded.

*Interpretation.* It is lucky, when the ridge-pole of a roof is high, because it does not bend down.

*Positive V.* A dead willow produces flowers. An old woman gets a bridegroom. No blame, and no honour.

*Interpretation.* If a dead willow produces flowers, how can they last long? The bridegroom of an old woman must be ugly too.

*Negative VI.* Imprudently wades, and sinks to the top of his head. Unlucky, but no one [save himself] is to blame.

*Interpretation.* The unluckiness of imprudently wading, is independent of the blame of anybody else.

## EXAMPLE.

### THE JAPANESE AND CHINESE INTRICATION.

I am of a nature to be rubricated and excited, troubled and concerned, when I meet something slightly extraordinary. But I have never been so greatly excited as when I received the news that, at the Korean affair our brethren were massacred suddenly by rabbles, far away in the foreign land. To send out a great army and navy instantly, to break down their "*Eight Divisions*," and thus to console the departed spirits, are the desires not only of mine, but of all our countrymen. The present entangle is not only with Corea but also with China, so that it is of an extraordinarily great importance. Such a great affair can not be decided by poor human power; it is better to ask the will of the *Spirit*. Thus I

divined and obtained the change of "*Tai-Kwa* (大過 ䷛)" into "*Kô* (恒 ䷟)."

"The hexagram of '*Tai-Kwa*' remains unchanged when inverted. The two mouths of '*Da*' opening externally represent that two persons sit against the backs and do not understand each other. Thus, though our ambassador demands reasonably, China will response with pretensions and give no true answer. Again, when the diagram is compressed together it forms the '*Great Kan*,' or great water, so that we shall have a great '*water sprinkling dissertations*,' (as vague dissertations are so called). But as wickedness can not conquer reason, and as China is too busy with France to face us, she will prolong her answer and try to wait our mercy. Now, the change in the '*Positive V*' gives '*Kô*,' which means '*fixedness*' or '*long*'; so that the negotiation will continue very long.

"When '*Kô*' is seen from the side of China, it is '*Kan*' or an emblem of *man's* following *woman*. The Chinese government will not bear our being '*fixedness*' in standing on reason, and will naturally withdraw a step and ask for our good will; which is the natural consequence of their '*Kan's*' facing our '*Kô*.' The change, of '*Positive V*' to a negative is the sign of the Chinese asking for peace. But the ambassador or the '*Positive IV*' is fixed, and then he will advance bravely and not retreat. This IV is the III of '*Taikwa*' when seen from China, which will '*bend the ridge-pole*' of the country, so that perhaps there may be some persons who will endeavour to reform China, by provoking us to open a war against China, and by thus emptying Peking whose standard army must necessarily be directed against us. I have no doubt as to our government's giving a perfectly defectless end to this affair, but it is this and only this present time that will lead it to a peaceful end. The meaning of the whole diagram is thus. I shall now ex-

plain the '*Exposition*' and '*Interpretation*,' and discuss more fully.

"The '*Exposition*' says '*Taikwa means the superabundance of the great. The ridgepole of a roof bends—this implies that the base and the top are weak. Strong elements are superabundant, but they occupy middle positions. They are humble and willing to go. It is thus advantageous to advance, that is, it is auspicious. Great is the time of Taikwa!*' '*Superabundance of the great*' means a great mistake, and also a great excess. '*The base and the top are weak*'—means that our country is not yet strong and rich enough to afford a long war far abroad, and that the scope of winning without erring is not yet fixed. As the diagram of '*Taikwa*' remains the same when seen from the point of view of China, the meaning of the phrase, applies to her equally. '*Strong . . . . positions*' means that the temper of upper and lower classes of people are quiet but that the result of the '*Corea-Invading Dissertation*' of 7th. of Meiji brought forth a civil strife. A moderate and perfect way of administering is desirable now.

"The '*Interpretation*' says, '*Honourable men take an independent attitude, and fear not. They retire from the world but repine not.*' The diagram of '*Taikwa*' is one of a great trouble and danger, so that the trouble of the two countries is extreme here. Hence both are liable to lose the peace and assistance of each other. Again as '*Taikwa*' can give '*Kan*' from itself, should a war be opened unhappily the two countries will fall into a great difficulty and adversity in future.

"The '*Positive V*' says, '*A dead willow produces flowers. An old woman gets a bridegroom. No blame and no honour,*' whose '*Interpretation*' says, '*If a dead willow produces flowers, how can they last long? The bridegroom of an old woman must be ugly too.*' This

refers to a marriage of an old woman and a young lad, and though they may love each other, no offspring will be found. Hence if it lead to a war once, it will be a calamity, and our country will never profit, even after a peace is recovered. Our government must now deliberate and decide either to fight or to make peace.

"The '*Negative VI*' says, '*Imprudently wades, and sinks to the top of his head. Unlucky, but no one [save himself] is to blame*' which is an emblem of losing the head and being evil, by wading a large mass of water, provided the war be taken. It says no blame, as it is not without a slightest advantage to the country. If this be true and if one of our high officers go to China and meet with a calamity as indicated, we must invade China by sending out more men at whatever cost. Hence by the sequence of the '*Eki*' the Diagram will at last come into the great danger of '*Kan*.' Again the diagram of '*Tuikwā*' has the hexagram of '*Yi*' on its back surface, and as '*Yi*' is the '*Great fire*' of '*Great Ri*,' the temper of people seems to be excited and waiting for war."

"If our Government come to the conclusion of war there is a good means of accommodating it in '*Eki*.' But as it is suspected of unclosing a secrecy of the Government to explain it, I can not state it here."

The above was divined on 28th., Dec., 17th., Meiji, and dedicated to a nobleman. It was moreover delivered to the public at Shibunkō School.

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## XXIX. KAN (坎 Difficulties).



*Kan.* Truthful; and the mind is auspicious. It is praiseworthy to go.

*Exposition.* *Kan* means to double difficulties. Water flows and does not accumulate to fulness. It goes over difficult places, yet it never loses its true character. "The mind is auspicious," because strong elements occupy the middle positions. "It is praiseworthy to go,"—this means that there will be good results in going. It is impossible to ascend the difficult places of the Heaven. The difficult places of the earth are mountains, rivers, and hills. Kings and princes establish difficult places and thereby project their countries. Great is the significance of the time of difficulties!

*Interpretation.* The constant flowing of water is [the emblem of] *Kan*. Honourable men accordingly make their virtues constant, and [assiduously] instruct others in morals.

*Negative I.* While training himself to face difficulties, tumbles into a pit. Unlucky.

*Interpretation.* To tumble into a pit, while training himself to face difficulties, is unlucky, because one loses the proper path.

*Positive II.* It being in the time of *Kan*, there is a difficulty. [Positive II] is somewhat successful in his endeavours.

*Interpretation.* "[Positive II] is only somewhat successful in his endeavours," that is, he can not as yet entirely rescue himself from his middle position.

*Negative II.* Dangerous either to retreat or to advance. [Negative III] is amidst difficulties and assumes



a reclining posture. He tumbles into a pit. Do not act [in this way].

*Interpretation.* When it is "dangerous either to retreat or to advance," there can be no final success.

*Negative IV.* There are only one wine-tub, and two dishes; and earthen wares which have not been enamelled are used. Confidential correspondences are carried through a window. Free from blame in the end.

*Interpretation.* "There are only one wine-tub and two dishes...."—this is the way in which the strong and weak elements associate with each other.

*Positive V.* Water does not stand to fulness: and [Positive V] has already reached the level land. Free from blame.

*Interpretation.* "Water does not stand to fulness"—that is, though he occupies a middle position, [the influence of Positive V] is not yet great.

*Negative VI.* Is bound with ropes and placed in the midst of a bush. Unsuccessful for three years, that is, unlucky.

*Interpretation.* Negative VI deviates from a normal course, and is unlucky for three years.

## EXAMPLES.

### THE EXPECTATION OF MONEY IN PRISON.

While in my banishment at Tsukudajima I asked for some money to a relative, as it is impossible to save many from their distress without money. Among the prisoners there are some who are innocent, and some who once committed a crime but now regretting. In order to induce these fellows into the right way, the persuasion

must be accompanied by alms of some money. I have been six years in the prison, during which time many of my relatives have already exhausted their money for me, so that I have become disabled to have some whenever I asked them. From this consideration I divined the success of my claim of money and its date, and obtained the "*Positive II*" of "*Kan* (坎 ䷜)."

"This hexagram is '*Kan*,' outer and inner, and '*Kan*' is *danger, distress, concern, and sickness at heart*. Now I am in the bottom of water of the inner complement, which represents that I am unknown to the world, being in this small isle Tsukudajima. The homologue or '*Positive V*' in the outer complement represents my relations, who are being troubled with immense expenses and loss of confidence since my imprisonment. The distress of both the outer and the inner is thus and this is the reason why I obtained this hexagram. But '*Kan*' is also a symbol of *heartly kindness*, so that my relatives are kind enough to send some money to me. Hence, I shall have some, though not much, money, as the '*Positive II*' says '*Being in the time of Kan, there is a difficulty. Somewhat successful in his endeavour*,' which means that though I am in distress of '*Kan*' I shall be able to have more or less money if I apply my kind relatives.

"The '*Lineation*' of the '*Negative IV*' says, '*There are only one winetub, and two dishes; and unenamelled earthen wares are used. Confidential correspondences are carried through a window. Free from blame in the end*,' which means that a relative will be kind enough to give me some money, with some other important articles. The IV from the II means three days, so that on the third day from to-day he will bring them himself."

I interpreted as the foregoing, and on the third day since, a relative came beyond the fence and gave me

secretly some money and articles. As those presents were not to be received openly, I had obtained the phrase "*through the window*," which means to communicate and help through any accessible interstices. "*One tub and two dishes*" means to attach fish to the wine, so that I had known to receive not only money but some other articles.

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#### MOB OF SAITAMAKEN.

In October of 17th. year of Meiji, an obstinate mob arose at Chichibu in Saitamaken, and it became so extenuated and powerful as to be ready to spread its devastation over all the districts. I divined how will it terminate, and I obtained the "*Negative VI*" of "*Compound Kan* (重坎 ䷧)"

"This hexagram is '*Kan*' in both upper and lower complements and '*Kan*' is difficulty. The Government corresponding to the upper complement is endeavouring to advance the country to the equal stage of refinement as the countries of the world are, by introducing the civilization of the West, and by ameliorating the long pursued antiquatedness; but it is now too busy to provide for the expenses of buying the civilization; which is the '*Kan*' of the upper complement. The people corresponding to the lower complement are still wanting the machineries and the profits of production, industry and agriculture, and are pressed by the necessity of supplying the above mentioned expenses; which is the '*Kan*' of the lower complement. The entire society is thus in a position of danger, and the will of *Heaven* of showing the emblem of '*double difficulty*' is fulfilled.

"The inferiority of our civilization, however, to that of Europe and America, is an inevitable consequence, as we have been ignorant of the nature of refinement and

developement, for such a long interval as 300 years during the *Shôgunism* of Tokugawa. But now that all the nations are striving to excell one another, the Government and the people must combine and supply the expenses to make amends for the idleness of our ancestors of 300 years' ease. Now the '*Negative VI*' is at the end of the hexagram, and does not know the fate of time. The mob is thus merely a mass of ignorant rabbles, pressed by their difficulty.

"The nature of the mob is as indicated; so that it is not to be seriously cared for, from the point of view of the state of the society. Hence the *VI* shows the way of management as '*Negative VI is bound with ropes and placed in the midst of a bush. Unsuccessful for three years, that is, unlucky.*' It is:—to imprison the numberless rabbles, and give them hard work to do, will make the honest people unbearable for the expense of penitentiary; so that all of them, excepting the leaders, are to be treated with a special punishment of allowing them to go home and make them regret themselves of their crimes. This will be the termination of the present mob."

The management of the Government, afterwards, was of this nature.

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### XXX. RI (離 To be related to).



*Ri.* Advantageous to be constant. Auspicious. Lucky, if rear cows.

*Exposition.* *Ri* means to be related to. The Sun and the Moon are related to the Heaven, while grains and plants are related to the earth. [*Ri*] is doubly illuminous and is related to justice; and it thus enlightens the world. The weak elements are related to the principles of mean and justice; it is, therefore, auspicious. It will thus be lucky if rear cows.

*Interpretation.* The kindling of two lights, is [the emblem of] *Ri*. Great men, accordingly, maintain light permanently and illumine the four directions.

*Positive I.* Tramps in a confused manner. Free from blame, if he is cautious.

*Interpretation.* Though tramping in a confused manner, one can escape from blame by being cautious.

*Negative II.* Is a yellow light. Perfectly auspicious.

*Interpretation.* A yellow light is perfectly auspicious, because a middle course is pursued.

*Positive III.* Is a light in the decline of the day. If you do not beat the earthen drum and sing, you will have to regret your dotage. Unlucky.

*Interpretation.* How can a light in the decline of the day continue long?

*Positive IV.* Comes all of sudden. He is burned. He dies. He is deserted.

*Interpretation.* "[Positive IV] comes all of sudden," and he is not taken into confidence.

*Negative V.* Is wet with tears, and is overcome with grief. Lucky.

*Interpretation.* Negative V is lucky, because his position is that of a king or a prince.

*Positive IV.* The king employs [Positive VI] to undertake an expedition. Good fortune follows [the expedition]; the chief is beheaded, and his followers are exempted. Free from blame.

*Interpretation.* "The king employs [Positive VI] to undertake an expedition"—that is, to maintain justice in the country.

## EXAMPLE.

### THE REBEL OF SAGA.

A rebel arose at Saga in the 7th. year of Meiji, and the Government was going to send an army to quell it. A Colonel and a Lieutenant-Colonel came to see me and said, "We are told that you are skilled in divination, please divine the coming subjugation." I divined and obtained the change of "*Ri* (離 ☲)" into "*Hô* (豐 ☴)." "The hexagram of '*Ri*' is composed of two '*fires*.' *Fire* is emblems of war, of the victory of that party which precedes the other, of causing tumult by an instantaneous excitement, of the predomination of a thing through a medium, and of disappearing of a visible thing. From these five emblems, it may be seen that the rebel has been excited by an instantaneous cause, and is beginning to extend itself gradually. The Government must send the Imperial Army, and check its predomination. If done so, the rebel will very soon come to an end. Again, the '*Lineation*' says, '*The king employs positive VI to undertake an expedition. Good fortune follows; the chief is beheaded, and his*

*followers are exempted. Free from blame.* 'The king... follows' means that a fair success will be attained, if the *Emperor* goes himself to subjugate it; but as the Emperor is too sacred to do so easily, a *prince royal* will stand for *His Majesty*. 'The chief... blame' means that if the sacred army will destroy the leader of the rebel but no others, it will be all right.

"The *homologue* or '*Positive III*' is the enemy opposing the Imperial army. Its '*Lineation*' says '*Positive III is a light in the decline of the day. If, you do not beat the earthen drum and sing, you will have to regret your dotage. Unlucky,*' and the '*Interpretation*,' '*How can a light in the decline of the day continue long?*' They mean that it will be quelled shortly. Moreover, in the changed hexagram the '*Hô*,' the '*Ri*' of the lower complement is *fire* and the '*Shin*' of the upper is *wood*. Fire burning wood above it is the symbol of the royal army's burning away the rebel. Hence the result:—*The royal army will gain a great victory and will capture the leader of the rebel, and the tumult will be quelled in thirty days.*"

After less than a four week's interval, the rebel was greatly defeated, and its leaders were all captured.

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# XXXI. KAN (咸 To impress, or all).



*Kan.* Auspicious; advantageous to be constant, and lucky to take a woman in marriage.

*Exposition.* "Kan" means to impress. Weak elements are above and strong ones are below. The two [different kinds of] essences impress each other and are at mutual accord. They are at rest and rejoicing. A man lowers himself before a woman, and the consequence is that it is "auspicious; advantageous to be constant, and lucky to take a woman in marriage." The Heaven and the earth impress each other and all things are thereby engendered. Sages impress the minds of men, and the world will enjoy harmony and peace. By observing their modes of giving impressions, may be seen the nature of the Heaven and the earth and of all things therein contained.

*Interpretation.* A pond lying on the summit of a mountain is [the emblem of] *Kan*. Honourable men accordingly make their minds empty and receive [the words of] others.

*Negative I.* Receives impression in the toe.

*Interpretation.* "[Negative I] receives impression in the toe," that is his wishes wander abroad.

*Negative II.* Receives impression in the calf, and will be unlucky; but will be lucky, if he remains quiet.

*Interpretation.* Though in an unlucky situation, [Negative II] will be lucky, if he remains quiet, because there will be no harm in being obedient.

*Positive III.* Receives impression in the thigh. Inauspicious, if he advances relying upon [Negative VI].

*Interpretation.* To receive impression in the thigh,



indicates that [Positive III] is restless. His wish is to rely upon others. His principle of conduct is low.

*Positive IV.* Will be lucky and free from remorse, if he is constant. If you go about busily, your friends will obey your ideas.

*Interpretation.* "[Positive IV] will be lucky and free from remorse, if he is constant," that is, he is not yet injured by any impressions. To "go about busily," implies that the brilliancy of Positive IV is not yet great.

*Positive V.* Receives impression in the flesh along the spine, and will be free from remorse.

*Interpretation.* To "receive impression in the flesh along the spine," shows that the wish of [Positive V] is shallow.

*Negative VI.* Receives impression in the upper jaw, cheek, and tongue.

*Interpretation.* To "receive impression in the upper jaw, cheek, and tongue," is to have recourse to eloquence.



## EXAMPLE.

### THE RESULT OF HIS LOAN, FOR LORD—.

Lord—came to me and said, "A friend of mine made an invention lately and obtained a patent, as a result of several years' hard working. The invention is a very profitable one to the country. I have lent him some capital. Will his invention be extensively adopted, and shall I be able to obtain the interest of my money, or not? Please divine once for me. I then calculated and obtained the "*Negative II*" of "*Kan* (咸 ䷞)."

"*Kan*" is a hexagram representing a young man and a young woman agreeing with each other, and it repre-

sents two things depending on each other and being useful. You have money, but no way of utilising it; he has an inventive genius, but no means of practicing it. The two persons helping each other and fulfilling their desires, is the nature of this hexagram. Hence evidently the invention will be universally adopted.

"The '*Lincation*' says, '*Negative II receives impression in the calf, and will be unlucky; but will be lucky if he remains quiet.*' The calf of the leg is immovable by itself, as it is obliged to move by the movement of the leg. You have lent some money to him, and money once lent is at the will of the borrower. He may spend it in any way he likes, but you have no right to limit the way of spending, just as the calf must follow the leg. That money will afterwards cause some anxiety, therefore it says '*unlucky.*' '*Will be lucky if he remains quiet*' means if you will not suspect him; but leave him to do as he likes, you will not happen to share a loss."

Things came out as this divination.

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## XXXII. KÔ (恒 Permanence).

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*Kô.* Auspicious; free from blame; advantageous to be constant; advantageous to advance.

*Exposition.* *Kô* means to be permanent. Strong elements are above and weak ones below; and the thunder and the wind go hand in hand. [*Kô*] is weak and yet active. *Kô* is characterized by the strong and weak elements being all concordant. "*Kô* is auspicious, free from blame; advantageous to be constant," because [*Kô*] is permanent in principle. The principles of the Heaven and the earth are permanent and ceaseless. It is "advantageous to advance," because an end is followed by a beginning. The Sun and the Moon are able to shine permanently, because they have the Heaven [to shine in]. The four seasons are successively changing and are thereby able to continue permanently. Sages stick to their principles permanently, and the world receives his influence. By observing their permanence, may be seen the nature of the Heaven and the earth, and of all things therein contained.

*Interpretation.* The thunder and the wind are [the emblem of] *Kô*. Honourable men accordingly take a fixed position and never change the course of their conduct.

*Negative I.* Seeks to be permanent in deepness. Unlucky, though just. Not advantageous in any way.

*Interpretation.* It is unlucky to seek to be permanent in deepness, because too much is sought after in the beginning.

*Positive II.* Is free from remorse.

*Interpretation.* "Positive II is free from remorse" because he is able to be permanent in the middle course.

*Positive III.* Is not permanent in his virtues, and suffers obloquy. Inauspicious, though just.

*Interpretation.* "[Positive III] is not permanent in his virtues," that is to say, he has no place to turn for.

*Positive IV.* No game is obtained in hunting.

*Interpretation.* [Positive IV] is permanent, but his position is improper. How, then, can he get game?

*Negative V.* Is permanent in his virtues, and is constant. Lucky for women, unlucky for men.

*Interpretation.* It will be lucky for women to be constant, that is to say, a woman must follow one (husband) till death. But men ought to walk by justice, and it is unlucky for them to follow women.

*Negative VI.* Is permanently in motion. Unlucky.

*Interpretation.* If "permanently in motion," the superior will have no success.



## EXAMPLES.

### THE ACCUSATION AGAINST COREA.

A tumult arose in Corea in June of the 15th. of Meiji, and Minister Hanafusa and others all escaped to Nagasaki. Next month the Government sent out the army and navy, and ordered the Minister to go and open an accusative negotiation to Corea. I divined and obtained the change of "*Kô* (恒 ䷟)" into "*Thisô* (大壯 ䷡)," whose "*Exposition*" says, "*Kô* means to be permanent. Strong elements are above and weak ones below and the thunder and the wind go hand in hand. [*Kô*] is weak

and yet active. *Kô* is characterized by the weak and strong elements being all concordant. *Kô* is suspicious, free from blame; advantageous to be constant, because [*Kô*] is permanent in principle. The principles of the Heaven and of the earth are permanent and ceaseless. It is advantageous to advance, because an end is followed by a beginning. The Sun and the Moon are able to shine permanently, because they have the Heaven [to shine in]. The four seasons are successively changing and are thereby able to continue permanently. Sages stick to their principles permanently, and the world receives his influence. By observing their permanence, may be seen the nature of the Heaven and the earth, and of all things therein contained."

"From the 'interpretation' it is clear that Corea will make a gradual progress in civilization. It is admitted universally that our demeanor toward her is of a persuasive character and not assulting. We are persuasive, so that we have never armed against her, even though she has been often impolite to us. Our policy is thus and permanent, so that we are not liable to change it at the present occasion. It will be a grievous fault, if we be excited by this temporary wrong to forsake the permanency and take to arms against her.

"The 'Negative I' says, 'Seeks to be permanent in deepness. Unlucky, though just. Not advantageous in any way;' and the 'Interpretation,' 'It is unlucky to seek to be permanent in deepness, because too much is sought after in the beginning.' These mean that it is wrong to demand her with those things which she can not bear. Hence, the accusation must be directed on those points which she can afford; to do so is the principle of permanence. One might ask, 'what is to be done when the negotiation can not be effected through the principle of permanence?' My answer is, 'There is a

way of overcoming that difficulty,' which I shall now point out.

"The '*Negative I*' of '*Kô*' changing, leads into '*Taisô*' (大壯), so that all that we have to do is to press her with our array of army of '*Taisô*.' We have to divide our army into *six* divisions, *four* of which are to be stayed at *Bakan* and the *remainders* are to be made a nominal assistance of the *Progressive Party of Corea*. Should this still fail to be effective, we have to attack her back from *Genzan* with one division, and make the *Progressive Party* protect and keep *Corea*."

After interpreting thus, I sent this to a certain Noble, who sent a message to me and asked, "As you say, the *Corean* affair is not worthy of much concern, but the relation with *China* is of a great consequence. Please, be kind enough to divine the result of our relation with *China*." I consented with his request, and obtained "*Gon*" unchanging.

"'*Gon*' is a hexagram of two mountains facing each other. When two mountains are facing each other, they can stare at, but can not come nearer to, nor agree with, each other. In such a diagram as not approaching, nor agreeing, it is certain that there will be no war. The '*Exposition*' says, '*Gon means to stop. Stop when the times counsel you to stop, and go when the times counsel you to go. In motion as well as at rest, the spirit of the times is not lost sight of; and the principle of Gon is glorious. To stop where it is best to stop, is to stop at the right place. The upper and the lower complement are opposed to each other, and there is no mutual attraction between them. Hence one does not touch the body. One goes to the yard, but does not see the man. Free from blame. To stop . . . right place*' means that our fleet will stand back on back with the *Chinese* fleet, in the *Sea of Corea*. '*The upper and the . . . between them*' means they and we will meet together but

will not combine. 'One goes . . . see the man' means that it will come out to be 'free from blame,' if we will look upon the Chinese soldiers, no more than we would the fruits in an orchard, that is, not to look upon them as fighting men."

All the affairs turned out to be exactly as my prophecy.

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#### RAIN OR NO RAIN IN AUG. 1886.

I was at Hakone during the month of August of 1886. My divination friend Mr. M. Kajitori sent me a letter dated 13th., which says, "Since last month we have no rain here about Tokyo. The wells are dried up and the fields are cracked. I am very anxious for rain for the sake of agriculture and life. Will it rain within a few days? please divine." I then divined and obtained the "Negative I" of "Kô (恒 ䷟)."

"The hexagram of 'Kô' has no water, and the 'Interpretation' to 'Negative I' says 'It is unlucky to seek to be permanent in deepness, because too much is sought after in the beginning.' This element is trying to get deeper while it is at the bottom of the diagram. Thus it is an emblem of hastily deepening the bottom of the well for water, as the draught exposed the bottom. Then certainly this month will continue dry without rain. But there may be more or less rains, if the *Emperor* will pray to the *Almighty*."

I wrote him back as the foregoing. After a few days a little shower of rain relieved the cracks of the field to some extent. But the wells were dried up, and the deepening of wells were general in the country.

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THE DIVINATION OF COREA.  
(SHOWN TO MINISTER HANAFUSA).

In June 1881, Minister Hanafusa, Mr. M. Kitazawa, Secretary to Foreign Minister, and Mr. Kin-Yō-Gen a Corean, called on me at my mansion in Kanagawa, and asked me to divine when Corea will be civilized. I agreed and divining, met the changing of "*Kô* (恒 ䷟)" into "*Kai* (解 ䷧)."

"The '*Exposition*' says, '*Ko means to be permanent,*' and also, '*Sages stick to their principles permanently, and the world receives his influence. By observing their permanence, may be seen the nature of the Heaven and the earth, and of all things therein contained.*' As '*Kô*' is a hexagram of transforming after a long fostering, it may be seen that Corea will be gradually civilized. The '*Positive III*' says, '*Is not permanent in his virtues and suffers obloquy. Inauspicious though just*' which shows that though the Minister is trying to inject civilization into Corea, she does not believe him and is repulsing him internally. Hence the '*Interpretation*' says, '*that is to say, he has no place to turn for.*' As her doubt and dislike is so great as it says '*suffers obloquy,*' he must be careful not to be ashamed by her. '*Inauspicious though just*' means if he will stick to the present way of treatment without a provision for unexpected changes, he will happen to receive '*obloquy*' at last."

I interpreted as the foregoing, on which my guest seemed disappointed. After a few minutes, Mr. Kin-Yō-gen asked me to divine his fortune. I calculated for him and obtained the change of "*Tai-Sô* (大壯 ䷡)" into "*Tai-Yü* (大有 ䷍)."

"The '*Negative VI*' says '*A male sheep strikes against a fence, and can neither retreat nor advance. Not advantageons in any way. Lucky, when he un-*



*dergoes embarrassments.'* Your life will be met with obstructions in all directions, just like a sheep which has got entangled in a fence, unable to advance nor to retreat. '*Lucky when he undergoes embarrassments*' shows that you will be lucky at the end if you will behave with perseverance, avoiding the time of '*unluckiness*' and keeping steady before '*embarrassments.*' Moreover, next year the hexagram will advance to the time of '*Shin*' whose '*Negative I*' says, '*Advances, but is checked. Lucky if he is just. He is not trusted, but he is free from blame if he keeps himself undisturbed and steady.*' If you will try to '*advance*,' you will be '*checked*' in brain, so that it warns you to retire, as you are then incongruent with time. The year after next is the '*Negative II*' which says, '*Advances, but is sad. Lucky if he is just. He owes his great felicity to the Sovereign's mother,*' which means that you want to '*advance*' but cannot, and so you will be repining sadly. But even at this time your fidelity will be heard of by the King, and you will *advance three grades in rank.*"

Mr. Kitazawa translated this for Mr. Kin-Yō-gen. As I had indicated, in June of 17th., a rabble arose in Corea and attacked our legation, but Mr. Hanafusa remained unhurted as he was always keeping the warning of '*Inauspicious though just*' in mind. When I had divined for Mr. Kin he asked me will he be slain, and I told him he will meet with a distress but will not die for it, when he seemed to have been anticipating the tumult of his country. He went to inspect the Silver Mine of Ikuno, after which he stayed at Osaka for a long time. He went about the *Mint* etc. there, and did not meet with the danger of his country. He came to me lately to thank for my divination.

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## DESTINATION OF A LOAN.

One day a Noble called on me and said, "A colleague of mine, pressed up by a debt and an exigent want of money, asked me for a temporary currency. Our president too applied me for him. Though the president was not to stand for security, but I trusted him, and saved my colleague by borrowing some money from another friend of mine. Afterwards, the term has expired but he does not yet repay. Please divine whether I shall lose or not. "I calculated and obtained the "*Positive III*" of "*Kô* (恒 ䷟)." "

"This hexagram is an emblem of unceasing by being permanent, and unchanging by being procrastinative. Your loan then will not be restored for a long time. The '*Lineation*' says '*Positive III is not permanent is his virtues, and suffers obloquy. Inauspicious, though just.*' '*Not permanent in his virtues*' means that although you trusted on friendship and the words of the president, and relieved him through your morality, yet he is disregarding morality, and forgetting your obligations. '*Suffers obloquy*' means that if you will forcibly demand for it, he may perhaps happen to offer an impolite answer. He might think, 'no one will not make debts without being pressed up; but my creditor keeps demanding for them against me who am so hard up. He does not understand *friendship*. My delay is reasonable and inevitable.' He will thus bring forth twisted reasons and make you annoy. '*Inauspicious though just*' means that you have conducted honourably but receive troubles of this nature."

He told me afterwards that my divination was exactly to the point; (but I have not yet been told of the termination).

### XXXIII. TON (遯 To Shun).



*Ton.* Auspicious. Somewhat advantageous to be constant.

*Exposition.* *Ton* is auspicious, on account of its retreating. A strong element occupies the sovereign position and is in agreement [with Negative II], that is to say, [the strong element] moves in accordance with the seasons. "Somewhat advantageous to be constant," because the negative elements are gradually gaining ascendancy. Great is the significance of the time of *Ton*.

*Interpretation.* A mountain lying below the heaven is [the emblem of] *Ton*. Honourable men accordingly keep off small-minded men, not by rude treatment, but by the gravity of their conduct.

*Negative I.* The rear of the retreat is in danger. Do not advance.

*Interpretation.* When the rear of the retreat is in danger, what disaster can follow if no advance is made?

*Negative II.* [Negative II and Positive V] are bound together with the hide of an yellow ox; and they can never be separated.

*Interpretation.* The use of the hide of an yellow ox in binding refers to the strengthening of purpose.

*Positive III.* Is encumbered in retreat and is beset with sickness and danger. Lucky to keep vassals and concubines.

*Interpretation.* It is dangerous to be encumbered in retreat, because it will be followed by sickness and fatigue. "Lucky to keep vassals and concubines,"—this signifies that it will not be lucky to attempt any large undertaking.

*Positive IV.* Retreats, though he is on intimate

terms [with Negative I]. Lucky for honourable men, and unlucky for small-minded men.

*Interpretation.* Honourable men retreat though they may be on intimate terms [with him whom they now seek to avoid]; but small-minded men can not do so.

*Positive V.* Effects a happy retreat, and will be lucky, if he is constant.

*Interpretation.* "[Positive V] effects a happy retreat, and will be lucky if he is constant," because his purpose is just.

*Positive VI.* Retreats at a bound; advantageous in every way.

*Interpretation.* "[Positive VI] retreats by a bound; advantageous in every way"—because [Positive VI] is free from all doubts and misgivings.



## EXAMPLES.

### MR. NAGAI'S BABY.

Mr. Taijiro Nagai is an intimate friend of mine, for whom I had acted as the middle-man in marriage, and I was invited to the feast of his wife's fifth month of pregnancy, when he asked me to divine whether the child will be a male or a female. I obtained the "*Positive V*" of "*Ton* (遯 ䷠)."

"The baby will be a male as this element is *positive* and occupies the *positive position*. This diagram consists of the upper complement, '*Ken*,' the father, and of the lower '*Gon*,' the young boy. It is the emblem of the son's inheriting the estate, and the old father's retiring from the world; hence this is named '*Ton*.' It says, '*Positive V* effects a happy retreat, and will be

*lucky, if he is constant'* which means that the heir inheriting, the old father will die a peaceful death."

A male child was born to him afterwards, worthy of being his heir, and I hope he will grow up to be a man as divined.

#### THE ENGLISH AND RUSSIAN ENGAGEMENT AT AFGHANISTAN.

An emmity was excited between England and Russia from the contention of the boundaries of Afghanistan, since March of 1885. According to some newspapers, telegrams, and miscellaneous opinions, the negotiation seemed to be hopeless, and to some, the two nations seemed prepared already for a war. The negotiation, in fact, seemed most probably to be broken up, which excited the notice of all the world, and especially of our country. I divined the result of the negotiation, and obtained the "*Positive VI*" of "*Ton* (遜 遜)."

"The *mountain* of the inner complement represents England, and the characteristic of a mountain is its *fixedness*. Though England seems to be incessantly preparing for a battle, yet she is, in reality, feigning a false courage, for sustaining her national glory. She is not really wishing to engage a battle, as will be seen. For, however strong her *navy* be, she can not use it with effect in such a *land* as Afghanistan. Will she rely then upon her *army*? No, her army is not numerous, but barely sufficient to defend herself. She has lately sent out more or less of her army for Soudan, and if she is going to send some to Afghanistan, she can do so with only a very small one. She must then employ the sepoys of India, but they can not fight with effect in such severely cold weather. Moreover, as the Indians have several sects of religions, and as they are under an

influential control of their particular sects, their food is also different for different sects. However mighty an army of them, the English may have, they are not able to resist the Russians in the cold Afghanistan. Hence England must employ her navy if she *will* fight, and she can do no more than to check the commercial navigations of Russia with it. This may be a trouble for Russia, but is not effective for the battle in Afghanistan. Thus England is *not* willing to fight, and this is the reason why I obtained the emblem of the *fixedness* of 'Gon.'

"The *heaven* of the outer complement is Russia, and the characteristic of *heaven* is its *strongness*. Russia is following the commands of Peter, and is endeavouring to extend her territories. Her maxim is to go on and not to draw back, just like the heavenly bodies which keep turning on without ceasing.

"Now when the inner and the outer complements are compounded, they form 'Ton' (遯 ䷠) for England. When this diagram is seen from Russia it is 'Taisô' (大壯 ䷡) for Russia. This is an instance of the mysterious functions of the 'Eki,' proceeding from its capability of infinite changes. I shall now determine the result of the engagement between the two countries, through the interpretation of these diagrams.

"'Ton' consists of the upper complement 'Ken' *father* and lower 'Gon' *son*, and represents a father going before and a son following him. It is called 'Ton' as it is an emblem of the old father's retiring and the young son's inheriting. We thus see that England will now give up *her sovereignty over the seas*, and withdraw herself from foreign affairs. The 'Positive VI' says, '*Retreats by a bound, advantageous in every way.*' Now England is monopolising the wealth of the world; the interest of her government loans, and the income from India, being sufficiently enormous to sustain her national expenses. But now the time is come when she

will quit her authority and retire with *the money bag* of the world. The phrase '*Retreats by a bound*' refers to this; '*Ken*' being a large amount of money. It is an undoubted fact that rich persons do not like to quarrel so that England will not engage a war evidently. The '*Interpretation*' says, '*Honourable men accordingly keep off small-minded men, not by rude treatment, but by the gravity of their conduct.*' The policy of England is therefore only to be seriously defensive to Russia.

"When '*Ton*' is inverted, its '*Positive VI*' is '*Positive I*' of '*Taisô*' or Russia. The *thunder* is *brave* and *movable*, and the *heaven* is *strong* and *advancing*. We have then an emblem of Russia's advancing with a large army, hence it is called '*Taisô*.' But as it is only at the beginning of the hexagram, she is still feeble and can not effectively fulfill her desires. She will however be strong enough to execute, four years since. I shall now describe the process, by counting the number of years after the successive elements.

"The '*Positive I*' says, '*Is strong at foot. Unlucky to advance. This is certain.*' Russia is trying to extend her territories towards the central Asia, but her railroads are not yet completed, and she can not march her army easily over the 300 miles of deserts. The army of Cossacks can be sent, but it is not strong enough to extend through Afghanistan to India. Perhaps the soldiers can be sent over, but not the ammunitions and the cannon without the railways. Hence no war will be opened this year (18th. of Meiji).

"The '*positive II*' says '*Just and lucky, because he follows a middle course.*' She will feign humility during this year (19th.) and will be preparing for battle, by elongating the railways and parading her militaries.

"The '*Positive III*' says '*Small-minded men take advantage of their strength; but honourable men are*

*indifferent.* This year, the soldiers well-trained, and railroads well lengthened, the soldiers will enter Afghanistan and devastate it. '*Honourable men are indifferent*' means that her government officers will be feigning to be unwilling to invade others. (9th. Meiji).

"The '*Positive IV*' says, '*The fence opens itself and causes no embarrassment. Strong, just as a large carriage is strong on account of the strength of the rims of its wheels.*' During the last three years, the railroad will have been completed over the desert, and a great army will advance to Afghanistan directly, and subjugate it. '*The fence.....no embarrassment*' means that her force will be invincible. '*Strong, just .....wheels*' means that the railroad will have been completed, and the passage of the soldiers and transportation of ammunitions and cannon will be freely opened (21st).

"The '*Interpretation*' says, '*Honourable men accordingly never take a step, unless it is in conformity with propriety.*' That Russia will not commence until after four years' steps, will be seen from this sentence.

"The '*Homologue*' of '*Taisô*,' or '*Kwai* (夬 ䷪)' represents the state of Afghanistan. This hexagram has only one negative at the top, so that it is an emblem of wanting the head. Afghanistan will then be subjected to Russia at last."

"The result of the engagement between the two countries is as stated above. We must be effected either directly or indirectly with the result, and it is desirable that a proper preparation will be made before a danger arises." (Divined on 8th. May, 18th. Meiji).



# XXXIV. TAI-SÔ (大壯 The strength of the great).



*Tai-sô.* Is advantageous if just.

*Exposition.* *Tai-sô* means that the great are strong. [The great, i.e. strong elements] are firm in movement, and are therefore strong. "*Tai-sô* is advantageous if just," that is to say, the great are just. When one is just and generous, one may see the essential character of the Heaven and the earth.

*Interpretation.* The thunder rolling in the sky is [the emblem of] *Tai-sô*. Honourable men accordingly never take a step unless it is in conformity with propriety.

*Positive I.* Is strong at foot. Unlucky to advance. This is certain.

*Interpretation.* When one is strong at foot, one will certainly fall into difficulties.

*Positive II.* Just and lucky.

*Interpretation.* Positive II is "just and lucky," because he follows a middle course.

*Positive III.* Small-minded men take advantage of all their strength, but honourable men are indifferent. Dangerous, even if just. A male sheep strikes against a fence and injures his horn.

*Interpretation.* Small-minded men take advantage of all their strength, but honourable men are indifferent.

*Positive IV.* Is just and lucky and free from remorse. The fence opens itself and causes no embarrassment. Strong, just as a large carriage is strong on account of the strength of the rims of its wheels.

*Interpretation.* "The fence opens itself and causes

no embarrassment"—this implies that [Positive IV] has not yet finished advancing.

*Negative V.* Loses the sheep through the gentleness of his conduct, and is free from remorse.

*Interpretation.* [Negative V] avoids the sheep by the gentleness of his conduct,"—because the position is improper.

*Negative VI.* A male sheep strikes against a fence, and can neither retreat nor advance. Not advantageous in any way. Lucky, when he undergoes embarrassments.

*Interpretation.* "[The sheep] can neither retreat nor advance," because he has little discretion. "Lucky when he undergoes embarrassments" because he will not be permanently blamed.



## EXAMPLES.

### REBEL OF HAGI.

I was once in the same carriage of a train with the three Senates, Mutsu, Kōno, and Nakashima. The Rebel of Saga was raging then, and Mr. Mutsu asked me to divine it. I obtained the "*Positive VI*" of "*Tai-sō* (大壯 ䷡)."

"The rebel was already quelled; do not trouble yourself for it any more," said I. "Why do you know that?" demanded Mr. Kōno, and I replied, "The '*Lineation*' of the '*Positive VI*' says, '*The fence opens itself and causes no embarrassment. Strong, just as a large carriage is strong on account of the strength of the rims of its wheels.*' Now then the fence is opened, that is the camps of the mob are all brought down. '*The*

*carriage is very strong,'* that is the carriages of the Army are freely passing through them. The extinction of the rebel is thus evident."

The very night, we recieved the news of the subjection.

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CALAMITY FROM THIEF OF MR. SUGI, VICE MINISTER  
OF IMPERIAL HOUSEHOLD DEPARTMENT.

One day, I called on Mr. Sugi, and conversed with him for some hours. He said, "Last night a thief broke a store-house of mine and stole away some articles there-in contained. Among the articles are my *badge* and *ceremonial dress*. They are valuable and indispensable to me, but are of no use to the thief. Please divine these two articles." I calculated and obtained the "*Negative VI*" of "*Tai-sô* (大壯 ䷡)."

"The '*Negative VI*' says, '*A male sheep strikes against a fence, and can neither retreat nor advance. Not advantageous in any way. Lucky, when he undergoes embarrassments.*' '*Tai-sô*' represents a *daring thief*. He broke through into your storehouse for some precious articles, but being overawed with the solemnity of your mansion, ran away in haste with articles within his reach, without being able to choose them. Having left your mansion, he was startled with his unexpected spoils, which he can neither sell, nor pawn, nor dress himself with. Neither he can restore them into their position. He is thus in a great distress, hence '*he can neither retreat nor advance.*' '*Strikes against a fence*' is an emblem of hanging on a neighbouring fence. As the change is from a negative to a positive, I am sure that the articles can be discovered."

Mr. Sugi sent a man instantly to hunt them, who found them hanging on a fence of his neighbour.

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## XXXV. SHIN (晉 To advance).



*Shin.* Those feudal princes who are the securers of the peace of the country are frequently favoured [by the Emperor] with gifts of horses in abundance, and are granted audience with him three times a day.

*Exposition.* *Shin* means to advance. The luminary rises above the earth. The earth is obedient to and follows the great luminary. The weak elements advance upwards. Hence, "those feudal princes who are the securers of the peace of the country, are frequently favoured [by the Emperor] with presents of horses in abundance, and are granted audience with him three times a day."

*Interpretation.* A luminary rising above the earth is [the emblem of] *Shin*. Honourable men accordingly make their virtues clear.

*Negative I.* Advances but is checked. Lucky if he is just. He is not trusted, but he will be free from blame if he keeps himself undisturbed and steady.

*Interpretation.* "[Negative I] advances but is checked,"—the implication is that he is to keep himself just, regardless of other persons. "He will be free from blame, if he keeps himself undisturbed and steady," [so much prudence is required] because he has not yet received any appointment.

*Negative II.* Advances but is sad. Lucky if he is just. He owes his great felicity to the Sovereign's mother.

*Interpretation.* [Negative II] receives his great felicity on account of the propriety and justice [of his conduct].

*Negative III.* Has the confidence of the multitude, and is without any remorse.

*Interpretation.* That [Negative III] has the confidence of the multitude, implies that his aspirations are responded to by the superior.

*Positive IV.* Advances, but the big rat is in danger, even if he be just.

*Interpretation.* "The big rat is in danger even if he be just," because he occupies an improper position.

*Negative V.* Is without any remorse. Do not concern yourself about loss or gain. You will be lucky to advance, and will have advantage in every way.

*Interpretation.* When one does not concern oneself about loss or gain, one will have felicity in advancing.

*Positive VI.* Advances the horn and uses it in attacking the territory. Lucky, though dangerous; and free from remorse. Inauspicious, even if just.

*Interpretation.* "[Positive VI] uses it in attacking the territory"—this implies that his course of action is not yet spotless.

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# XXXVI. MEI-I (明夷 An injured luminary).



*Mei-i.* It will be advantageous to undergo hardships and to be constant.

*Exposition.* A luminary sinking beneath the earth is [the emblem of] *Mei-i*. The inner complement is brilliant and clear, while the outer complement is weak and obedient, and great sufferings are undergone. *Bun-nō* did this. "It will be advantageous to undergo hardships and to be just," or in other words, to conceal one's brilliancy; or to turn one's aspirations in a right direction, while inwardly undergoing sufferings. *Ki-shi* did this.

*Interpretation.* A luminary concealed beneath the earth is [the emblem of] *Mei-i*. Honourable men accordingly use darkness to manage men, yet it will become clear.

*Positive I.* Gets his brilliancy injured in flying, and drops his wings. On retiring from service, honourable men do not take food three days. They [have cause to] advance, but the master murmurs.

*Interpretation.* On retiring from service, honourable men do not take food for the sake of honour.

*Negative II.* Injures his brilliancy by injuring his left thigh. Lucky, if he is rescued with a strong horse.

*Interpretation.* Negative II will be lucky, because he is obedient and regular.

*Positive III.* Gets his brilliancy injured in hunting in the south; gets the principal prize. The work of correction can not be effected quickly.

*Interpretation.* The object of hunting in the south is in a large measure realized.

*Negative IV.* Enters the left side of the abdomen ; gets hold of the heart of *Mei-i* ; and goes out of the gate.

*Interpretation.* To enter the left side of the abdomen is to get hold of one's thoughts.

*Negative V.* Is the *Mei-i* of *Ki-shi*. Advantageous to be constant.

*Interpretation.* With the constancy of *Ki-shi*, brilliancy can never be extinguished.

*Negative VI.* Loses brilliancy and is dark. At first he ascends the Heaven and finally he enters the earth.

*Interpretation.* That [Negative VI] "at first ascends into the Heaven," implies that he shines over the four countries. That he "finally enters the earth," implies that he loses regularity.



## EXAMPLES.

### TAXATION OF NINETEENTH OF MEIJI.

It is my custom to divine the important affairs of the next year on every Winter Solstice. On the 22nd. of December, 18th of Meiji, I divined the taxation of the 19th. of Meiji, one of the most important affairs, and obtained the "*Positive I*" of "*Mei-i* (明夷 ䷣)" which says, "*Positive I gets his brilliancy injured in flying and drops his wings. On retiring from service, honourable men do not take food for three days. They [have cause to] advance, but the master murmurs.*" The following was the interpretation :—

This hexagram is so called, as it represents a fire, sinking underground, and losing its brilliancy. It has

“*Ri* (離 三三)” for its inner complement which is naturally *bright*, but which can not illumine as it is under the control of an external agency. In short, it represents the incapability of a thing’s performance of illumination. Applying this to human affairs, it represents the time in which some *bright* personages among the people are covered in their brightness, and can not perform their functions. In such a time, they can not utilise their brightness of intellect, but are obliged to interfere with small affairs only. This hexagram is also that of the two brothers *Hakui* and *Shuku-sei*, who, avoiding their dangers, retired into a mountain; hence it says “*It will be advantageous to undergo hardship and to be constant.*” But the spirit of the hexagram is that *we* are bright and *they* are submitting to us, so that we may be able to be auspicious after a long time.

Now the country is advancing daily in civilization under the reign of an excellent Emperor, and under the Government filled up with honourable personages. Everything in the country is civilized and refined, and there is undoubtedly no such an unluckiness as this hexagram represents. But the Almighty presents this in my divination: why? It is certainly inconsistent, but *not* in this particular point of taxation. I shall now give the reason.

At present, we are all incessantly yearning after the civilization of Europe and America; but that civilization is merely external and not intrinsic. Hence, although we have woven out a *new Japan*, splendid indeed in her external virtues, but we are really no better than the *old Japanese*. If this is true, our payments are being increased while the incomes remain constant. Our disposition is something of a nature of *seeing our means exhausted, while we are not yet satisfied in fine food and clothing*. It is true that in the tenth year of Meiji, a special reduction was decreed which reduced a



tenth from the normal rate percent of land tax. But thence forward, local taxes, consultation expenses, taxes on employments, and others have been always being increased, and now the duty of people is rather too heavy.

It is an important subject to be studied by those who have concerns for the nation, how the people who are suffering under the aforesaid effect of luxury could have been able to bear such a heavy duty. I shall now explain it.

During the time of the Feudal System, the taxation was especially severe and unlenient, and as the percentage was different under different feudal lords, that which was *too* severe and cruel was not few. This led the people to the custom of caring more for this duty than for their own living, and this custom is inherited even now. In addition to this, the currency of money was very smooth through the establishment of banks, so that they must have been barely able to pay their taxes, by borrowing money from banks or from their relatives. Since the years, fifteenth and sixteenth of Meiji, however, the currency became suddenly stopped and the market price of rice lowered, and the incomes of the people very small. People are not thus able to pay their debts, and what is still worse, the banks demand them of their payment, and their relatives, themselves pushed up, can not help them. The urgency for taxes is still more severe than that for their duty to the banks, and the people are in a condition of not knowing how to proceed. They are thus unable to use sufficient manure for their fields, and the crop consequently diminishing yearly. We now see the reason of the farmers' being in the time of "*Mei-i*," whose land can not be utilised properly.

Thus pressed externally by their creditors and internally by the insufficient productiveness of the land, they

are being gradually increased in their difficulties, and will at last be forced to live on natural food only. The reason of my obtaining this hexagram is established now, and it is now in the time of its "*Positive I*" which says, "*Positive I gets his brilliancy injured in flying, and drops his wings,*" means that they are trying to move but not able even to flutter their wings. As the people are in such a condition, it is probable that it will hereafter be accompanied by an awful delay of duties. If so, the Government will not be able to afford its expenses, which is the meaning of the expression, "*Honourable men do not take food for three days.*" We are shown the hexagram of "*Mei-i*" so that we shall sooner or later fall into this condition. The way of administering to this state is given by the expression, "*They have cause to advance, but the master murmurs.*" Perhaps an Imperial decree will be published to this effect.

The cause of the difficulty of our "*Mei-i*" is, as already discussed, is the impetuous desire for a showy civilisation of the people. The titledeeds of the lands of people are in the hands of the banks and other capitalists as securities, and as the currency of money is stopped, the capitalists are very busy in demanding their loans, and the debtors are in utter perplexity, being pressed hard by the demands of their creditors and of taxes. At such a time, it is probable that an Imperial decree will be passed, to save the people from their distress, in accordance with the sentence "*They have cause etc.*" I shall now try to make out what that decree will order, from my divination.

The "*Interpretation*" says, "*A luminary concealed beneath the earth is [the emblem of] Mei-i. Honourable men accordingly use darkness, yet it will become clear.*" From this I think that, any common way will not do, and the Emperor will lay down an extraordinary

way. "*Use darkness etc*" refers to the healing of a disease with poisons. Just as serious diseases require serious medicaments, an uncommon way must be applied here. A great and exceedingly benevolent policy is here required, as to the details of which I shall not enter. In short, a law for lending and borrowing of money is desirable to be enacted, by which the Government is to interfere with the money affairs, and to make the transaction fair and easy, for the convenience of the poor.


Such a view might bring upon me a sarcasm of being mad and foolish. I am well aware of it, but I can not help it, as it is the only means of relieving the distress. If this be noticed, the effect will be exceedingly beautiful. The creditors will then quit the useless toils of demanding, and pursue a new course of work. The debtors will be freed of the fear of being pressed, and be enabled to attend their own professions. The industry and production will become greatly improved. The Government will become to pursue everything simply and accurately. The expenses for army and navy can be obtained through a taxation on incomes. This taxing may seem rather partial to some eyes, but it is not. Those who earn greatly must be under a special protection of the Government, and then it is a matter of fact that they shall contribute for the expenses of the militaries.

Those who read the "*Eki*" must be aware of the connection between its beginning and end. This "*Mei-i*," if it be not practiced to-day, perhaps it will lead into an unretrievable grievance at the time corresponding to the "*Negative VI*," or six years since. The "*Interpretation*" says, "*That [Negative VI] 'at first ascends into heavens,' implies that he shines over the 'four countries.' That 'he finally enters the earth' implies that he loses regularity.*" We who are the subjects of this

Empire, how can we be sitting down at ease before such an unfortunate condition of the people? We must keep up our attention, and endeavour to find out the means of bettering the state.

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### MARRIAGE OF MR. SO-AND-SO.

My friend Mr.—is a man very sharp with respect to the world's affairs. One day he came to me and said, "A man is offering me a wife, and I wish you will just divine, whether I shall marry her or not." I divined and obtained the "*Positive I*" of "*Mei-i* (明夷)." 

"This hexagram is so named as it represents that we, with our intellects, are screened by others' follies, and are stained in brightness. Now, although you are bright of nature and experienced in worldly affairs, yet that woman is ignorant and headstrong, and will not attend your instructions. The '*Lineation*' says '*Gets his brilliancy injured in flying, and drops his wings. On retiring from service, honourable men does not take food for three days. They [have cause to] advance, but the master murmurs.*' '*Gets his brilliancy injured in flying, and drops his wings*' means that, as the saying goes '*Better to have a wise enemy, than a foolish party,*' if you will continue in this state of displeasure arising from your wife's headstrongness and ignorance, your intellect, though bright, will become gloomy, and you will not be able to behave as actively as ever in anything; the meaning of these words referring to a flying bird, whose wings are broken and the flight is impossible. Again, woman is a comforter of man. The husband comes home from his work, quite tired, but he is comforted when he sees his wife at home and enters into an intimate conversation every evening. Now your's is quite opposite, as you will come to hate your

wife, you will feel always gloomy alone, and will not enjoy an easy sleep and appetite. Thus it says '*Honourable men . . . days.*' '*They have cause etc.*' means that if you will disregard the divination and marry with her, you will come to regret, as her headstrongness will never be subdued, however incessantly you may scold her."

My friend did not adopt this divination, and married her. He fancied that however untractable she may be, he could certainly correct her, as she is a *human being* and *not a beast*, and that he is not such a pusillanimous one as will be troubled with a single woman. But he is until now being troubled with her, and would complain me of his fault of disregarding '*the Eki*,' whenever he sees me.

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#### FORTUNE OF BUDDHISM.

I divined the fortune of Buddhism for Reverend Shenke and obtained the "*Negative V*" of "*Mei-i* (明夷 ䷣) [May, 1885].

"'*Mei-i*' is an emblem of a brilliant *fire* of '*Ri*' below covered by the dark *earth* of '*Kon*' above, just like the darkening of the hemisphere when the Sun sets in the west. Now, Buddhism is a religion established by sages who have a thorough knowledge of the '*Three Periods*' (*Present, Past, and Future*), and it is perhaps the most elevated and mysterious of all. For '*Ri*' is the brightest of all things in the Universe, and how is it then covered by darkness of the earth? When we enter into a minute investigation, we may find an infinite number of causes; but from a general point of view, it may be traced to the idleness of the priests who can not keep the religion sacred. But a temporary decline does not affect the truth of the religion, so that if the Buddhists will now examine themselves and try to retrieve, they may still be able to remove the darkness and restore the brii-

liancy once more above the ground. Hence the '*Negative V*' says, '*The Mei-i of Kishi; advantageous to be constant,*' and the '*Interpretation,*' '*With the constancy of Kishi, brilliancy can never be extinguished.*'

"*Kishi* was an illegitimate son of the *Dynasty of In*, and a very wise and virtuous man. *Hikan* and *Bishi* were two other wise personages who could not advice the rude king *Chū* with effect, and the former killed himself and the latter left the country. But *Ki-shi* was too anxious for the good of his family to leave the country. He feigned to be mad, made himself a slave, and endeavoured to recover the *Dynasty of In*. His patriotism was awarded, and he was made the king of *Corea* to sustain the lineage of the *In-Family*. His anxiety and trouble of mind must have been extraordinary. Now in divining the fortune of Buddhism, we have obtained this symbol, so that we may conclude that, at the present occasion, unless the Buddhists will follow the truth of *Ki-shi*, serving their religion extremely dilligently without complaining, though they may become slaves, they will never be able to keep up their religion. I shall now discuss this point more fully.

"At the decline of the *Dynasty of In*, there were three wise men, *Ki-shi*, *Bi-shi*, and *Hikan*, who with all their cleverness could not support the country. No one will hear them at that time however earnestly they may illustrate the benevolence of *To* of *Chusô*. The only thing that had an effect in continuing the lineage of *In* was the truthfulness of *Ki-shi*. For the same reason, however earnestly the priests of the ten sects may deliver preaches on the benevolence of *Buddha*, and however daringly they may enter into a competition with other religions they will not be able to raise their religion. It is true that '*to destroy the wrong and enhance the right*' is the motto of the Buddhists, but the point in which it excels other religions is the excellency of its

aims. The aims of this religion is '*to arrive at the sound religion of inherent fullness of mind, making clear the nature of life and death, and removing the phantoms of empty joy.*' But the present endeavours of the priests seem to be grievously superstitious, and no better than the most fictitious doctrines of uncivilized mythologies.

"I believe, however, all the 200,000 priests of this country can not be wholly such absurd personages. Supposing that on a most careful selection we can find only a single high priest out of a hundred, we may still be able to have 2000 of them, and two thousand is by no means a small number. We may regard these 2000 as the true priests, disregarding all the others, who may be deemed to be nominal sanctuaries. It is however idle to distinguish between common and high priests; any priests are high priests who will regret their mistakes and follow the path of right.

"If these high priests all combine and agree, care only for the enhancement of the Buddhism, be faithful to the Buddha, and benevolent to the people, leave the ignoble and shallow endeavours, and try to learn the principle of clearance and benevolence, the flourishing of its doctrine will be by no means a difficult task. This is far above the endeavours of Kishi. *He alone* was able to recover the lineage of *In*, and there is no reason why 2000 persons should not be able to protect a single religion. I hope they will not only *defend* the religion, but also *enhance* it. The Buddhism will flourish or decline as the *high priests practice this divination or not.*'

Here Mr. Shenke remarked with a sigh. "Are those the fate of the Buddhism and Shintoism? On looking back to the past, I see that the behaviour of both was *throwing rubies and saving gravels.*"

## XXXVII. KAJIN (家人 Members of a family).



*Kajin.* Advantageous to the constancy of women.

*Exposition.* In *Ka-jin*, a woman occupies a proper position within, while a man occupies a proper position without. It is a great principle of the Heaven and the earth, that men and women should be honourable. In a family, there ought to be an authoritative person. Parents are such. When the father is what a father ought to be, the son what a son ought to be, the elder brother what an elder brother ought to be, the younger brother what a younger brother ought to be, the husband what a husband ought to be; and the wife what a wife ought to be; then the family relation will be maintained in an honourable condition. When the family is in an honourable condition, then the country may be reduced to order.

*Interpretation.* Wind coming out of fire is [the emblem of] *Ka-jin*. Accordingly, there is substance in the words of honourable men, and there is constancy in their conduct.

*Positive I.* Manages the family affairs with caution and prudence; and is without any remorse.

*Interpretation.* "[Positive I] manages the family affairs with caution and prudence,"—this implies that his resolution does not as yet change.

*Negative II.* Is in no way arbitrary, and superintends culinary affairs. Lucky, if just.

*Interpretation.* [Negative II] is lucky, because he is obedient and meek.



*Positive III.* The family is loud with complaints. He, however, repents his severity, and is lucky. The woman is gay and is at last inauspicious.

*Interpretation.* "The family is loud with complaints," but [Positive III] has not yet entirely neglected [his duties as the head of the family]. But when the woman is gay, order is entirely lost in the family.

*Negative IV.* Enriches the house, and is very lucky.

*Interpretation.* "[Negative IV] enriches the house and is very lucky," because he is obedient and occupies a proper position.

*Positive V.* The sovereign is able to maintain the family, and will be lucky without anxiety.

*Interpretation.* "The sovereign is able to maintain the family," because there is mutual love.

*Positive VI.* Is truthful, and is dignified. Lucky in the end.

*Interpretation.* It will be lucky in the end to be dignified, that is, to recover the true character.

# XXXVIII. KEI (睽 Dissimilarity).



*Kei.* Advantageous in small things.

*Exposition.* In *Kei*, fire moves and goes upwards, while a pond moves and goes down. Two girls live together, but their aspirations run in different directions. [The inner complement] is joyful and follows the luminary; the weak element advances upwards, occupies the middle position, and is in agreement with the strong element, (the Positive II). Hence it is "advantageous in small things." The Heaven and the earth are dissimilar, but they agree with each other in their function. Men and women are dissimilar, but their hearts communicate with each other. All things are dissimilar, but they resemble one another in their function. Great is the significance of the time of *Kei*!

*Interpretation.* Fire above and a pond below, is [the emblem of] *Kei*. "Honourable men accordingly agree [with other people], but keep themselves distinct.

*Positive I.* Is free from remorse. He loses a horse, but he need not run after it, for it will come back of itself. There will be no blame in seeing wicked men.

*Interpretation.* Wicked men have to be seen, in order to avert blame.

*Positive II.* Meets the lord in the street. Free from blame.

*Interpretation.* To "meet the lord in the street," is not inconsistent with righteousness.

*Negative III.* The carriage is pulled back, the ox is stopped. His head is shaved and his nose is chopped off. He has no good beginning, but has a good end.

*Interpretation.* "The carriage is pulled back," because he occupies an improper position. "He has no good beginning, but has a good end," because he meets with a strong element.

*Positive IV.* Is unsocial and isolated. But he meets with magnanimous persons, and they put confidence to one another. Free from blame, though dangerous.

*Interpretation.* When they put confidence in each other, [Positive IV] will be free from blame, because his objects are carried out.

*Negative V.* Is without any remorse. A member of the principal family eats into the skin. What blame can there be in advancing?

*Interpretation.* "A member of the principal family eats into the skin," that is to say, there will be felicity in advancing.

*Positive VI.* Is unsocial and isolated, sees a pig bearing dirt, and a cart conveying a devil. At first, he draws the bow, but finally he stops it. He does not mean to assault, but he wants to marry. Lucky, if he advances and encounters rain.

*Interpretation.* It will be lucky, if rain is encountered, because then all doubt will vanish away.

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## EXAMPLES.

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### A CERTAIN AFFAIR OF A CERTAIN PERSON.

A friend from Tōkyō, came to me, one day, and said, "I was asked by an officer of high rank to whom I had been of some service, to do something. What will be the destination of that matter? please divine." I divined and obtained the "*Negative III*" of "*Kei*(火澤睽 ䷥)."

"In this diagram, we of the '*character of a pond*' descend, and they of the '*character of fire*' ascend; and it is an emblem of a great contrast between the views of the intruster and of the intrusted. This diagram is therefore named '*Kei*,' meaning thereby the dissimilarity of two things. But in the case of sexual relations, the bodies of a man and of a woman are different from, but their hearts communicate with, each other. Hence the '*Exposition*' says, '*In Kei fire moves and goes upwards, while a pond moves and goes downwards*,' '*Men and women are dissimilar, but their hearts communicate with each other*,' and also, '*Hence it is advantageous in small things*.'

"From these, perhaps you were charged with a woman. On fully digesting the phrase, '*It is.....small things*,' I think that the noble intrusted you with a lady with whom he is in an illicit intercourse. The '*Lineation*' says, '*The carriage is pulled, the ox is stopped. His head is shaved and his nose is chopped off. He has no good beginning, but has a good end*.' The ox is bound to draw the carriage, so that as in this phrase the ox being stopped by the carriage, shows an extreme overturning of things. The ox is a negative thing mastered by a man, just like a woman is. Now, the lady of the '*Negative V*' submits the gentleman of the '*Positive II*,' overturning the order of things; so that it says '*The carriage.....is stopped*.' As a result of this affair, you will be scolded by the nobleman, losing your fame in one point, and you will be able to atone for your mistake by losing a part of your estate, in another; that is, '*His head is.....chopped off*.' '*He has no.....end*' shows that a temporary interest will produce such a confusion. The evil of this affair is so great, and I advise you not to hear to his request."

My friend, however, did not fully believe the '*Eki*,' and he aroused a confusion something like the one indi-

cated above. But as he was somewhat keeping this divination in mind, the confusion was brought down before it became too severe.

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### WIFE AND DAUGHTER OF A RICH FAMILY.

The wife of a rich man of Tōkyō came to me in my villa, accompanied by her daughter, and said, "My husband was taken ill about a month ago. He is suffering a nervous disease, feeling himself ever gloomy and melancholy, and no medicine has been able to cure him. My adopted son, who is to be married to my daughter, is eccentric and prodigious. These two things make me feel awfully distressed, and I am very anxious about the future disposition of my house. Will you please divine for me?" I calculated in silence and obtained the topmost element of "*Kei* (睽 睽)."

"The '*Exposition*' says, '*In Kei, fire moves and goes upwards, while a pond moves and goes down. Two girls live together, but their aspirations run in different directions. [The inner complement] is joyful and follows the luminary; the weak element advances upwards, occupies the middle position, and is in agreement with the strong element. Hence it is advantageous in small things.*' In this hexagram, the '*fire*' is the '*middle daughter*' and the '*pond*' is the '*youngest daughter*.' Now '*pond*' is characteristic of its stationary *water*, and it represents one who is unexperienced and liable to be absorbed in a temporary fashion. These two are thus different in their minds, the '*middle daughter*' of '*Ri*' advancing when the '*young daughter*' of '*Da*' retreating; and we have a symbol of the two's being opposite to each other, and devoid of mutual conciliation. The nature of a woman

is to care for household business only, without interfering with external affairs, and is liable to be ignorant of the difficulty of passing through the world, when she is supplied with abundance of the necessities of living; so that it is a common fault of most of her sex, to become gradually extravagant, until she neglects her household and produces a discordance in the family.

"The nature of a man is to care only for external affairs; for instance, to act for the benefit of the society, to excite the tempers of young people, to engage in the political affairs, or to do anything of the like nature; in short, to treat the world's affairs with determined strictness; so that he is usual not to bother his mind with the minor household affairs. The difference between the dispositions of the two sexes is thus far great.

"Now '*Kei*' embodies a condition of a house, such that, two women of opposed dispositions are quarrelling from time to time, and disregarding all the efforts of the master to reconcile between them. Any person, however generous, can not bear to go together with insensible women who are ignorant of matter of things. The cause of your goodman's disease is in this discordance in your household.

"Therefore it says so in the '*Exposition.*' Miss daughter please attend to what I am going to remark and deliberate upon it. '*The doctrine of the five human relations*' teaches us that the child must obey his parents, and the more so as the latter are naturally more experienced in the world than the former. These two reasons require you to regret your mistakes and obey your mother. There is no reason why your mother will not love you when you are obedient to her; the daughter obedient and the mother affectionate is the most beautiful phenomenon in domestic relation. If so, your mother will be able to serve your father as well as she can, and the sickness of your father will be in this way very soon

expelled. Thus, it says '*The weak element etc.*' The disease of the master is not so severe, as it says '*advantageous in small things.*'

"The '*topmost element*' says, '*Positive VI*' is *un-social and isolated*; sees a *pig* bearing dirt, and a cart conveying a devil. At first, he draws the bow, but finally he stops it. He does not mean to assault, but he wants to marry. Lucky, if he advances and encounters rain,' which represents the defect of harmony between the son and the daughter. '*Kei*' means a want of harmony between two persons, which is naturally followed by a suspicion, a feeling tending always to get deeper without limit. Now, the suspicion is so extended as to see a man '*unsocial and isolated*,' and '*a pig bearing dirt*,' the first of which is a man who is become solitary and helpless by forgetting humanity, and '*pig*' shows one who is dull and insensible. I now guess that the daughter, through her suspicion, is thinking her husband's conduct to be exceedingly unbecoming to a gentleman. But I know him very well, and I am sure that he is far above common persons in his culture and character, so that the appearance of such an emblem in my divination can be nothing, but the result of the daughter's suspicion.

"I think that your aversion to him is because he is in a habit of mingling with singing girls and prostitutes which is *not* an extraordinarity at all, as they are publicly acknowledged by the government, and by-the-by, I also happen to be in their party sometimes. Your father is a rarely prudent man, and then your suspicion is caused by your comparing a common person as your husband with a rare person as your father. It is more inadmissible than measuring a cloth with an arbitrary scale and condemning it of its shortness: '*A cart conveying a devil*' means that you survey him with your own inconsistent eyes, and are bothering yourself by an

anticipation of future trouble which you fancy to happen, if you will go on coupled with him.

“Now your suspicion is at its apex and you are willing to divorce. You just fancy what you will do, if a second husband comes out also to be profligate. Moreover, in order to fix upon a second one, you must very carefully observe his character, which will occupy at least two or three years. Rather than to meet with such trouble, it is far better to vanish your suspicion and determine to go in harmony with the present match.

“This is the meaning of ‘*at first he draws....to marry.*’ ‘*Lucky if he....rain*’ refers to the harmony of your household, and means that it will be all right if you will love him and behaviour towards him courteously and obediently, fulfilling thus the duties of a wife.

“To review all my remarks. The master has been taken ill, as he is not being pleased with the state of his house, caused by the inequality of tempers of the mother and of the daughter. If the two ladies will renew their minds, the daughter obedient to the mother, and the mother affectionate to the daughter, his sickness will shortly become well again, and moreover the adopted son will simultaneously regret his errors, conduct himself properly, and will before long be able to have an honour of being one of the eminent men of the world. These are all what I can advice you. Have courage and follow me.”

They are honourable ladies, and they fully admired the “*Ēki.*” They behaved exactly as the divination, and shortly after, their house began to grow up in a perfect harmony.

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## XXXIX. KEN (蹇 Difficulty).



*Ken.* Advantageous in the south-west, not advantageous in the north-east. Advantageous to see great men. Lucky, if constant.

*Exposition.* *Ken* means a difficulty. A difficulty lies in front, and seeing the difficulty, an individual stops. Wise is such a person. "*Ken* is advantageous in the south-west,"—because it advances and occupies a middle position. "*Ken* is not advantageous in the north-east," because there its path is beset with embarrassments. "Advantageous to see great men," or, in other words, an advance will be attended by success. [The person] occupying the proper position will be lucky, if constant; that is to say, if he maintains order in the country. Great is the significance of the time of *Ken*.

*Interpretation.* Water lying on a mountain is *Ken*. Honourable men accordingly censure themselves and and nourish their virtues.

*Negative I.* Will get into trouble, if he goes; but he will get honour, if he comes.

*Interpretation.* "[Negative I] will get into trouble, if he goes; but he will get honour, if he comes," that is, it is best to wait.

*Negative II.* The king's vassal is struggling hard, not on his own account.

*Interpretation.* As "the king's vassal is struggling hard," he will be, in the end, free from blame.

*Positive III.* Will get into trouble, if he goes; and to come is to return.

*Interpretation.* "[Positive III] will get into trouble, if he goes; and to come is to return"—this implies that [Positive III] is liked by the inner elements.

*Negative IV.* Will get into trouble, if he goes; but he will find associates, if he comes.

*Interpretation.* "[Negative IV] will get into trouble, if he goes, but he will find associates, if he comes," because he is sincere, while occupying [an exalted] position.

*Positive V.* Has got into a serious trouble, but friends will come.

*Interpretation.* "[Positive V] has got into a serious trouble, but friends will come," because he pursues a middle course and is honourable.

*Negative VI.* Will get into trouble, if he goes; while a great success will attend him, if he comes. Lucky. Advantageous to see great men.

*Interpretation.* "[Negative VI] will get into trouble, if he goes; while a great success will attend him, if he comes,"—this shows that his object lies within. "Advantageous to see great men," that is, to follow a man of the exalted position.

## EXAMPLES.

### . HOW TO PAY HIS DEBT FOR A GENTLEMAN.

In the year 13th. of Meiji, I called on a gentleman at Tōkyō, one day, who was just going out. He invited me into his drawing-room, and after wishing a good day to each other, he said, "My son lately established a commercial committee, and fell into a great debt. I am now going to Yokohama, to ask his creditor to postpone the payment for some time." I demanded him thus:

"It puzzles me very much to see you, so much troubled by a worldly affair, while you are highly rich in scientific knowledge. The object of our studying science is to acquire the accumulated store of knowledge of our ancestors, and to make it an instrument of passing through the world. You have now a trouble in your mind, why will you not determine how to proceed through the '*Eki*'?" "Does the '*Eki*' assist us in such affairs?" was his question. "The '*Eki*' includes anything in the *Universe*," replied I "and I advice you to divine quickly, and decide." He took the "*sticks*" himself, and I sat beside him to help the power of divination. He calculated and obtained the "*Negative II*" of "*Ken* (蹇),"<sup>1</sup> whose "*Exposition*" is "*Ken means a difficulty. A difficulty lies in front, and seeing the difficulty, an individual stops. Wise is such a person. 'Ken is advantageous in the south-west,'—because it advances and occupies a middle position. 'Ken is not advantageous in the north-west,'—because there its path is beset with embarrassments. 'Advantageous to see great men,' or, in other words, an advance will be attended by success. '[The person] occupying the proper position will be lucky, if constant,' that is to say, he maintains order in the country. Great is the significance of the time of Ken.'*"

I interpreted as follows.

"'*Ken*' is the hexagram of many difficulties. '*A difficulty lies in front*' means that you are now going to Yokohama for your son and to comfort your family, but you will thus multiply your conflictions by falling into the danger of the 'upper complement'; for the creditor will not hear to your request, but make you more distressed. You will anticipate this danger and will not dare to go, as it says '*and seeing the difficulty an individual stops. Wise is such a person.*' Moreover, '*Ken*' means '*lame*,' so that the name of the diagram

implies the disadvantage of going. 'South-west' means to retreat, and 'advantageous in the south-west' shows that it will be well not to proceed from our side. 'North-east' means to proceed, so that 'advantageous in the north-east' teaches you will meet with a danger if you proceed. Thus the 'Figuration' of the whole diagram indicates that, to go for us is a danger, and to come for him is profitable to us.

"The second 'Lineation' says, *The king's vassel is struggling hard, not on his own account ; advantageous.*' If you will try to finish your duty, while all the fellow-committee are still indeterminate in paying their's, you will not succeed ; as the creditor will regard you as the representative of all others. The words means that this affair is not relating to your house only. It will not be settled, until the end of five months from to-day, whether you may be troubling yourself for it, or leaving it off. Do not be troubled any more of this matter ; leave it alone. The 3rd. month from this corresponds to the 'Negative IV' when all the committee will begin to consult together the means of paying their debts, as it says, *'Will get into trouble if he goes ; but he will find associates, if he comes.'* The 5th. month is the 'Positive V' which says, *'Has got into a serious trouble, but friends will come,'* so that, in that month, this affair will become very important and will be brought before the court when the debtors afraid of their bankruptcy will apply their friends and relations for help, and will find a great mediator at last. The 5th. month is the topmost negative which says *'Will get into trouble, if he goes ; while a great success will attend him, if he comes. Lucky. Advantageous to see great men.'* In this month, a great and illustrious man will act as a mediator, and this affair will then be all settled down. Here the term of the 'difficulty' of 'Ken' will expire."

The gentleman was struck with the mystery of the

"*Eki*" and followed it. In the fifth month it was settled under the arbitration of Mr. Yamaoka Tesshū.

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#### CHOLERA AT YOKOHAMA IN 1886.

I was at Tōkyō in July of 1886, when a friend from Yokohama came to me and told me of the Cholera's prevailing in that city. He said, "Cholera is continually spreading itself over Yokohama. 'Two or three days since it destroys about 150 of people, every day. I do not know how far it will predominate.'" Another friend, who was beside, asked me, "I am now obliged to go and stay at that city for a time, but I am afraid of that disease. Will you please divine how will it go with that disease, and shall I ever be infested by it?" I divined and obtained the "*Negative IV*" of "*Ken* (蹇 ䷦)," whose "*Lineation*" is "*Will get into trouble, if he goes, but he will find associates, if he comes.*" I interpreted to him thus. "The hexagram of '*Ken*' shows the evil of proceeding as the danger lies in front. If you will not obey it, but venture to go to Yokohama, you will surely be infested by it. Moreover the disease will advance to Tōkyō and destroy many here, as it says so in the '*Lineation*.'"

Here, my friend said to me, "Whatever affair of importance may oblige me, I shall not go there. This epidemic disease originated in India, and spread itself out into several parts of the world. In the west, Italy, France, and some others are being every year visited, and in spite of incessant endeavours of eminent physicians, its cause has not yet been discovered. Some scholars insist that a minute animalcule is the cause. A certain doctor lately brought forth an objection to this opinion, as he once ate some of them and was not effected. The cause is still unknown, so that a proper

treatment of the patient is of course unknown. Will you please divine its cause? I agreed and obtained the "Negative III" of the "Kwan (觀 ䷓)."

"Kwan is the hexagram of the interview of man with the spirit, and is the most reverential of all human affairs. It also shows the necessity of reverence with the phrase, '*Washes his hands, but before he sets his offering, his truthfulness makes [the people] look up to him with reverence.*' The disease is then a pest of the country and nothing can be done, but to avoid it. The 'Interpretation' says, '*Wind going over the earth is [the emblem of] Kwan. Kings of old, accordingly, established moral doctrines by reflecting on [the peculiarities of] the place and observing [the manners and customs of] the people.*' The presence of the wind on the earth can not be seen, but can only be detected by its striking against objects. For the same reason, the presence of Cholera is known by man's feeling it, and its cause can never be ascertained.

"Hence, the third element shows the way of our proceeding, when it predominates, with the words '*Decides movement by observing his own nature,*' whose 'Interpretation' says, '*that is, he does not depart from the path of reason.*' It teaches us to retreat to a district where it does not predominate, if our station and means allow us to do so. This says neither '*lucky*' nor '*unlucky*,' as it can be chosen by man himself; for a man can or can not avoid according to his circumstances."

All who heard this interpretation, was subdued to my opinion, as it is sound and natural.

## XL. KAI (解 To open, to vanish away).



*Kai.* Advantageous in the south-west. When there is no place to go, it will be lucky to come back. When there is a place to go, it will be lucky to be quick.

*Exposition.* *Kai* is perilous and moving; and moving, it escapes from danger. Such is *Kai*. "*Kai* is advantageous in the south-west," for the multitude is won by going there. "It will be lucky to come back," because a middle course is thus pursued. "When there is a place to go, it will be lucky to be quick," because success will be achieved by going. When the Heaven and the earth open, the thunder and rain come out. When the thunder and rain come out, fruits of all kinds and plants burst forth. Great is the time of *Kai*."

*Interpretation.* The thunder and rain coming out is [the emblem of] *Kai*. Honourable men accordingly forgive faults, and pardon offences.

*Negative I.* Is free from blame.

*Interpretation.* The association of the strong and weak elements, ought to be free from blame.

*Positive II.* Three foxes are obtained in hunting, and also yellow arrows. Lucky, if constant.

*Interpretation.* [Positive II] will be lucky, if constant; because he does not deviate from a middle course.

*Negative III.* Bears a burden and at the same time rides; invites enemies; inauspicious, even if just.

*Interpretation.* It is detestable to bear a burden and at the same time to ride. When one invites enemies himself, who else is to blame?

*Positive IV.* Sever your thumb, and then your friend will come and believe you.

*Interpretation.* "Sever your thumb"—because the position is improper.

*Negative V.* Honourable men cut off [their connection with small-minded men], and will be lucky. The effect will be seen in small-minded men.

*Interpretation.* "Honourable men cut off [their connection with small-minded men]," that is small-minded men will retire.

*Negative VI.* A prince shoots with the bow a falcon on a high wall. The bird is obtained, and it will be advantageous in every way.

*Interpretation.* "A prince shoots with the bow a falcon"—this implies that the refractory is to be discarded.

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## EXAMPLES.

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### DEBT OF YAMASHIROYA WASUKE.

Mr. Yamashiroya Wasuke was born in the province of Chōshū. During the time of *Genji* and *Keiō*, he celebrated himself by military achievements, but after the *Revolution* he altered his course in life, became a marchant, bound for the Military Department. In the 5th. or 6th. year of Meiji, he was defeated in his business and came very near to bankruptcy, his total debt from the Department, being about 400,000 yen of which the term for 150,000 yen was the shortest and pressing near hand. He was ordered very severely that unless he can have either Yamashiroya or Tomiya for his guarantor, no delay will be given. He then sent a man to me at Atami, and asked me to return home; and I returned



home with him to Yokohama. When I arrived at my house, I met Mr. Okawa Jinbei, his agent, there, who related to me the details of the matter, and asked me to stand as the security. I divined and met with the change of the hexagram of "*Kai* (解 ䷧)" into that of "*Ki-Mai* (歸妹 ䷵)," and addressed the agent as follows:—

"Do you know the general nature of lending and borrowing of money? I shall tell you. Its nature is to promise a futurity before it happens, or to take a future responsibility in the present. The two parties must have been confident of each other, and have promised, when they bargained, a future profit or loss. The Department and your master have been confiding each other, and have sent forth a large sum of money. As long as your master was prosperous it never demanded and now when he is pressed, it presses upon him and demands a guarantor. The two parties are thus throwing their loss upon me. I have now consulted with the '*Eki*,' and know that this money can be paid. It can be paid, but if I interfere with, it will be all spoiled. For supposing I enter as a security between them, your master's endeavour of payment will be changed, and the course of demanding of the Department will be directed upon me alone, and I shall be alone inflicting the trouble of the two parties. I shall now explain to you the principle of the '*Eki*.'"

"I have obtained the change of '*Kai*' into '*Kimai*.' '*Kai*' is a hexagram of difficulty as it has '*Shin*' for its upper and *Kai* for its lower complement; and the '*Exposition*' says, '*Kai is perilous and moving; and moving, it escapes from danger; such is Kai!*' therefore if a diviner obtains this hexagram, and if he is not yet in the *peril*, he must retreat and avoid it, as the '*Figuration*' says '*Advantageous in the southwest. When there is no place to go, it will be lucky to come*'

*back,* where *southwest* is to retreat. If he is, however, already in peril and unable to retreat, he must try to avoid it by advancing, and that quickly, as it continues *'When there is a place to go, it will be lucky to be quick.'* Now your master is already in peril, and I, not yet ; so that he must quickly advance and avoid it, and I retreat. Moreover I obtained the *'Negative I'* which says, *'is free from blame,'* as I am retreating without meeting the peril. I am thus all right, but your master must not retreat ; he must try to leave the peril behind by advancing himself.

"The 2nd. and 3rd. are all within the danger of *'Kan,'* and I see that you will receive two more severe urges from the Department, and the latter of which will be the severest. The *'Negative III'* says *'Bears a burden and at the same time rides ; invites enemies,'* whose *'Appendix'* says *'to bear a burden is the action of small-minded men, and to ride is that of great men. As the small-minded men are riding on great men, thieves will detect it and rob it away,'* which is an emblem of a *'small man's'* borrowing a large sum of money and receiving severe demands. These two demands are the extreme distresses to your master. But on the next or the 3rd. demand, it will advise him that he must banish his clerk, and manage his house properly, as the fault is due to that clerk, and not to himself.

"The *'Positive IV'* says, *'Sever your thumb and then your friend will come and believe you ;'* on the 4th., it will offer your master with a good clerk for his assistance. The *'Negative V'* says, *'Honourable men cut off [their connection with small-minded men], and will be lucky. The effect will be seen in small-minded men ;'* on the 5th., perhaps it will be in want of many utensils, and will indicate a best course to be pursued ; or if you are deficient in capitals, it will lend you some and assist you in the payment of your debts with the in-

terests. The 'Negative VI' says, '*A prince shoots with a bow a falcon on a high wall. The bird is obtained, and it will be advantageous in every way;*' at this time, the losses will be filled up, and the debts will all be finished. You must then be patient, and proceed in this order."

The agent accepted my advice and went home. However, as Yamashiroya was not acquainted with the '*Eki*' he could not bear a second demand and he scratched his abdomen and committed suicide on the very night.

#### ANTICIPATION OF KŌSHEN-OSHŌ'S TOPIC OF CONVERSATION, BEFORE SEEING HIM.

Mr. Kōshen Inagawa, incumbent of Enkakuji of Kamakura, is, as every one knows, a learned and intelligent priest. I once went to Kamakura to see him. I thought that if I will see him he will speak on Buddhism and I on *Eki*, and I tried to divine by what kind of reasonings he will oppose me. I calculated and obtained the "Negative VI" of "*Kai* (解 ䷧)." "

"'*Kai*' means to *vanish*, to '*vanish away the bond of selfish desires*,' so that it refers to Buddhism. The lower complement '*Kan*' which is '*water*,' '*danger*,' '*entrapping*,' an emblem of '*sinking in the agony of life and death*.' '*Kai*' is also '*sickness at heart*,' or an emblem of '*selfish desire*.' Again, it is the 6th. in order, an emblem of the '*six gates of future life*.' 'The upper complement is '*Shin*' which is '*motion*,' and '*eldest son*,' or the emblem of '*well-ended man*' of the Buddhists. Again, '*Shin*' is '*shore*,' and '*advancing*,' an emblem of advancing to the '*opposite shore of life*.' Combining all these emblems, we have the meaning of the complements of '*Kai*,' that is, to bless people sunk in

the agony of life and death, and assist them in reaching the opposite shore. Therefore, the '*Exposition*' says, '*Kai is perilous and moving ; and moving, it escapes from danger. Such is Kai.*' The '*Negative VI*' is at the extremity of the hexagram, and the meaning of the hexagram expires here, so that, the Oshō is at the extreme limit of '*understanding.*'

"The '*Negative VI*' says, '*A prince shoots with a bow a falcon on a high wall. The bird is obtained, and it will be advantageous in every way,*' in which *falcon* is the most spright of birds. The Oshō will speak of the quickness of the rising and descending of the *spirit*, by comparing it to a falcon. '*Shoots a falcon on a high wall,*' means to investigate the properties of the spirit, and understand the developement of conscience, by means of sublime learnings and continual experiences. These are the objects of metaphysical sciences, and it may be regarded as the greatest pleasure in life, to investigate them in leisures, for any one. The topic of the Oshō's conversation, to-day, will be merely on the meaning of '*Kai.*' Again the inversion of this hexagram is '*Ken* (蹇 ䷦)' in which '*Kan*' is *ear* and '*Gon*' is *hand* which is the enigma '*hear the voice of a single hand*' of the Buddhists. Also '*Ken*' is *lame*, which refers to the '*sitting in religious abstractions.*' The Oshō will try me with these topics."

Then I went to the Temple to him. He was very much pleased with my visit, and welcomed me very heartily. The conversation of the priest was exactly as I divined. I explained him the divination of '*Ken*' and '*Kai*' to him, and after a time, I took leave of him.

## XLI. SON (損 Loss).



*Son.* Is truthful, perfectly lucky, free from blame, and ought to be constant. Advantageous to advance. What should be used? Two square dishes should be used in offering sacrifices.

*Exposition.* In 'Son,' something is taken from the lower complement and added to the upper one. The nature of *Son* is to move upwards. It loses, but "it is truthful, perfectly lucky, free from blame, and ought to be constant. Advantageous to advance. What should be used? Two square dishes should be used in offering sacrifices." The two square dishes must be used in proper seasons. There are seasons for taking something from the strong and adding to the weak. Loss and gain, fulness and emptiness, proceed with the times.

*Interpretation.* A pond lying at the foot of a mountain is [the emblem of] *Son*. Honourable men accordingly restrain their anger and check their passion.

*Positive I.* Stops his business and goes at once, and is free from blame. He loses with discretion.

*Interpretation.* "[Positive I] stops his business and goes at once," because he esteems acts of sympathy.

*Positive II.* Advantageous to be constant. Unlucky to advance. He will be able to benefit the superior without losing himself.

*Interpretation.* "[Positive II] advantageous to be constant," because he carries out his object by occupying the middle position.

*Negative III.* When three persons go, one of them will be lost. When one person goes, he will get his friends.

*Interpretation.* "One person goes," because when three go suspicions are raised.

*Negative IV.* Shakes off his disease. There will be rejoicings, if quickly done. Free from blame.

*Interpretation.* It is the matter of joy to shake off a disease.

*Negative V.* A certain person makes him a present of ten hô worth of tortoises. No error is made. Perfectly lucky.

*Interpretation.* "[Negative V] is perfectly lucky," because he is helped by Heaven.

*Positive VI.* Benefits [others] without losing himself. Free from blame; lucky if constant; advantageous to advance. He gets vassals, but there is no house.

*Interpretation.* "[Positive VI] benefits others without losing himself," because he has entirely attained his object.



## EXAMPLES.

### MR. SANENOBU SUGI'S SICKNESS.

Mr. S. Sugi, my friend, was the Secretary of the Public Works Department and lived at Shinagawa. One day in Feb. 1882, I received a telegraph early in the morning, which told me that he was suddenly taken ill last night. I was astonished and on divining, obtained the "*Negative IV*" of "*Son* (損 害)" whose "*Lineation*" is "*Shakes off his disease. There will be rejoicings, if quickly done. Free from blame.*" I interpreted thus, "His sickness is rather serious, and will be well again, if he will quickly hire a skilful physician and apply his medicaments. If, however, he

is too late, any doctor however skilful will not be able to recover him."

But unhappily the snow continued to fall since the last evening, and the drift was more than two feet deep in the morning. I went to Shinagawa with difficulty, and paid him a visit in his bed. But the doctor was detained by the snow and was too late. His application was of no use, for Mr. Sugi died on that very day.

#### RESOLUTION OF MR.—

The chief clerk of a rich Merchant of Tōkyō came to me and said, "I was ordered by my master to accommodate the orders of the Treasury Department, and have been working earnestly, at the head of several hundred clerks. The revolution in the Department is going to abolish those things which I have been accommodating, next year. As I can not bear to see the hundreds of clerks' losing their occupations, I wish to resign my situation now, taking instead a service in a certain Company, and thus to give them appropriate employments. Please divine the good or evil of my doing so." I consented and on calculating, I obtained the "Negative V" of "Son (損 三)," whose "Lineation" says, "*A certain person makes him a present of ten hō worth of tortoises. No error is made. Perfectly lucky.*"

"This element is positive and is at the fifth order, which is called to be *middle*, meaning to remain fixed, without inclining on one side, and it is an emblem showing the wrongness of quitting your present service for one in a company. '*A certain person makes him a present of ten hō worth of tortoises*' means that if you will remain in your present situation, you will meet with an unexpected happiness in future. May

a revolution take place in the Department, as your service is an important one and connected with the whole country, it will perhaps come out to be more favourable, the change taking place in its name only. The next year corresponds to the "*Positive VI*," which says, '*Benefits [others] without losing himself. Free from blame. Lucky if constant. Advantageous to advance. He gets vassals, but there is no house.*' '*He gets vassals but there is no house*' means that your diligence and kindness will attract the confidence of many persons, and your subordinate clerks will serve you, as if they were your subjects, till at last those who rely upon you become so numerous as you have no room to put them in. Nothing can be more lucky than to have the confidence of so many persons. Hence do not alter your situation, I advice you."

The clerk was very much pleased and followed my advice. Things came out exactly as I pointed out to be.

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#### DESTINATION OF YOKOHAMA IRON WORKS.

In the ninth of Meiji, my friend Mrs. Kei Ōura a merchantess of Nagasaki, came to me with Mr. Kamishiro, her partner. She said, "I borrowed the Yokohama Iron Works from the Post Office, and am occupied in repairing ships. But lately I have had a great loss on it, and I am now going either to return it to the Post Office or to lend it to one who is willing to have it. Please divine which is the best way to be done." I calculated and obtained the "*Positive VI*" of "*Son 損*,"

"This is at the extremity of '*Son*'; there will be no more loss, and if there is no loss, you must gain. Hence,



do not be troubled by a small loss, but keep it on, and then you will come to gain greatly in future; as it says, '*Benefits [others] without losing himself. Free from blame; lucky if constant; advantageous to advance.*'"

The two persons believed me and went on with the same industry. During the next year, or during the civil war of the tenth of Meiji, a great many ships were ordered to be mended, and they secured an enormous profit.

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## LXII. EKI (益 Gain).



*Eki.* Advantageous to advance; advantageous to wade a large river.

*Exposition.* In *Eki*, the inferior is benefited at the cost of the superior. The people's joy knows no bound. As the superior humbles himself before the inferior, his course of action is glorious. "Advantageous to advance," that is, it will be felicitous as [the positions] are middle and just." Advantageous to wade a large river"—this implies that a wooden road prospers. '*Eki*' moves and is meek: it daily advances without limits. The Heaven gives impulse, and the earth brings forth, and there is no limit in the sphere of the benefits they produce. The principle of *Eki* progresses in agreement with the times.

*Interpretation.* Wind and thunder are [the emblem of] *Eki*. Honourable men accordingly imitate a good action when they see it; and reform, when they commit any fault.

*Positive I.* Advantageous to carry out a great undertaking. Perfectly lucky, and free from blame.

*Interpretation.* "Perfectly lucky, and free from blame"—[this assurance is required] because the inferior ought not ordinarily to undertake any great enterprise.

*Negative II.* A certain person makes him a present of tortoise worthy of ten *hō*. No error is made. Forever constant, and lucky. It will be lucky for a King to use this element for offering sacrifices to an Emperor.

*Interpretation.* "A certain person makes him a present"—this signifies that a person comes from the outer element [to give him helps].

*Negative III.* Is benefited with an adversity, and is free from blame. He is truthful and pursues a middle course. He takes beads with him in conversing with a prince.

*Interpretation.* To benefit [Negative III] with an adversity, means to make him hold fast [to a right path].

*Negative IV.* Pursues a middle course, speaks to a prince, and is followed by him. Advantageous to remove the capital.

*Interpretation.* "[Negative IV] speaks to a prince and is followed" on account of his benevolent purposes.

*Positive V.* Is truthful, and benevolent from heart. It goes without saying, he is perfectly lucky. He is truthful, and things repay his virtue.

*Interpretation.* As [Positive V] is truthful, and benevolent from heart," no interrogation is needed. To say that things repay his virtue, means that his object has been perfectly attained.

*Positive VI.* No one benefits him; a certain person strikes him. He is inconstant in making resolutions. Unlucky.

*Interpretation.* "No one benefits him," because he is very selfish. "A certain person strikes him"—this individual comes from without.

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### EXAMPLE.

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#### MARKET OF TANEGAMI.

Mr. Kyūjīro Umiya. a friend of mine asked me of a sudden in the 9th. of Meiji, to divine the market

of *tanegami* of that year. I divined and obtained the change of "*Eki* (益 ䷩)" into "*Kwan* (觀 ䷓)."

Note—*Tanegami* is paper on which the eggs of the silkworm are deposited.

"You will have a great profit, if you order for a large quantity of it in a district of silk-worming; as the "*Positive I*" says, "*Advantageous to carry out a great undertaking. Perfectly lucky, and free from blame.*" Again, this hexagram has *wind* above and *thunder* below: the wind moving, the thunder follows; advance will be without limitation. Again, the '*thunder*' changed into the '*earth*' which is productive of things. This year, you will certainly enrich yourself very greatly with the paper."

Mr. Umiya believed me, and threw as much of capitals as he could obtain for an enormous quantity of the paper. He even sold his gold watch for it, and he obtained an enormous amount of profits, that year.

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### XLIII. KWAI (夬 To clear away, to dispose of).



*Kwai.* [A negative element] is haughty in the royal yard, cries in earnest, and is in danger. The warning is first given in the village. Not advantageous to resort to arms; advantageous to advance.

*Exposition.* *Kwai* means to clear away; that is, the strong elements clear away a weak one. *Kwai* is stout as well as joyful; it clears away as well as harmonizes. "[A negative element] is haughty in the royal yard," that is a weak element has placed itself over strong ones. It "cries in earnest, and is in danger"—[the weak element hears that] he is in danger, because [he is conscious] of the gloriousness of the strong elements. "The warning is first given in the village. Not advantageous to resort to arms"—for if [arms be used] as desired, the effect will be disastrous. "Advantageous to advance," that is to say, the strong elements will end in prosperity.

*Interpretation.* A pond rising to the Heaven is [the emblem of] *Kwai*. Honourable men accordingly extend their favours to inferiors. If you remain contented in an exalted position, it will be inauspicious.

*Positive I.* Is strong in advancing his feet. He advances, but is not victorious. He is blamable.

*Interpretation.* It is blamable to advance without hopes of victory.

*Positive II.* Is afraid and cries. An army will appear in the evening, but no anxiety need be felt.

*Interpretation.* Though an army will appear, no anxiety need be felt, because he pursues a middle course.

*Positive III.* Is strong in the cheek bone, and is unlucky. Honourable men will decide on a resolute action. [Positive III] goes alone and encounters rain. He seems to be wet, and is the object of anger, but he is free from blame.

*Interpretation.* "Honourable men will decide on a resolute action," and they will thus ultimately be free from blame.

*Positive IV.* There is no skin at the hip. He is confused in walking. He is led by a sheep and is without any remorse. He does not believe what he hears.

*Interpretation.* "He is confused in walking, "because the position is improper; "He does not believe what he hears," because his understanding is not clear.

*Positive V.* Decides on a resolute action as readily as the purslane is teared. As he pursues a middle course, he will be free from remorse.

*Interpretation.* "As he pursues a middle course, he will be free from remorse," but his middle course is not yet perfect.

*Negative VI.* Does not cry, and is in the end unlucky.

*Interpretation.* He does not cry and is unlucky, as he can not endure long.



## EXAMPLES.

### MANAGEMENT OF TREACHERORS TO A MERCHANT.

The chief clerk of a rich merchant came to me and said, "I had trusted the shop to my underclerks,

before I set out for a journey on business. These under-clerks combined and spent an enormous sum of money for themselves; persuaded those to whom they paid the money to estimate their merchandise at a higher than real price; and thus skillfully covered their wrongs in the booking office. I am now going to expose their mischiefs, and I ask you to divine which is the best, either to expose them openly, and give them a severe punishment, or to manage them gently and peacefully." I divined and obtained the "*Positive II*" of "*Kwai* (夬 ䷪)."

"In '*Kwai*,' '*the strong elements clear away a weak one*,' and it represents the time of banishing mischievous people out. The only negative element in the upper complement is the treacherous, and it is at the head of the hexagram. And as it is now the time of '*clearing it away*,' it is proper that all the dishonest clerks shall be driven away. Again, '*Kwai*' has an emblem of *writing*, as will be seen from the '*Appendix*'; however skillfully the books may be filled up, it is of course very easy to expose the hidden mischiefs. The '*Positive II*' says, '*An army will appear in the evening, but no anxiety need be felt*,' in which '*in the evening*' means '*in secret*,' so that it will be well to manage the mischiefs *not openly but secretly*. Moreover, the management must be generous as it will tend to decrease the confidence of people to your master, you, and your clerks, were it known by the public that such a mischief was schemed out in your shop, which is intended for taking charge of great sums of money. Your loss will never be restored, whether you manage this affair severely or generously; so that I advise you to warn your clerks for the future, and thus to keep the confidence without stain."

The clerk followed my instructions, and the matter ended peacefully.

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## RESULT OF DEBATE OF Mr.—

When I was staying at Atami during January of 1885, a governor in Tōkai-Dō, and a gentleman of Tōkyō called on me. The governor said, pointing to the other, "This gentleman is going to throw a severe debate on something towards a man living in the south-east from here. Which will be best to proceed directly, or to wait for a future opportunity, and will he win or lose? I hope you will divine for him." I calculated and obtained the "*Positive V*" of "*Kwai* (夬 ䷪),"

"In this hexagram, a negative element is above five positives, so that it represents an worthless man situated in a high rank, losing popularity, and going to be removed. Now, '*the third element*,' which I have obtained, is in the '*middle position*'; it is especially responsible for removing the '*topmost weak element*.' As this hexagram is that of an honourable man's removing a mischievous one as the '*Exposition*' says, '*The strong elements clear away a weak one*,' it is of course right to publish his crimes and proceed to punish him publicly; but when the situations are considered, it is not morally right to blame the upper from the lower. Hence, the '*Positive III*' gives the warning as:—"Is strong in the cheek bone, and is unlucky. Honourable men will decide on a resolute action. Goes alone and encounters rain. He seems to be wet, and is the object of anger, but he is free from blame."

"These words mean to show the enmity on the *cheek bone*, that is to express the feeling of enmity before the enemy; if so, it will become difficult to subdue him as he will perceive it and prepare for it; and you will not be without a fear of being entrapped by him, so that it asys '*unlucky*.' '*Honourable men will decide on a resolute action*' means that if you will proceed orderly,



as honourable men would do in removing worthless one, and blame him of his wrongs, he will have no words to retort and will subdue at once.

"Perhaps he may scheme to entrap you by offering you a slight profit, as it says, '*Goes alone and encounters rain.*' If you will then feign as if you were trapped in, and thus try to accuse him indirectly, he will be obliged to retreat himself, which is the meaning of the expression '*He seems to be wet, but he is the object of anger.*' Your victory will thus be completed, but will be only to subdue your enemy, and you will not profit yourself through it."

The two gentlemen looked face to face at each other on hearing my views. As they did not tell me anything more about this matter, I was not aware of what was the matter, and I decided as above merely from the hexagram and the accompanying words of the "*E'ki.*" Before long, however, I saw on the newspaper that the gentleman gained the victory.

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#### UTILIZATION OF MR. AMAMIYA'S EARNINGS.

Mr. S. Nishimura, Senate, and Mr. M. Ishiki, Governor of Kanagawa Ken, came to me with a merchant. Mr. Nishimura, pointing to the merchant, said, "This gentleman is Mr. K. Amamiya, a broker of foreign coins of Yokohama, who is our friend, and a very bold and pleasant man. He lately profitted about 150,000 yen in speculation. He had come from Kai, his native province, to Yokohama without a penny, and engaged in several businesses, but defeated in all, until he found a service as a clerk of a dealer of foreign coins. After some time he made himself a broker, and as it is a speculative occupation, he worked very hard day and

night, amidst constantly changing conditions and was at last able to earn so much. He came to us to consult what will be the best thing to be done with those 150,000 yen. We told him that, as Mr. Takashima of Kanagawa is a well-experienced man, he had better go and consult with him. On hearing which he asked us to take him to you, and we are now come here. We shall feel very much obliged if you will kindly tell us your views." I then took my "*sticks*" and obtained the "*Positive IV*" of "*Kwai* (夾 ䷔)."

"It must be admitted that nothing is more powerful than money in the world. You have now obtained a sum of 150,000 yen through speculation, but by whatever means it has been earned, its power remains unaffected, as it is what it is, yen and nothing else. Though your means was not natural in obtaining it, yet in utilizing it you must take a natural and reasonable course. A man, when he has a larger sum of money than his ability allows, is sure to blunder as he is not experienced in using it; and for the same reason, when he has money insufficient for his ability, he can not again attain anything, as he can not extend his ability. You will now exert yourself and imagine that you have never obtained that money. How would you say of now sacrificing that sum for the benefit of this country? I shall now explain you.

"It is a phenomenon very common in the world, that money saved by a father's hard work, is spent foolishly by a profligate son, and the grandson is obliged to go a-begging. Such a father who believes in the motto '*Money's my monarch*,' is liable to forget the pleasure and honour of benefitting the society with his money, or even to disregard the conveniences of others and thus disregard the education of his offsprings. He may send his son to school, but the education will be defective, and his sons are doomed to be lazy and extravagant, and

to spend his father's savings. It will be seen from this that, as the saving of money for one's offspring is a vague and uncertain work, it is far better to sacrifice the saving for the benefit of the society and thus to leave a happiness to his sons. Can't you now imagine as if you have never obtained your 15,000 yen's profit? If you can, there is a very good way of utilizing it, which I shall now tell you.

"The shape of your native Yamanashi Ken is like that of a bowl, and its only road to Tōkaidō, running along the Fujikawa River, which is level, is merely a very narrow one adapted for supplying it with salt and fish. The road to Tōkyō and Yokohama, with which it has a close commercial relation, is very hilly and bad, as I have once witnessed. If you will now ask your governor to utilize your money for a common benefit of the people of your native Ken, all the native honourable people will be excited at your benevolence, and will help you and collect some more money among them. A railway for omnibuses from Yamanashi to Tōkyō through Hachijōji will be constructed and then a population of 200,000 in Suwa and Ida of Nagano Ken will be able to get their living. As then a contact with civilization can be attained in a single day, your Ken's advancement will become very much accelerated. Supposing you obtain an interest of 5 percent from the railway, you will have 7,500 yen per year from your 150,000 yen, which can be earned without a slightest labour. Again, as the accomplishment is the mother of happiness and well-being of 500,000 mouths, it is an undying monument of your share in the public benefit of the country.

"This is the only way of your acquiring happiness and honour for yourself by your money. I have thus fully expressed my views, but it is in your choice whether you will or not. The element which I have obtained through the divination is the "*Positive IV*"

of '*Kwai*' which says, '*There is no skin at the hip. He is confused in walking. He is led by a sheep and is without any remorse. He does not believe what he hears.*' '*There is no skin at the hip*' means that as you have gained a large sum of money without any pains, you are abstracted in mind and not at ease. '*He is confused in walking*' means that you are wishing to do something, but can not set it out. '*He does not believe what he hears*' means, though you have heard my opinion, yet can not follow it. From this emblem I see that your ability is not yet elevated enough to execute this beautiful act of benevolence. But as the 'nature of man is naturally good at his birth,' you will deliberate on it carefully and will succeed in doing the good, I hope."

Mr. Amamiya was very much pleased with my opinion, and took leave of me, promising that he will follow my advice and do as he was told. However he came to me after a fortnight, and said with regret, "When I received your advice, the other day, I was fully assured in it, and determined to go to Yamanashi. But on my way home from you, I met with a friend speculator, who persuaded me to try once more to obtain a big amount. But I was not successful this time, and lost a greater part of my earnings. I now swear to do as you told me, next time when I win."

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# XLIV. KÔ (姤 To meet).



*Kô.* A woman is powerful; do not receive the woman in marriage.

*Exposition.* *Kô* means to meet, that is, a weak element meets strong ones. "Do not receive a woman in marriage," because you can not live long with her.

The Heaven and the earth meet together, and every object assumes a definite aspect. A strong element meets an element occupying a middle and just position, and his principle widely prevails in the country. Great is the significance of the time of *Kô*.

*Interpretation.* Wind blowing under the Heaven is [the emblem of] *Kô*. The Sovereign issues a command and proclaims to the surrounding quarters.

*Negative I.* Is fastened to a metallic drag. Lucky, if constant. Unlucky, if he advances. A weak pig really stumbles.

*Interpretation.* [Negative I] is fastened to a metallic drag, because the negative principle advances.

*Positive II.* A fish is put in a sack. Free from blame. Not advantageous for guests.

*Interpretation.* That 'a fish is put in a sack,' implies that, it is not served to guests.

*Positive III.* There is no skin at the hip. He is confused in walking. Dangerous, but there will be no great blame.

*Interpretation.* "He is confused in walking," that is, he has not yet made much progress.

*Positive IV.* There is no fish in the sack. An unlucky circumstance will be occasioned.

*Interpretation.* It is unlucky when there is no fish, because the people are thus kept at a distance.

*Positive V.* Wraps a melon with a leaf of the *Ki* (a tree with large leaves). When he conceals his genius, something will come down from the Heaven.

*Interpretation.* It is a middle and just course for [Positive V] to conceal his genius. "Something will come down from the Heaven," because he does not deviate from the heavenly principle.

*Positive VI.* Meets the horn; inauspicious; but free from blame.

*Interpretation.* "[Positive VI] meets the horn," that is, he is embarrassed, and is in an inauspicious position.

## EXAMPLES.

### ENTANGLING OF EASTERN EUROPE.

Mr. Torio called on me in December of 1885, and the topic of our conversation was directed towards the affairs of Eastern Europe. He said, "The alliance of Bulgaria and Roumelia is the greatest question of the present, and though apparently small, it is pregnant of a great consequence. Please divine its result." I divined and obtained the "*Negative I*" of "*Kô* (姤 ䷫)." "

"The modern nations of Europe are enriched and strong, flourished in industries, elevated in sciences and arts, and still more traces of war and rebel completely extinguished, and the balance of power fairly maintained, just like the perfect rotundity of the pure positiveness of '*Ken*' or the Sun. Yet as a natural consequence, when a thing is completed, it is unavoidably followed by a vice, and thus the sudden explosion of the entangles between these two small countries was un-

anticipated by Europeans, and startled them of a sudden. This is the reason why a single negative suddenly arose below the pure positives and presented the phenomenon of 'Kô,' so the '*Exposition*' says '*Kô*' means to meet, that is, a weak element meets strong ones.' The opening of the confusion, by these small nations' opposing the *Vienna treaty* against all the great nations, seems to be apparently rash, but it is really following the principle of the *alternation of time, of peace and war, and of rise and decline*. However, ferocious may these two become, they are not worthy of attention; but as a mound of several hundred feet is often caused to crush by a single hole of ants,' they might bring forth an unexpectedly great disasters. The rising of these weak and small nations against the strong and great ones may be regarded as an omen of a future eventfulness of the whole Continent.

"The '*Negative I*' which corresponds to Bulgaria and Roumelia, says '*Is fastened to a golden drag. Lucky, if constant. Unlucky if he advances. A weak pig really stumbles.*' The rising of these small countries must be relying upon an assistance, as the '*Negative I*' which is the homologue of the '*Positive IV*' which assist each other, and I believe I am right to say, that the homologue will be Russia; hence, '*fastened to a golden drag.*' It says '*Lucky, if constant,*' although they have attempted upon an assistance, they are not strong enough to match the others, and the others are not weak, so that they will be safer, if they will be contented in their situations without scheming such a recklessness. If they will proceed to oppose great nations, under an instigation of others, they will be instantly destroyed, so that it says, '*Unlucky, if he advances.*' '*A weak pig really stumbles*' is a warning given for the great nations of Europe. It means that, the two countries are small and weak like '*a weak*'

*pig,*' and their endeavours may be of a very small kind, but now that they have once arisen, they are '*a hole of a small ant,*' so that unless they are not subdued while young, they will perhaps lead into an incurable disorder.

"The '*Positive II*' is the neighbour of the '*Negative I,*' and represents Turkey; It says '*A fish is put in a sack. Free from blame. Not advantageous for guests,*' in which '*fish*' means the two countries Bulgaria and Roumelia. As these countries belong to Turkey, the latter is responsible to endeavour not to extend the confusion to other countries. Turkey must superintend and tranquillize them, or the disturbance will increase and extend over the whole Europe. Thus the '*Interpretation*' says, '*That a fish is put in a sack, implies that it is not served to guests.*'

"The '*Positive III*' is not directly related with the '*Negative I,*' and it represents Germany, France, Austria, Italy, etc.; which must, however, feel an indirect distress to political affairs. It says, '*There is no skin at the hip. He is confused in walking. Dangerous, but there will be no great blame.*' Just as one can not sit at ease, when his hip is devoid of skin, so these nations can not rest at ease as the disturbance is in *their* Europe. '*He is confused in walking*' means that, they are willing to interfere with this affair, but can not determine themselves, as these two countries are not to be meddled by them. But as they are not directly related countries, they will not be inflicted with serious disadvantages,—thus it says, '*Dangerous but there will be no great blame.*'

"'*Positive IV*' is the homologue of the '*Negative I*' and represents one who stimulated the two to arise, and assisted them, perhaps Russia. It says, '*There is no fish in the sack. An unlucky circumstance will be occasioned.*' Russia seems to be regarding these two as belonging to her for some reason, though it can not be



clearly stated what relations exist among them. But as they are really subjected to Turkey, she imagines as if her dominions were stolen by the Turks. As Russia is ardent in extending her territories, she is exciting these countries to make them free from the yoke of Turkey and subdue to her, by skillfully utilising this opportunity. But as this affair is pregnant of a greater consequence and ominous of breaking the peace of Europe, should the Continent be thrown into a confusion, she can not be alone in tranquillity; thus it says '*There is no fish, etc.*'

"The '*Positive V*' is at an '*elevated position*' with its strongness. It represents England, as she stands pre-eminent in the world in her wealth and power, and her navy, though old, is still valuable as the '*King of Seas.*' It says, '*Wraps a melon with a leaf of the Ki. When he conceals his genius, something will come down from the Heaven*'; in which, '*melon*' is the two countries of the '*Negative I.*' '*Wraps a melon with a leaf of the Ki*' means to help the Turkey of the '*Positive II*' indirectly, to make her thus secure the two, and to limit the confusion not to extend to others. '*When he conceals etc.*' means to consult openly with all nations, and to advice Turkey to manage her civil strife. As England stands in a position like that of a chief, when Europe is assumed to be a great confederacy, she is the most responsible in keeping Europe in peace. She must therefore make her best in helping the Turks and tranquillising Bulgaria and Roumelia. The '*Interpretation*' says '*The Sovereign issues a command and proclaims to the surrounding quarters,*' which means that Queen Victoria has the duty of declaring to all the great powers her endeavour of managing this disturbance. As '*Kô*' is a hexagram of a '*woman's being powerful,*' the Queen must be regarded as being influential over all other countries.

"The '*Positive VI*' is a position of independence, and represents Asia, America, etc. It says, '*Meets the horn; inauspicious; but free from blame.*' Although they are quite independent of this affair, yet as long as they are intercouring and trading with Europe, they must more or less receive the effect, thus '*meeting the horn.*' The nature of the effect can not be prophesied, but as the cause is not *lucky*, the effect must necessarily be *unlucky*. But perhaps it may happen that Europe will not be able to keep on her *settlement policy* in us, so that we shall be at least free from this trouble only, though not from the effect of the present disturbance; so it says, '*inauspicious, but free from blame.*'

"On surveying the affair as above treated, it will be seen that, though it is only a slight affair at present, yet a slightest error in managing will cause a great and indomitable entanglement. In fact, '*Kô*' is the hexagram of going to *rage* from *peace*, so that the weakness of these two countries must not be disregarded, as it might be pregnant of a future storm in Europe."

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#### KINDNESS REWARDED BY ANGER.

A friend came and said, "I have been befriended with a certain nobleman for a very long time and he has been always very good to me. But since he came home from his excursion to Europe and America, he seems to have become very much cold to me. I would often call on him for some important business, yet he would not see me, but would give his answers through his agents. Please divine the cause. "I consented and on divining, obtained the "*Positive VI*" of "*Kô* (姤 ䷫)."

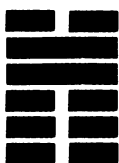
"'*Kô*' is a hexagram of '*a woman is powerful*,' and even an honest and well-experienced *man* can

not avert the slander of a woman, when he meets this hexagram. Now the topmost changing, we have the '*Tai-Kwa* (大過 ䷛),' which is the hexagram of '*overturning*.' Thus, it is evident that the nobleman is believing the slander of an *overturned* woman, and is misunderstanding your kind conduct during his absence. Therefore, the '*Positive VI*' says, '*Meets the horn; inauspicious; but free from blame.*' The nobleman believes the slander of a woman and is angry at you, and then you have met with the '*mouth-horns*' of the woman and the '*eye-horns*' of the nobleman; this is '*meets the horn.*' '*Inauspicious, but free from blame*' means that although you are ashamed of yourself and of the others by an unexpected slander, yet as you have really done nothing wrong and unjust, you need not be ashamed in your conscience, and before long the nobleman will find out his fault and he will become as intimate with you as ever."

Here my friend, after some minutes of meditation, clapped his hands and said with sighs :—"Now, it is all clear. I visited his house often, during his absence. One day, I found his wife in a rage against his father, and as I could not bear to set it aside, I softened her by advising her with the principle of filial obedience. The nobleman came home shortly after, and as his wife was afraid of being punished for her misconduct, I guess, she slandered me to her husband, by *overturning* my kindness. I remember once he has told me that, his domestic affairs are not to be meddled with by others. The mystery of the '*Eki*' is so perfect and faithful! But as it says '*free from blame,*' before long his doubt will be dispelled, and we will become more intimate." He took leave of me in a state of perfect tranquillity.

## XLV. SUI (萃 To assemble).

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*Sui.* Auspicious. The King visits the ancestral shrine. Advantageous to see great men; auspicious. Advantageous to be constant. Lucky, if large sacrifices be offered; advantageous to advance.

*Exposition.* *Sui* means to assemble. It is obedient and joyful. A strong element occupies a middle position, and is in agreement [with Negative II]. Hence comes [the idea of] assembling. "The King visits the ancestral shrine," that is, he makes filial offerings. "Advantageous to see great men; auspicious,"—justice is observed in assembling. "Lucky, if large sacrifices be offered; advantageous to advance," because the will of Heaven is obeyed. Upon observing how [men] assemble together, may be seen the nature of the Heaven and the earth and of all things.

*Interpretation.* A pond lying on the ground is [the emblem of] *Sui*. Honourable men accordingly keep arms in repair, against unforeseen emergencies.

*Negative I.* is truthful, but does not hold fast to the last. He is confused, and assembles. He cries and laughs, shaking hands. If he advances without any anxiety, he will be free from blame.

*Interpretation.* "He is confused, and assembles"—this signifies that his mind is confounded.

*Negative II.* Lucky, and free from remorse, if he leads [other negative elements]. If truthful, advantageous to celebrate [Gods].

*Interpretation.* "Lucky, and free from remorse, if he leads [other negative elements]" because [if he does so], he does not deviate from a middle course.

*Negative III.* Assembles and is sad. Not advantageous in any way. Free from blame, if he advances. Somewhat inauspicious.

*Interpretation.* "Free from blame, if he advances," because [Negative VI] is meek.

*Positive IV.* Will be free from blame, if he be exceedingly lucky.

*Interpretation.* "[Positive IV] will only be free from blame, if he be exceedingly lucky," because his position is improper.

*Positive V.* Assembles [his subjects] and occupies his position; free from blame. [Some elements] are not truthful [to him]. He will be without any remorse, if he be perfect, permanent, and constant.

*Interpretation.* "[Positive V] assembles [his subjects] and occupies his position"—this shows that his mind is not yet sufficiently large.

*Negative VI.* Sighs and sheds tears. Free from blame.

*Interpretation.* "[Negative VI] sighs and sheds tears," because he does not feel secure in his position.



## EXAMPLES.

### RAILWAY BRIDGE OVER TODAGAWA OF UENO LINE.

During the time when the railroad between Ueno and Takasaki was being built, in Dec. of 1882, a flood swept away the temporary bridge over Todagawa. On receiving the telegram, I hurried to the spot, as I am one of the originators of the railway, and joined there Mr. Inoue, Director of Railway Department who arrived there simultaneously. The banks of Todagawa are about ten feet above the ground, and it would be natural to build a bridge over them. But as it occupies a considerable time to do so, and as the materials of the railroad on both

sides of the bridge can not be supplied unless the bridge be first finished, so the banks on both sides of the river were cut through, and a temporary bridge was built on the same level as the plane land at the foot of the bank. In order to provide for the overflow of water, some straw packages were kept near the apertures. Mr. Inoue said to me, "Now that the bridge was swept away, by the flood, it will be foolish to build it, as the loss will become considerable, if it be swept away, the second time of inundation. Which will be the best, to build a temporary one above the banks, or as before on the level of the ground, or at an intermediate height? I wish to hear your opinion." I then divined and obtained the "Negative I" of "Sui (萃 ䷬)," and answered:—

"'Sui' is the hexagram of forming a pond on the earth, or it is an emblem of inundation. Now, the first changing it becomes 'Zui (隨 ䷐),' and as 'Zui' means to follow an example, it will be best to throw one the same as before. The crossbeams may be connected with a chain and tied to the banks. Thus constructed, on removing the beams by the chain in case of inundation, the bridge will be saved from being swept away, and when the water subsides, they can very easily be rearranged.

In order to throw one above the banks, the posts must be heavier, and the whole will not bear itself against a flood. For, the change in the 'Negative II' is the hexagram of 'Kon (困 ䷮).' It is of course well to build a strong iron bridge over the banks, as it leads to 'Kan (咸 ䷞)' to do so, but it will not be convenient for present work, as it takes a long time to complete it."

The members of the council all agreed to "Zui" and a bridge on the level of the ground was built as before. In the next year, we found that this hexagram was not wrong.

WILL A CERTAIN NOBLEMAN BE ABLE  
TO VISIT FOREIGN LANDS?

Late in Dec. of 1885, a Nobleman came to my mansion and we entered into an intimate conversation, till late at night, after which he said, "I have been ordered to go abroad, next spring, but as a great change is taking place in the cabinet, I am afraid that my excursion will be suspended. But I am very eagerly wishing to go, and can never be satisfied without success." I answered thus, "You are thoroughly versed in Confucianism and in Buddhism, and as you are intrinsically intelligent and determined, the world is relying upon you as a hopeful government officer. But they are feeling very much distressed for you, as you have never been to Europe and America. As you are still young, the coming excursion will be productive of happiness and well-being of the whole society of this country." "Please sir," said he, "please divine whether I shall be able to go or not." I divined and obtained the "*Negative VI*" of "*Sui* (萃 ䷬)." " 'Sui' means to assemble, and it is now the time of all our foreign ministers' coming home and assembling in the cabinet. But you are now occupying the topmost position, which and the first are called '*occupied positions*,' and are to be independent of any affair; so that you will have to go abroad. Now the change in the topmost is the '*Hi* (否 ䷋) which is the hexagram of going out; you will be sure to go abroad. The '*Negative VI*' says, '*Sighs and sheds tears. Free from blame*,' which is an emblem of caring for the country from outside; and as it says '*Free from blame*,' nothing will happen which will trouble you both outside and inside the country."

" 'Sui' means to assemble, and it is now the time of all our foreign ministers' coming home and assembling in the cabinet. But you are now occupying the topmost position, which and the first are called '*occupied positions*,' and are to be independent of any affair; so that you will have to go abroad. Now the change in the topmost is the '*Hi* (否 ䷋) which is the hexagram of going out; you will be sure to go abroad. The '*Negative VI*' says, '*Sighs and sheds tears. Free from blame*,' which is an emblem of caring for the country from outside; and as it says '*Free from blame*,' nothing will happen which will trouble you both outside and inside the country."

Here, the nobleman said, "A few hours ago, I wrote to the Government and inquired of this matter and I

shall have an answer shortly." We then went on with our conversations. After some minutes, he obtained an answer which told him that he is to go in spite of the revolutions, and that the attendants were nearly fixed upon. My friend admired the mystery very much, and said, "I know the first time that the art of divination is so exact. It indicates anything beyond the range of our imagination, and now I have no doubt as to its being an art of interviewing with the *Almighty*."

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## XLVI. SHÔ (升 To ascend).



*Shô.* Perfectly auspicious. Use it for seeing great men, and be not anxious. Lucky to undertake a southward expedition.

*Exposition.* Weak elements ascend at the proper season. *Shô* is weak and obedient. A strong element occupies a middle position and is in agreement [with Negative V]. Hence, "perfectly auspicious." It will be felicitous, if *Shô* be used for seeing great men, and if no anxiety be felt. "Lucky to undertake a southward expedition," that is, one's object will be carried out.

*Interpretation.* A tree growing under ground is [the emblem of] *Shô*. Honourable men accordingly nourish their virtue in due order, and it becomes lofty and great by the accumulation of small things.

*Negative I.* Ascends with sincerity; exceedingly lucky.

*Interpretation.* "[Negative I] ascends with sincerity; exceedingly lucky"—because the superiors sympathize with him.

*Positive II.* If he be truthful, it will be advantageous to celebrate [Gods]. Free from blame.

*Interpretation.* It is happy that [Positive II] is truthful.

*Positive III.* Ascends to an empty village.

*Interpretation,* "[Positive III] ascends to an empty village," that is, he has no misgivings.

*Negative IV.* The king offers sacrifices at Ki-san. (The name of a mountain, at the foot of which was the

capital of the kings of the dynasty of *Shū* 周, and where the welfare and happiness of the people are prayed for). Lucky and free from blame.

*Interpretation.* "The king offers sacrifices at *Ki-san*"—that is, he is obedient in serving [Gods].

*Negative V.* Is constant and lucky, and ascends stairs.

*Interpretation.* "[Negative V] is constant and lucky, and ascends stairs," that is, he entirely attains his object.'

*Negative VI.* Ascends blindly. Advantageous to be ceaselessly constant.

*Interpretation.* "[Negative VI]. Ascends blindly," and occupies a high position, but he declines and is not rich.

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## XLVII. KON (困 To be in difficulty).



*Kon.* Auspicious. Constant; great men will be lucky and free from blame. Words are not believed.

*Exposition.* *Kon* is this, that strong elements are surrounded [by weak ones]. It is dangerous and yet joyful: it is in difficulty, and yet loses not an auspicious way out of it.' Who but honourable men can do this? "Constant; great men will be lucky," because strong elements occupy middle positions. "Words are not believed"—that is, one gets into difficulty on account of his reliance on words.

*Interpretation.* A pond without water is [the emblem of] *Kon*. Honourable men accordingly trust themselves to fate, and accomplish their object.

*Negative I.* The hip is in difficulty on the stump of a tree. He enters a deep valley and is not seen for three years.

*Interpretation.* To "enter a deep valley" means to become dark and devoid of light.

*Positive II.* Is in difficulty about drink and food. A red apron comes to him. Advantageous to offer sacrifices. Unlucky to advance. Free from blame.

*Interpretation.* "[Positive II] is in difficulty about drink and food"—[the consequence will be, that] he will be felicitous, because he pursues a middle course.

*Negative III.* Is in difficulty on a stone; leans on thorns; enters his house, but does not see his wife. Unlucky.

*Interpretation.* To "lean on thorns" means to sit upon strong elements. It is inauspicious that he "enters his house, but does not see his wife."

*Positive IV.* Is slow in coming; is in difficulty about a golden cart. Inauspicious, but he will have a good end.

*Interpretation.* "[Positive IV] is slow in coming," that is, his mind is turned towards the inferior. His position is not proper, but he has friends.

*Positive V.* Is deprived of his nose and feet, and is in difficulty about red aprons, slowly comes glad news, and advantageous to offer sacrifices.

*Interpretation.* To be "deprived of his nose and feet," means that he has not yet been able to accomplish his object. "Slowly comes glad news," because the position is middle and just. "Advantageous to offer sacrifices"—this implies that he is felicitous.

*Negative VI.* Is in difficulty on account of the motion of vines. He will have remorse, if he moves, When there is remorse, it will be lucky to advance.

*Interpretation.* "[Negative VI] is in difficulty on account of vines," because his position is not proper. If he has remorse [by moving], knowing that remorse will be produced by moving, the action will be lucky.



## EXAMPLES.

WILL MR. ——— BE INFECTED WITH CHOLERA?

In July of 1886, a friend from Yokohama came to me and said, "During the last month, Cholera was raging in Osaka and Hyōgo, but as it did not invade Yokohama and Tōkyō, we were congratulating with one another. But since a single patient has appeared in Hanasakichō of Yokohama, this month, it has began predominating, and to-day it has infected three persons in our city. As it attacks people unexpectedly, no one is at ease now. Will

you please divine whether I shall be infected or not?" He kept beseeching me to divine, and as I can not repulse an implore of a friend, I calculated and obtained the "*Negative I*" of "*Kon* (困 困)." "

"The '*Interpretation*,' says '*A pond without water is Kon.*' '*Kon*' means *to be in difficulty*. The '*Da*' of the upper complement is *keeping its mouth above and vomitting*, and the '*Kan*' of the lower is *purging out water*. It is the emblem of the bowels decaying and being purged out; therefore it says, '*A pond without water.*' As the '*Negative I*' is at the beginning, you are not yet infected, but will be if you stay here, so that you must avoid it at Hakone, or Ikaho, or any other place, where there is no sign of Cholera. The '*Negative I*' says, '*The hip is in difficulty on the stump of a tree. He enters a deep valley and is not seen for three years.*' '*The hip is in difficulty on the stump of a tree,*' means that, if you will stay at chlorated Yokohama without knowing the necessity of avoiding it, you will be sure to be infected. '*Enters a deep valley*' means you will die, and be buried under the ground. '*Not seen for three years*' means that, as you die, you can not be seen however long we may wait for you."

Mr. ——— was very much astonished, and went to Ikaho on the very day, and thus got rid of the pest that year.

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#### DEATH OF A CHOLERATE (FOR MR. FUJITA).

During the month of July of the year 1885, I stayed at the hot spring of Kiga of Hakone, for the purpose of avoiding the pest of Cholera, there. Mr. Fujita, a merchant of Tōkyō, was staying at the same hotel with me, for the same purpose. He came to my room with a letter from Tōkyō and said, "I have now obtained a

news that the wife of a relative of mine was infected by the pestilence. Please divine whether she will die or not?" I divined and obtained the "*Negative III*" of "*Kon* (困 困)." "

"It says, '*Negative III*' is in difficulty on a stone; leans on thorns; enters his house, but does not see his wife; unlucky," which is explained in the '*Appendix*,' as: '*He is troubling himself, where he needs not be troubled; his name will be blamed. He is leaning on where he needs not lean; his life will be perilous. Already blamed and perilous. The time of dying is come. How can the wife be seen!*' Cholera is different from ordinary diseases, and its cause has not yet been ascertained even by the most eminent physicians, the only way of avoiding it being to go to a district where it does not predominate. Should any one be unhappily infected by it, no physician, no medicine, are able to cure him generally. In fact, the disease is very fierce and is insensible to any medicine, as a block of stone is. For any one to fear it, without receding from it, is *troubling himself, and leaning on absurdity*. Now, the '*Negative III*' is neither in the *middle* nor in the *right* position, and is at the extremity of the difficulty of '*Kan*,' so it indicates that she has been taken by this incurable disease, thus '*already blamed and perilous*.' '*The time of dying is come and how can the wife be seen*' means that the wife will die and she will be seen in the world no more. Again, the third changed we have '*Taikwa*,' whose '*Appendix*' gives the history of the use of the coffin in the funeral rites. Now the lady, whom you are regretting, is already dead and in the coffin."

Next day he received a telegram of her death. Her interment into the coffin was just at the time of my divination.

## XLVIII. SEI (井 A well).



*Sei.* A village may be shifted, but a well can not be. Nothing is lost, and nothing is gained. Those who go and those who come equally use a well as a well [ought to be used]. A well is almost approached, but before a rope is attached to the well (-bucket), the bucket is broken. Unlucky.

*Exposition.* *Sei* is this: water is drawn up by going into water. A well is fed and is inexhaustible. "A village may be shifted, but a well can not be," because a strong element occupies a middle position. "A well is almost approached, but before a rope is attached to the well (-bucket)"—this signifies that a result has not yet been achieved. "The bucket is broken," and hence, "unlucky."

*Interpretation.* Water lying on wood is [the emblem of] *Sei*. Honourable men accordingly make the people work, and encourage and help them.

*Negative I.* The well is muddy and [its water] is not fit for drink. No bird is found near the old well.

*Interpretation.* "The well is muddy and [its water] is not fit for drink," because the water is at the bottom. "No bird is found near the old well," that is, the well is discarded by the times.

*Positive II.* Shoots the *funa* (a kind of fish resembling the carp) in the side hole of a well. The bucket is broken and leaks.

*Interpretation.* "[Positive II] shoots the *funa* in the side hole of a well"—this signifies that he is friendless.

*Positive III.* The well is clean, but [its water] is not used for drink. One feels sad on this account. The

water ought to be drawn and used. As the King is intelligent, [all the people] likewise receive felicity.

*Interpretation.* "The well is clean, but its water is not used for drink," and the passer-by feels sad. He seeks the brilliancy of the king, and receives felicity.

*Negative IV.* The well is paved with stone; free from blame.

*Interpretation.* "The well is paved with stone; free from blame"—because the well is repaired.

*Positive V.* A clear limpid well, (the waters from) whose cold springs are [freely] drunk.

*Interpretation.* The cold spring is used for drink, because [Positive V] occupies a middle and just position.

*Negative VI.* The well (-water) is drawn [so constantly that] the covering is never put over it. Truthful, and perfectly lucky.

*Interpretation.* That the sixth element is perfectly lucky, shows that a complete result has been achieved.

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## EXAMPLES.

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### LIFE OF A NOBLEMAN.

On the Winter Solstice of the 15th. year of Meiji, as usual, I consecrated and purified myself and divined the great events of the next year. Two noblemen from Tōkyō were beside me in my divination-apartment. They asked me to divine a few questions, among which was the life of a certain nobleman. I obtained the "*Positive III*" of "*Sei* (井 ䷮)," when I threw away the sticks involuntarily, and could not state my interpretation. However, I was demanded incessantly by my visitors, and at last I took heart, and spoke forth thus:—

"It says, in the '*Figuration*,' '*A village may be*



*shifted, but a well can not be; nothing is lost, and nothing is gained. Those who go and those who come equally use a well, as a well [ought to be used.] A well is almost approached, but before a rope is attached to the well [-bucket], the bucket is broken. Unlucky.'* This hexagram says, 'The well is muddy and [its water] is not fit for drink' in the 'Negative I,' 'The well is clean, but [its water] is not used for drink' in the 'Positive III,' and also, 'A clear limpid well, [the water from] whose cold springs are [freely] drunk' in the 'Positive V.' Now the nobleman is ranked among the *Lords*, and occupying an important position in the Government, so that the emblem of drinking or undrinking will not refer to common eating and drinking, but it must refer to his being taken ill. That sickness which is most closely related with eating and uneating is one in which the throat is swollen. Marry! is he to suffer such a disease? I believe that he is not probable to remove to another residence, so that '*A village may be shifted*' means that he will die. '*But a well can not be. Nothing is lost and nothing is gained*' means that, if he will retire from the world and cease from troubling his body and mind, he will not suffer the disease; but it is practically impossible for him to retire from his present situation. If he will serve his office in spite of his sickness, however spry his spirit may be, his body will fail altogether at last; thus it says, '*Those who go and those who come equally.....Unlucky.*'

"The '*Lination*' to the 'Positive VII' says, '*The well is clean, but [the water] is not used for drink. One feels sad on this account. The water ought to be drawn and used. As the King is intelligent, [all the people] likewise receive felicity.*' '*The well is clean, but the water is not used for drink*' means that though the mind is steady, his body can not be nurtured as he can not eat. '*One feels sad on this account*' means that he

is grieved to think that he, who is at an important station of the Government and full of future hopes, has to fall into an incurable disease, and the world also to have lost an important statesman of the country. '*As the King is intelligent etc.*' means that if they follow his exertions, the whole society will be blessed and felicitous; or it is an emblem of his last direction before dying. The physician who is to cure him is the '*Negative IV*,' which says, '*The well is paved with stone. Free from blame.*' It means that the medicine will be merely for the purpose of nourishing his body, and no perfect medicament for the disease will be obtained. The greatest physicians will of course assemble to cure him, but as he is an noble personage, perhaps he may be attended too carefully, and a perfect application may be unattainable."

After a few months, I received the news of his death.

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#### DISPUTATION AMONG THE FISHMONGERS OF YOKOHAMA.

In the Minato-chō, Yokohama, there is a market place of fish, vegetable, meats, and game, close by the concession. It is established according to an article in the treaty of trading ports, which says that *such a market shall be opened somewhere on the boundary of the concession, for accommodating the foreigners with food*, so that it is always in full activity. One day, a friend came and told me "A disputation about the business arose between the wholesale merchants of fish and the retail ones, and both parties are going to suspend their business. In spite of the endeavours of the restaurants to reconcile between them, they would go on selfishly to each other, and would not come to terms yet. I hope you will instruct me how to manage it." I then divined and 'obtained the "*Negative III*" of "*Sei* (井 田)."'

"The relation between the wholesale and the retail merchants is like that between the well-water, and the well-bucket; and the one can not be of service without the other. The restaurants who entered between them for reconciliations are in the '*Negative IV*,' and are like the well-crib. It says, '*The well is paved with stone. Free from blame.*' The *pavement* is the protection of the water from becoming dirty, and is that which does the good for the water and its employer. But now if the fish-men will go on headstrongly without finding their errors, the water will become dirty, and the bucket will be broken, so that the two parties disputing are cutting off their own occupations. At present, Cholera is making fisheaters fewer, and the inactivity of business is threatening the merchants, so that the bucket must draw out the water, and the water must be drawn out by the bucket. Hence in the end of this month, the two parties will find out their mistakes, listen to the mediators, and come to terms, as the divination says '*Free from blame.*'"

Things came out as this interpretation.

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#### CHINA AND FRANCE ON THE ANAM AFFAIR.

The discordance between China and France based on the Anam Affair, began to attract the attention of the world, and it was not yet settled down by this time. I divined first for China and obtained the "*Negative IV*" of "*Sei* (井 ䷯)." <sup>3</sup>

"This '*Sei*' supports an infinite number of people, and is an emblem of China's being fertile and productive, and other countries' trading with her, and receiving boundless blessing. Those who have filled their buckets go, while those who have not yet filled come, and her trading articles are as inexhaustible as the water of the well is.

- "Again China is not yet skilled in navigation, and her ships are feeble and small, so that she can not export her productions herself, but she must wait for the coming of foreign ships, just like the well whose water can not come out by itself, but must be drawn by men in order to be useful. Therefore, like the water of the well which can not move itself, the Chinese can not advance to fight with the France.

"The '*Lineation*' says '*The well is paved with stone. Free from blame.*' Should China proceed to engage a war without considering her power, her trading ports will come to commotion, and the trade will be hindered. For instance, if a quarrel arises near the well and makes the water dirty, all people who are depending on that well will be distressed. Therefore, the governments of all the other nations of the world will proceed to reconcile between them, as they will be afraid of their trades being retarded, and of losing the balance of power, should France extend her territory into China. It is just like putting a crib round the well to keep the water clean, so that it says, '*The well is paved with stone. Free from blame.*'

"On deliberating the '*Negative IV*' of '*Sei*,' I conclude that China is not only too busy to assist Anam, but will not proceed to engage a war, and France too will be hindered by others, and not be able to employ her power. As it represents seven years from this time to the fourth of '*Kaku*,' there is an emblem of a revolution in China, seven years since. If China will manage this affair with an absurdity, she can not get rid of the revolution, and if so we must be seriously prepared for it."

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# XLIX. KAKU (革 To reform to renew).



*Kaku.* Confidence is obtained on the last day. Perfectly auspicious. Advantageous to be constant. Remorse disappears.

*Exposition.* *Kaku* is this: water and fire each seeks to extinguish the other, or two girls live together but are opposite to each other in inclination. "Confidence is obtained on the last day," that is, confidence is obtained only after a reform has been accomplished. *Kaku* is brilliant and joyful; exceedingly auspicious and just; reform is made in a proper manner; and hence "remorse disappears." The Heaven and the earth renew themselves, and the four seasons are thereby produced. The king Bu (武) of Tô (湯) effected a revolution, in obedience to Heaven and with the sympathy of the people. Great is the time of *Kaku*.

*Interpretation.* A fire burning in a pond is [the emblem of] *Kaku*. Honourable men accordingly arrange the calender so as to show the seasons clearly.

*Positive I.* The leather of a yellow ox is used in tightening.

*Interpretation.* "[The leather of] a yellow ox is used in tightening"—that is, [Positive I] is incapable of accomplishing anything.

*Negative II.* A reformation is effected on the last day. Lucky to go, and free from blame.

*Interpretation.* If a reformation is effected on the last day, it will be blissful to go.

*Positive III.* Unlucky to advance. Dangerous,

though just. Revolutionary proposals are effected three times. Truthful.

*Interpretation.* "When revolutionary proposals are effected three times," where need he go?

*Positive IV.* Remorse disappears. He is truthful, and effects a revolution; lucky.

*Interpretation.* It is lucky to effect a revolution, because the people put confidence in his object.

*Positive V.* A great man effects a change like a tiger. He will be trusted without divining.

*Interpretation.* "The great man effects a change like a tiger"—that is, matters will be arranged as clearly and brilliantly as the hide of a tiger.

*Negative IV.* Honourable men change like a lizard, small-minded men change their features. Unlucky to advance. Lucky to be constant.

*Interpretation.* "Honourable men change like a tiger," that is, they will be brilliant. "Small-minded men change their features," that is, they are obedient and follow their Sovereign.

## EXAMPLE.

### WHICH CAUSE TO BELONG, FOR A CERTAIN HOUSE AT THE RESTORATION WAR.

A Daimyō had appointed his illegitimate son as the successor of his branch family; who was a knight belonging to the Shōgun. During the Restoration war, several hundreds of fierce men from the military caste arose under the control of the Branch House, to whom joined about 50 of the subjects of that family. The Main House was afraid of being suspected by the Government, and sent an incessant message, to the Branch House demand-

ing the return of the master to his own daimiate. The opinions in the Branch House were divided into two,—one to claim for the return, and the other not to claim for it. An officer who had been sent to the branch from the main family, and who was greatly bewildered, wished to hear my views, and sent a man to me to invite me. On arriving the house, I saw many hundreds of the vassals assembled there and in earnest controversies. On hearing all the opinions of the two parties, I said, "This is an important question of the country, and it can not be decided without the order of the *Almighty*. As I had consecrated myself before I came here, I shall divine it now." I took up the "*sticks*" and on calculating, obtained the change of "*Kaku* (革 ䷰)." into "*Hô* (豐 ䷶)."

"The '*Exposition*' says, '*Kaku is this: water and fire each seeks to extinguish the other, or two girls live together but are opposite to each other in inclination*' and this hexagram is very nicely adapted to the present affair. Your opinions, are all for the benefit of the country in their objects, but not the same in means; one through the fidelity to the *Shōgun* and the other through the loyalty to the *Emperor*. Now that we are presented with this hexagram, the time is that of '*reform*,' so that our determination must also be '*reformed*.' Though your opinions are for the country, but one is to do as before, and the other to reform; and as the time is '*Kaku*' the former is not natural. '*Kaku*' is not believed at first, but when accomplished, it will not only be believed by all, but also enlighten the whole society. It says thus:—'*Confidence is obtained on the last day—that is, confidence is obtained only after a reform has been accomplished. Kaku is brilliant and joyful; exceedingly auspicious and just; reform is made in a proper manner; and hence it says, remorse disappears. The Heaven and the earth renew themselves, and the*

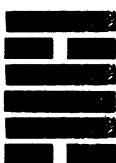
*four seasons are thereby produced. The King Bu (武) of T'ô (湯) effected a revolution, in obedience to Heaven and with the sympathy of the people. Great is the time of Kaku.* Again, the change I have obtained is to be 'grand' after reforming, and the 'Lineation' says, '*A great man effects a change like a tiger. He will be trusted without divining.*' From all this, I conclude that for the present it is the best to follow the 'reform,' and that, to do so, you must leave this land and return to the main family."

The controversies were no more, and the master, greatly pleased with my views, started for home on the same day.

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## L. TEI (鼎 A three legged kettle).



*Tei.* Perfectly lucky and auspicious.

*Exposition.* *Tei* is a figure. Wood is put into the fire and [food] is boiled. Sages cook sacrifices and offer them to God; and cook food on a large scale and entertain wise men. *Tei* is meek and quick of the ear and clear of the eye (intelligent and clear-headed). A weak element advances upwards, occupies a middle position, and is in agreement with a strong element. Hence "perfectly auspicious."

*Interpretation.* Fire burning on wood is [the emblem of] *Tei*. Honourable men accordingly see that their positions are rightful, and make their fate secure.

*Negative I.* The three-legged kettle is set with its feet upward, and it is advantageous to empty all unclean substances. A concubine is obtained and a son is born to her. Free from blame.

*Interpretation.* To set a three-legged kettle with its feet upside, is not a wrong thing. "It is advantageous to empty all unclean substances" because he obeys a man of high position.

*Positive II.* A three-legged kettle is full. The enemy is sick, and is unable to approach [Positive II]; Lucky.

*Interpretation.* "A three-legged kettle is full"—this implies that caution is used in movement. "The enemy is sick," and [Positive II] will be in the end free from blame.

*Positive III.* The ears of a three-legged kettle have changed, and its conveyance is hindered. A pheasant's fat can not be eaten. It is about to rain; remorse is wanting; and finally lucky.

*Interpretation.* "The ears of a three-legged kettle have changed," that is, [Positive III] has deviated from the path of duty.

*Positive IV.* The feet of a three-legged kettle are broken and the public food is thrown out; and [Positive IV] suffers a heavy penalty. Unlucky.

*Interpretation.* When the public food is thrown out," what can be said of the confidence [put in Negative I]?

*Negative V.* A three-legged kettle has yellow ears and a golden handle. Advantageous to be constant.

*Interpretation.* "A three-legged kettle has yellow ears" and thus alone can the contents be utilized.

*Positive VI.* A three-legged kettle has a handle of jewels. Exceedingly lucky. Advantageous in every way.

*Interpretation.* A handle of jewels occupying the position of the sixth element, shows that strong and weak characters are found in moderate proportion.

## EXAMPLES.

### THE DETENTION OF MESSRS. FUJITA AND NAKANO.

In Summer of 1879, the two wealthy merchants of Osaka, Messrs. D. Fujita and G. Nakano were arrested and escorted to Tōkyō through a suspicion. The editors of newspapers, and all the world could not make out the cause, and were in great uneasiness. One day, a few gentlemen came to me and asked me to divine the end of this matter. I divined and obtained the "*Positive II*" of "*Tei* (鼎 ䷱)." "

"It says, '*A three-legged kettle is full. The enemy is sick, and is unable to approach. Lucky.*' The three-

legged kettle is a heavy and massive vessel which requires a great power to move, and more power if it is full. The two gentlemen are the kettle, and those who are endeavouring to move the vessel are the judges. Now, the judges are ill and can not exert their full power, so that they can not move the heavy and big kettle. I think the present case will not be settled and they will be set free." They were in fact set free after some time.

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#### MARRIAGE OF A FRIEND.

One day, a friend came and said, "A friend of mine is offering me a wife; please divine whether I shall take her or not." I divined and obtained the "*Positive II*" of "*Tei* (鼎 ䷱)." "

"*Tei*' implies a *clear sight and hearing*. The '*Son*' of the inner complement is *eldest daughter* and *whiteness of skin*, and the '*Ri*' of the outer is *brilliance* and *beauty*; so that the woman will be wise and beautiful. But the '*Positive II*' says, '*A three-legged kettle is full. The enemy is sick and is unable to approach. Lucky,*' in which '*A three legged kettle is full*' means that she is pregnant, and therefore it is clear that she has a secret lover. I think that her parents offered the marriage without being aware of it, and that as it is not long since her pregnancy, even her lover does not know. It is then evidently wrong to marry her, for you. Even though you may take her without knowing the '*Eki*,' an objection offered by the lover will make her parents divorce you. As it is a shame to be done so for a man, you have better to refuse the proposal."

He followed my advice and refused the marriage. She married afterwards her lover, and a baby was born

to them just as I told to my friend, before the end of the proper term of pregnancy. He admires the mystery of the "*Eki*" from this affairs, very much.

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#### TUMULT IN COREA.

In July of 1882 a tumult arose in the capital of Corea; her cabinet ministers were assassinated, and our *minister resident* was driven out. It is said that the tumult was stirred up by Taiinkun who is the father of the King of Corea. On receiving the news, our country was thrown into an unusual uneasiness. A nobleman asked me to divine it, and I obtained the change of "*Tei* (鼎)" into "*Ko* (鼎)." The "*Positive IV*" says, '*The feet of a three-legged kettle are broken and the public food is thrown out; and positive IV suffers a heavy penalty. Unlucky.*'

"The three-legged kettle is the vessel used in celebrating the ancestors, and it represents the Government of Corea. The '*Positive IV*' is below the '*Negative V*' pressing against the sovereignty, and it is the emblem of peerage ministers' usurping the sovereignty; being '*He is dignified, while his virtue is low; he is ambitious, while his intellect is small; his duty is great, while his power is poor*' as it is stated in the '*Appendix.*' It represents one who, ignorant of the civilized society and holding on his own selfishness, schemed out a great event, to the ruin of his self and of his country; and he can therefore be no other than Taiinkun. As it says, '*suffers a heavy penalty,*' so that Taiinkun will cause a distress for his country and will be heavily punished, though he may once be occupying an important station in the Government.

"That which is homologous with the '*Positive IV*' is the '*Negative I*' which says, '*The three-legged kettle*

*is set with its feet upwards, and it is advantageous to empty all unclean substances.'* The feet of a three-legged kettle are pointed, which inverted, therefore, is an emblem of the soldiers, standing under arms, and '*to empty all unclean substances*' means a tumult will be aroused; the whole, therefore, is an emblem of the soldiers and the Taiinkun's assisting each other and bringing forth a tumult. Now, the character 'Ko' or 蟲 shows three worms in a dish biting one another. It is then the emblem of the three parties *Reformative, Conservative, and Chinese*, standing against, and quarrelling with, one another. But the King is wise, as the 'Tei' implies '*clear sight and hearing*,' and the 'Negative V' says, '*a three-legged kettle has yellow ears and a golden handle. Advantageous to be constant*,' and the 'Position V' of 'Ko,' '*Manages his father's affair, and gets honour*.' Now a wise king is above a wise subject of the 'Positive II,' and both remain unchanged, so that the tumult will not be so fierce as to destroy the country."

A man who was attending me, retired unsatisfied; but as I prophesied, Taiinkun was captured to China, and the King resumed his sovereignty.

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## LI. SHIN (震 Thunder).



*Shin.* Auspicious. Consternation prevails when the thunder comes, but chuckling conversation [follows it]. The thunder astonishes one at a distance of a hundred ri; but one does not drop the spoon and wine-sprinkling vessel.

*Exposition.* *Shin* is auspicious. "Consternation prevails when the thunder comes,"—the fear brings happiness. "Chuckling conversation [follows it]"—that is, order is preserved afterwards. "The thunder astonishes one at a distance of a hundred ri"—that is, it astonishes those at a distance and frightens those in the neighbourhood. One may go and take care of ancestral and other divine shrines, and become the master of festivals.

*Interpretation.* A double *Rai* (thunder), is [the emblem of] *Shin*. Honourable men accordingly fear and reflect [on their own conduct].

*Positive I.* Is in consternation when the thunder comes, but engages in a chuckling talk afterwards. Lucky.

*Interpretation.* "[Positive I] is in consternation when the thunder comes," that is, he is afraid and blissful. "Engages in a chuckling talk," that is, order is maintained afterwards.

*Negative II.* Apprehends danger when the thunder comes. He gets confused, and leaving his furnitures, he flies over nine hills. Without searching after the furnitures, he gets them in seven days.

*Interpretation.* "[Negative II] apprehends danger,

when the thunder comes," because he sits upon a strong element.

*Negative III.* *Shin* has feeble breath. Free from calamity, if he goes timidly.

*Interpretation.* "*Shin* has a feeble breath," because his position is improper.

*Positive IV.* Moves, but at last sinks down.

*Interpretation.* "[Positive IV] moves, but at last sinks down," because he is not yet great.

*Negative V.* *Shin* is in danger in going and coming. [Negative V] is timid, but does not lose, and keeps his position.

*Interpretation.* "*Shin* is in danger in going and coming"—that is, it is dangerous to go. Still a middle position is retained, and no loss is met with.

*Negative VI.* *Shin* is in hurry, and the eyes are unsteady. Unlucky to advance. *Shin* does not touch his person, but it touches that of his neighbours. Free from blame. There will be murmur, if marriage is concluded.

*Interpretation.* "*Shin* is in hurry," because a middle position has not yet been obtained. Unlucky, but free from blame, because warning is taken from the neighbour.



## EXAMPLES.

### DIFFICULTY OF LORD ———.

A retired Lord came and asked me to divine the end of something which was pressing upon him. I calculated and obtained the "*Negative II*" of "*Shin* (震 ䷲)."

"This hexagram consists of two '*shin*' or eldest sons, and represents the quarrel of heritage between two eldest

sons. I perceive that you are apt to inherit your house, and as you are retired when you are not yet thirty years of age, that which presses upon you must be a quarrel of heritage. Now the '*Negative II*' is upon the strong element of the '*Positive I*' as the *master of vibration*, so that you have been pressed to retire by an influential subject through more or less misconduct, and obliged to retire to an elevated ground somewhere about Yamanote; as it says, '*Negative II apprehends a danger when the thunder comes. He gets confused, and leaving his furnitures, he flies over nine hills.*' But as we have the phrase '*without searching after the furnitures, he gets them in seven days,*' your estate will be restored to you before long."

He was struck at the point, and said, "I am the eldest son of my family, but an illegitimate one, and the second son who is two years younger than myself, is the legitimate one. During the Revolution, my father died, and as I was the eldest of his sons, my subjects escorted me to Kyōto, and made me inherit my house. But after the Revolution, I went to Yokohama to study and as I was there a little profligous, they obtained a pretension of making my brother inherit, as he was then not too young. I was thus obliged to retire when I was twenty years of age. Though my mistakes are too late now to regret, yet the selfishness of my subjects has been too much, also. Besides the above, I have made one more mistake, which I shall now explain.

"There is a manghanese mine in my late dominion, and some from the military caste are engaged in raising that metal. But as their capitals were insufficient, they asked me to supply some more, and to make the industry more profitable. As I could not bear to pass my life away without being doing, I consented, and borrowed some money for a reasonable rate from a merchant of Yokohama. Since that time, the mining went



on very poorly, and my loan, accumulating its interest over interest, is become many times the original. I have no means of paying it, so that I was brought before the court and do not know now what is to be done. It will be all right, if my estate only is to be seized; but if the duty is to extend to the present master, I am afraid that my family will run into a bankruptcy. My subjects are very anxious of this matter, and they offered me to take a portion of the estate and separate from the house. As I do not like to waste the estate of my ancestors, I received their offers, and a few days ago I separated and hired a house in Kōjimachi. I went then to the court, and owned that it was my fault to have signed my name in the bond as if I were the master of the house, in borrowing the money.

“As this case is unknown how to end, and as I am very much pressed by anxieties, I came here to be divined. You pierced through all my secrets, and told me that the estate though once lost can be restored, so that I have now found a comfort. Perhaps, it will be settled without exhausting my estate.”

With this he took leave of me; but I have not yet been told of the result of the case.

#### WHERE HAVE MR. G. YAMADA'S PARENTS AND SISTER GONE?

In 1885, my acquaintance Mr. M. Shigeki came to me, accompanied by his friend Mr. G. Yamada, and said, “Mr. Yamada was a subject of the Bakufu. After the defeat of the *Eastern Army* at the *War of Ueno*, in first year of Meiji, all his alliances were disheartened, so that they could not rally again, and he escaped with his family. He left his parents about sixty years of age and his sister thirteen years old, to his relative

at Iwakidaira of Mutsu, and then joined the *Sendai Daimiate* with his brother. When the Mutsu army was defeated at the war of Komagamine, Sōma, and Iwaki, the Sendai Daimiate was obliged to surrender to the Imperial Army, and the two brothers were captured and imprisoned in Tōkyō. At the time of the *general amnesty*, however, they were set free, and went to Iwakidaira in search of their parents and sister. The former to whom they had charged them told them that there the inhabitants were dispersed by a rage of war, that after the defeat of the Mutsu Army, the reserches of the Imperial Army became very severe, that their parents and sister too left there to escape the re-searches, and that he does not know where they did go to. The two brothers were greatly disappointed and as they did not know where to go in search of them, they returned to Tōkyō. They have been endeavouring, as far as they could afford, to ascertain their welfare, up to the present time, but in vain. This is the most serious regret in life for the two brothers, of which they can not be at ease a single instant. I shall feel very much obliged, if you will divine it for Mr. Yamada." I took my "sticks" and obtained the "Negative VI" of "*Shin* (震 ䷲)," which says, "*Shin is in hurry and the eyes are unsteady. Unlucky to advance. Shin does not touch his person, but it touches that of his neighbour. Free from blame. There will be murmur, if marriage is concluded.*"

"*Shin*' is 'east,' and it has '*Kan*' which is 'north'. The '*Negative VI*' is the *unoccupied position* and is beyond the water of the '*Positive IV*.' Thus, they must be somewhere about Miyagi, Iwate, Awomori, or Hokkaido, as the '*Negative VI*' lies northeast from here, and beyond *water*. This hexagram has an emblem of two *eldest sons* of '*Shin*'s seeking the topmost negative, but it has no emblem of old father and mother,

so that the sister is still alive, but the parents are no more. Again, as the '*Negative VI*' represents a position of extreme negative, the young woman will be in a secluded tract of country. If the two eldest sons of '*Shin*' will go in an eager research of her, they will meet her, but the '*Lineation*' teaches the evil of seeking her, though I do not know what conditions lie there between. '*Shin is in hurry*' means that the two brothers are incessantly searching their sister. '*The eyes are unsteady*' means, the woman on being searched out by her brothers is greatly troubled and perplexed. She will therefore feign herself to be another woman different from their sister, and will not relate her past life, as the '*Negative VI*' is neither homologous nor adjacent with I and IV. She will try to avoid the research, so that it says, '*Unlucky to advance. Shin does not touch his person, but it touches that of his neighbour.*'

"Nothing can be happier than the meeting between the brothers and the sister who have not seen each other for more than ten years. But now the meeting is cold as indicated; why? It is altogether unknown; that in escaping from Iwakidaira, what an imminent danger the parents and the sister met with; that how *did they go all the way of the earth*; that the sister who must be thirty-one years of age now is married to what kind of man; that what kind of connection made them wed together; all are hidden in darkness. Unless some special conditions exist in these affairs, there is no reason why she should fear and avoid her brothers. As it says '*There will be murmur if marriage is concluded*,' perhaps, a confusion will take place between her and her husband. If so, to search her is not only in vain but also dangerous to her, as we have warning of '*Unlucky to advance.*' If the feeling of *affection* cannot help you, and if you ever see her, you have to meet

her in her neighbourhood, and not in her house, which is the meaning of '*it touches that of the neighbours.*'"

My two visitors were astonished, and said, "We once applied to a gipsy named Tentoku-Shi at Bungo for this matter, who told us that the woman can be met with if we try, but we had better not to see her, and that she is at a district called Ochiai, north-east from here. We have been seeking for Ochiai, but have not yet found it out. As the present divination coincides with the former, we are now able to guess the circumstances roughly." They then went away with many thanks.

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## LII. GON (艮 To stop).

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*Gon.* One stops at the back and is not conscious of the body. One goes to the yard, but does not see the men. Free from blame.

*Exposition.* *Gon* means to stop. Stop when the times counsel you to stop, and go when the times counsel you to go. In motion as well as at rest, the spirit of the times is not lost sight of; and the principle of *Gon* is glorious. To stop where it is best to stop, is to stop at the right place. The upper and the lower complements are opposed to each other, and there is no mutual attraction between them. Hence one "is not conscious of the body. One goes to the yard, but does not see the man. Free from blame."

*Interpretation.* A mountain upon a mountain is [the emblem of] *Gon*. Honourable men accordingly never extend their thought beyond the limit of their position.

*Negative I.* Stops at the feet. Free from blame. Advantageous to be permanent and constant.

*Interpretation.* "[Negative I] stops at his feet," that is, he does not deviate from the path of righteousness.

*Negative II.* Stops at the calf of the leg. He does not save his follower, and his mind is uneasy.

*Interpretation.* "He does not save his follower," because he is not obeyed.

*Positive III.* Stops at the waist, and rends open the flesh along the back-bone. He is in danger and exposes the heart to smoke.

*Interpretation.* "[Positive III] stops at the waist" and being in danger, he exposes the heart to smoke.

*Negative IV.* Stops at the body, and is free from blame.

*Interpretation.* "[Negative IV] stops at the body," that is, he minds his own concerns.

*Negative V.* Stops at the mouth. There is order in his words. Remorse disappears.

*Interpretation.* "[Negative V] stops at the mouth," that is, he occupies a middle and just position.

*Positive VI.* Is cautious in stopping. Lucky.

*Interpretation.* It will be lucky to be cautious in stopping, because the end is thus perfected.



## EXAMPLES.

### FORTUNE OF AN OFFICER.

An officer belonging to a certain Department asked me to divine his fortune, and on calculating, I obtained the "*Negative II*" of "*Gon* (艮 ䷳)."

"*Gon*" represents two mountains standing opposite to each other, or it shows that though you have some views on the office, yet you can not relate them to the director as you are far below him in official order. The '*Lineation*' says, '*[Negative II] stops at the calf of the leg. He does not save his follower, and his mind is uneasy.*' '*Calf*' is the calf of the leg which must follow the movements of the leg, which is the case as your station is not favourable for the exertion of your intellectual power. Now you are situated in the '*proper place*' and trying to assist your narrowminded director, but as he does not seek for your assistance, the distance between you and him are great and you can not exert

your talents. Also, the '*Positive III*' has a '*positive*' and '*stout intellect*,' but he is ignorant of matter of things and proud in mind; so that he is not honourable enough to adopt the intellects of others. But as the calf must follow the leg, you must not resign your office, or you will lose the way of your living at once. As it says '*He does not save... uneasy*,' you have only to follow your director, and work and be concerned with him. Four years after, your fortune will advance to the '*Negative V*' which says, '*Negative V stops at the mouth. There is order in his words. Remorse disappears*,' and thus your talents can be exerted. Therefore serve your office without complaining during the four years, during which time you will be skilled in your office, and your fortune will be opened." I told him thus, and it was proved to be true.

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#### LOOKING AT FUJI FROM PEAK OTOME.

When I was at Kiga of Hakone, in August of the year 1886, I promised one day, with a few of my friends to ascend the Peak Otome on the boundary line of the two provinces Suruga and Sagami, and there to enjoy an entire scenery of Mount Fuji. I divined and obtained the "*Negative V*" of "*Gon* (良雪);" and said, "We can enjoy the whole scenery of Fuji, if we shall start for Otome early, tomorrow morning. But if we be a little later, a mass of cloud from south-west will cover the brow, half way from the apex."

Next morning early, we started from Kiga and climbed the peak through three ri. The noble peak of Fuji in front of us, towering up into heaven, on a sheet of blue ground, like an inverted white fan suspended in the air; its grandeur and sublimity covering the whole extent over the *Eight Provinces*, made us feel our minds

as grand and as sublime as the peak itself. We gazed on and admired the scenery, and could not bear to leave it behind, when suddenly a mass of dark and dense cloud appeared in the south-east, which advanced and finally enveloped half the face of the mountain in an instant. Here my comrades were astonished at the exactness of my divination.

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### LIII. ZEN (漸 To proceed).



*Zen.* It will be lucky for women to marry; advantageous to be constant.

*Exposition.* *Zen* means to proceed. "It will be lucky for women to marry." She works her way and obtains a rightful position, and she will achieve success by advancing. Follow righteousness in proceeding, and you will be able to reform a country. The position (the Positive V) is strong and middle. *Zen* is at rest and meek, and it also moves but does not get embarrassed.

*Interpretation.* A tree lying on a mountain is [the emblem of] *Zen*. Honourable men accordingly continue firm in their noble virtues and improve the manners of the people.

*Negative I.* Storks proceed to the edge of the water. Young ones are in danger. There will be murmurings, but free from blame.

*Interpretation.* There will be no cause for blame, when young ones are in danger.

*Negative II.* Storks proceed to a rock, and there they eat and drink, and enjoy themselves. Lucky.

*Interpretation.* "They eat and drink and enjoy themselves," that is, they do not eat and drink without working for it.

*Positive III.* Stocks proceed to the land. A husband goes and does not come back. A woman is pregnant but is not supported. Unlucky. Advantageous to defend foes.

*Interpretation.* "A husband goes and does not come back," that is, he separates himself from the vulgar

mass. "A woman is pregnant, but is not supported," because she has departed from the path of righteousness. "Advantageous to defend foes," or in other words, to keep one's place by following a moderate course.

*Negative IV.* Storks proceed to a tree. They may get on flat branches. They will be free from blame.

*Interpretation.* "They may get on a horizontal branch, or in other words, if they are obedient and meek.

*Positive V.* Storks proceed to a hill. A woman does not conceive for three years. But nothing can defeat [Positive V]; and he will be lucky.

*Interpretation.* "But nothing can defeat [Positive V]; and he will be lucky," that is; he will attain his object.

*Positive VI.* Storks proceed to the region of clouds. Their wings may be taken for models. Lucky.

*Interpretation.* "Their wings may be taken for models. Lucky"—because their wings can not be deranged.

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## EXAMPLES.

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### INTERMIXTURE OF FOREIGNERS.

The good or evil of the *Intermixture of Foreigners*, one of the greatest questions in the *Treaty Revision*, was at present a matter of great dissertation. I divined for the result and obtained the "*Negative I*" of "*Zen* (漸 雷)." The "*Figuration*" says, '*It will be lucky for women to marry; advantageous to be constant.*'

This hexagram represents the time in which the "*youngest son*" marries the "*eldest daughter*," and the house flourishing thereby. Now, our country is grad-

ually advancing like a youngest one, and though still too early to marry, but is at a time in which she is obliged to betroth. The hexagram intimates an eldest daughter inheriting the house, and putting it in order. "*Advantageous to be constant*," as she is come from outside, she is not yet skilled in the household prescriptions; so that, in order to flourish the house, she must be constant and virtuous.

The symbol is taken from the stork's proceeding on the land from the sea. The stork is a wading bird and a bird of passage, of a great size, and of pure white plumage. Its flight in flock is very regular and orderly, the younger following the older, and calling on the latter, when they are afraid of being separated from the flock, and the former decreasing their speed for the younger. The Caucasian's navigating and seeking lands are following the symbol of the stork, and their advancing in civilization and leading the younger is the *time* of "*Zen*" (to proceed gradually).

The "*Negative I*" says, "*Storks proceed to the edge of water. Young ones are in danger. There will be murmurings, but free from blame.*" Now, the "*edge of water*" is the position which one occupies first in landing, so that this represents the time in which we opened the *five ports*, and allowed the foreigners to reside at convenient portions of the land. As the feelings of men are different for different races, about the intermixture of foreigners some of our common-witted people might feel an inadequate feeling and condemn the intermixture at first; but it will be all right in the end, thus it says, '*Young ones are in danger. There will be murmurings, but free from blame.*'

The "*Negative II*" says, "*Storks proceed to a rock, and there they eat and drink and enjoy themselves. Lucky.*" The *rock* is a rather elevated ground near the shore, and this element is situated at its proper

position, and shows the intimation and conciliation of our middle class with the foreigners.

The "*Interpretation*" to "*Positive III*" says, "*Storks proceed to the land. 'A husband goes, and does not come back,' that is, he separates himself from the vulgar mass. 'A woman is pregnant, but is not supported,' because, she has departed from the path of righteousness. 'Advantageous to defend foes,' or in other words, to keep one's place by following a moderate course.*" Now, "*Positive III*" is at the top of the lower complement, and is in contact with the Government officers of the '*Negative IV*.' As the stork is naturally a water bird, it can not rest on the dry land, and is endeavouring to mix with the Government, and interfere with the politics.

The "*Positive III*" is positive and honourable, while "*Negative IV*" is negative and obedient, so that it is the time in which the *third* will advance to the position of the *fourth line*. Thus "*A husband goes and does not come back,' that is, he separates himself from the vulgar mass,*" which means to ascend higher from a lower position. In the position of the fourth, the number of officers can not be unlimited, and some of the present officers will be made half-pay, and will thus fulfill the duty of nurturing the people, thus, "*A wife is pregnant, but is not supported.*" If so, although they may be serving the Government by consulting with foreigners, some slanders might follow them, so that they must be careful and keep themselves honourable. Thus, "*Advantageous to defend foes.*"

The "*Negative IV*" says, "*Storks proceed to a tree. They may get on flat branches. They will be free from blame.*" Here, the friendship will become gradually increased, the political system improved, and the foundation for maintaining the country established.

The "*Positive V*" says, "*Storks proceed to a hill. A woman does not conceive for three years. But nothing can defeat [Positive V]; and he will be lucky.*" This element represents the position of the Imperial Household. Unless the Household adjusts itself to the external circumstances of the world, it, with its grand authority, will not be able to maintain itself in independence. It is now the time of employing European and American scholars, and of improving our political administration. But as our manners and customs are different from theirs, the people will become anxious of losing their nationality. At this time, if the Imperial Household unites with the Government and adjust itself according to the opportunities, with an elevated and far-seeing prospect, the political system will become established in four or five years, and the country will arrive at its safest position. The emblem is thus, thus the "*Interpretation*" says, "*But nothing can defeat Positive V; and he will be lucky, that is, he will attain his object.*" This means that they are a little disagreed in minds. "*Nothing can defeat*" means that it will be all right, if they do not quarrel for slight accidents.

The "*Positive VI*" says, "*Storks proceed to the region of clouds. Their wings may be taken for models. Lucky.*" During the course of six years from the *first*, the civilization of Europe and of America will greatly be introduced, the administration and jurisdiction will be completed, and the foreigners will come to intermingle with us in the interior of this country. This will be the *wings* of the country and the *model*. Thus the "*Interpretation*" says, "*Their wings may be taken for models. Lucky, because their wings can not be deranged.*"

The "*Great Interpretation*" says, "*A tree lying on a mountain is [the emblem of] 'Zen.'* Honourable men accordingly continue firm in their noble virtues

and improve the manners of the people." This hexagram has a "tree" above the "mountain," and "water" in the middle, and then it represents an abundance of navigable rivers, and fine forests. As our country abounds in volcanic veins, the growth of trees is very quick, so that if we, afraid of being productiveness of wild beasts, fell the trees down and export to countries where wood for architectural purposes, fuel, and charcoal, are deficient, they will occupy half the exports of our products. Now, the Imperial Household is protecting the forests, and the natural source of wealth is greatly augmented. Then, this hexagram is exactly to the point. Many of our forests are subjected under the possession of the Household, and it may be expected that the income from them will be utilized in the refinement of the Society.

Again, the hexagram of "Zen" is that of the "*Return into Spirits*" of "*Gon* (艮 ䷳)," and "*Gon*" implies a mountain, and also a temple. The inland mountains are barren, while the external are clothed; or the internal temples are solitary, while the external are flourishing. This gives an emblem of the influence of foreign religions.

From the preceding articles, it will be seen that there is no objection as to allowing foreigners to be intermixed. Our country has been, and *will continue to be*, unrivalled in the world since the time of the Emperor Jimmu-Tennō, in point of our sacredness and blessedness. And as it is now a time of general intercourse of all the nations of the world, the public must be conscious of it. As to the benefit of our advancing in conformity with this hexagram, no scholars, with their full power of intellect, will not be able to decide, as it is a divine will and not a human. It will by be no means a difficult matter for the Government officers to agree with one another and to follow this system of which no human intellect can be aware.

## MR. JUICHIRO WADA'S FORTUNE.

While in imprisonment, Mr. J. Wada, Judge, came to me unexpectedly, and asked me to divine his fortune. I recollected my divination of Nishimura, of Mitsuse, and of me, and I consented. I obtained the change of "Zen (漸 雷)" into "*Kwan* (觀 雷)."

"The '*Positive III*' says, '*Storks proceed to the land. A husband goes and does not come back. A woman is pregnant but is not supported. Unlucky. Advantageous to defend foes.*' '*A husband goes and does not return*' is the emblem of your rising in office, and '*A woman is pregnant but is not supported,*' is that of your superintendent's retiring. Thus, the '*Interpretation*' says, '*he separates himself from the vulgar mass*' for you, and '*she has departed from the path of righteousness*' for the superintendent. If these words be true for you, the superintendent (*Bugyō*) will retire, and you will occupy his position. But you must be warned by the phrase, '*advantageous to defend foes*' which is interpreted as '*to follow a moderate course.*' If you be not careful of yourself, another person will occupy his chair."

Mr. Wada said, "The words may be true, but I do not deserve your interpretation. Should it come out to be the case, then I shall set you free." After a few weeks, the superintendent retired and Kitarō Shimizu succeeded, Wada becoming the Vice-Superintendent. The latter then consulted with the former, and fulfilled his promise by shortening my terms of fifty months into twenty.

## DISEASE OF MR. UJITOMO TODA'S MOTHER.

Jenshin-In-Den, the mother of Lord Ujitomo Toda, late Feudal Lord of Ogaki, was staying in my mansion

at Kanagawa for a few months, to cure her sickness there, Mr. Bunkai Totsuka, an eminent physician of Tōkiō. visited her every other day. One day when I was conversing with the doctor, he said, "I was afraid that the disease of Mrs. Jenshin-In will change itself to a serious one, but four or five days since, it has become a little lighter, yet I am afraid even now, as she is rather exhausted and worn, she will not get well for a long time forward." "Do not be troubled too much," I replied "For I divined her sickness the other day, and obtained the '*Negative IV*' of '*Zen* (風山漸 ䷋)." I knew, therefore, her life is to terminate in the year after next." Mr. Totsuka, dropped his head, and sunk into a pensive meditation, but said not a word. Mr. Matsuno the vassal of the Toda House, who was then in the next room, overheard our conversation, and was startled. "Mr. Takashima!" he said, rushing into my room, "is her life to end year after next?" As I told it to Mr. Totsuka, without being aware of the vassal's presence, I told him not to speak to others.

In the 3rd. year from this, she died, and in the Renko-Ji of Komagome, the churchyard of Toda's ancestors, I saw Mr. Totsuka, at her funeral. We recollected my prophesy of her death, and admired the mystery of the "*Eki*." In fact, "*Zen*" is the hexagram of the "*Returning to Spirit*," and the number three from the fourth to the top represents her end in three years.



# LIV. KIMAI (歸妹 To give a daughter in marriage).



*Ki-mai.* Unlucky to advance. Not advantageous in any way.

*Exposition.* *Ki-mai* represents a fundamental principle of the Heaven and the earth. Without the intercourse between the Heaven and the earth, nothing can take rise. Thus, *Ki-mai* comprehends both the beginning and end of men. It is joyful and moves; and a daughter is given in marriage. "Unlucky to advance," because the position is improper. "Not advantageous in any way," because the weak elements sit upon the strong ones.

*Interpretation.* The thunder pealing over a pond, is [the emblem of] *Ki-mai*. Honourable men accordingly strive to perpetuate their posterity and remind themselves of the decay of things.

*Positive I.* In giving a daughter in marriage, her younger sister is made to accompany her. A lame person is able to walk. Lucky to advance.

*Interpretation.* "In giving a daughter in marriage, her younger sister is made to accompany her," because the younger sister possesses a quality of consistency. "A lame person is able to walk" and it will be "lucky," because that person is able to serve the lord.

*Positive II.* A blind person is able to see. Advantageous for the constancy of a quiet person.

*Interpretation.* "Advantageous for the constancy of a quiet person," because [Positive II] has not yet departed from a normal line of conduct.

*Negative III.* A daughter to be given in marriage is waiting, and [desires] to become a mistress.

*Interpretation.* "A daughter to be given in marriage is waiting" because she is in an improper position.

*Positive IV.* A daughter to be given in marriage has passed her age of marriage. She is waiting for marriage. She will have an opportunity.

*Interpretation.* To "pass her age of marriage," implies that she desires to wait [until a proper match is found] and then to marry.

*Negative V.* A princess of blood is given in marriage. Her sleeves are not so long as those of a mistress. The moon is near fulness. Lucky.

*Interpretation.* "A princess of blood is given in marriage. Her sleeves are not so long as those of a mistress"—her position is middle and she marries for her position, [and not for her clothing].

*Negative VI.* A woman offers up a basket, but it is empty. A gentleman cuts open a sheep, but no blood is found. Not advantageous in any way.

*Interpretation.* [Negative VI] is empty [-hearted], that is, she offers up an empty basket.



## EXAMPLE.

### LIFE OF A PUBLIC STORY-TELLER, CHŌKA ITO.

A Lord came to my mansion, and as it was raining and as we felt all gloomy, I invited a public storyteller C. Itō, who happened to be in a certain public-house, and made him tell a story. After his story, we held a feast and passed the evening very pleasantly. Chōka observed a set of "*divining sticks*" on the mantle-piece, and asked me "Do you like '*Eki*'?" "Yes," I answered, "I have been handling the *sticks* for a long time, but have only mastered the way of divining. "Our

topic of conversations was turned upon the "*Eki*" and Choka seemed to be very much pleased. He said, "I am fond of '*Eki*,' since I was a boy, and once I professed it myself. But as I was poor and could not get my living by it, I turned myself on the present occupation. I shall feel very much obliged if you will be kind enough to divine my life." I denied, but he kept on imploring. At last, he took the *sticks* himself, and obtained the "*Positive II*" of "*Ki-Mai* (歸妹 ䷵)," He asked me for an interpretation, and I replied, "This is a diagram of the '*Return to Spirit*,' and it represents five years from the second to the topmost element, you will be no more, five years since. For the '*Negative VI*' says, '*a woman offers up a basket, but it is empty. A gentleman cuts open a sheep, but no blood is found. Not advantageous in any way*,' which is the emblem of the emptiness of the house, and is also the emblem of death." "What you say is all very true," he said, "and I must return you many thanks. The life of man is in general estimated at 50, but as I am 60 years old the remainder is rather short, so that I must try to enrich myself." He did thence forward engage in enriching himself, and became a tolerably rich gentleman. He would very often come to my mansion, and would say, "My wealth is your gift, but I am to die soon." He died in June in the fifth year from the year in which I divined for him.

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## LV. HÔ (豐 Affluence).



*Hô.* Auspicious. The king attains it [*Hô*]. No anxiety need be felt; advantageous in the daytime.

*Exposition.* *Hô* means affluence. It is brilliant and moves; hence it is affluent. "The king attains it," because he desires fulness. "No anxiety need be felt; advantageous in the daytime" that is, [*Hô*] ought to shine throughout the country. When the Sun reaches the meridian, it begins to decline. When the Moon reaches fulness, it suffers an eclipse. Fulness and emptiness in the Heaven and the earth, proceed in accordance with time. Much more so in human affairs, and still more so in Gods.

*Interpretation.* The thunder and lightening coming together are [the emblem of] *Hô*. Honourable men accordingly decide cases, and minister justice.

*Positive I.* Meets his partner. Free from blame, though on equal terms. There will be glad things, if he advances.

*Interpretation.* "Free from blame, though on equal terms." It will of course be calamitous, if the equality be carried too far.

*Negative II.* A *shitomi* (a kind of door which is opened or shut by being raised or lowered) is enlarged, and the star To is seen in the daytime. He will be suspected and hated, if he advances. He will be lucky, if he is truthful and opens [the mind of Negative V].

*Interpretation.* "If he is truthful and opens"—this means, if he opens the mind [of his Lord] by his truthfulness.

*Positive III.* Tightens the tent, and small stars are seen in the daytime. He has broken his right elbow. Free from blame.

*Interpretation.* "[Positive III] tightens the tent,"—this implies that it is not favourable for any great undertaking. "He has broken his right elbow," that is, it has become unfit for any use.

*Positive IV.* A *shitomi* is enlarged, and the star To is seen in the daytime. He meets his partner. Lucky.

*Interpretation.* "A *shitomi* is enlarged"—this implies that his position is improper. The star To is seen in the daytime," that is, it is dark and not clear. "He meets his partner,"—this means that he is happy in going.

*Negative V.* Invites a brilliant person. He enjoys a happy reputation. Lucky.

*Interpretation.* [Negative V] is lucky, that is, he will have some joy.

*Negative VI.* Enlarges his house, but only serving a screen to his household. Peeping through the door, it is found that the inside is quiet, and there is no person. He is not seen for three years. Unlucky.

*Interpretation.* "[Negative VI] enlarges his house," that is, he soars up to the sky. "Peeping through the door, it is found that the inside is quiet, and there is no person," that is, he has hidden himself.



### EXAMPLE.

#### CONDITION OF YOKOHAMA FOREIGN COIN TRANSACTION COMPANY.

One day in 1882 I went to the Yokohama Foreign Coin Transaction Company for some business of a friend

of mine. Three managers Messrs. Kisaburo Nishimura, Kinsaku Sōda, and Yoshimatsu Onishi, said to me; "The Financial Department has lately charged heavy taxes on us, and we sent a representative to Tōkyō, who is now very eagerly applying for a reduction. He wrote to us that very probably we shall succeed, but as we have not yet received a public sentence, we are being still perplexed now. Please divine our success." I divined and obtained the "*Negative VI*" of "*Hō* (豐饒)."

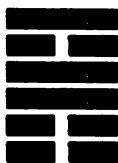
"*Hō* means *affluence*; and this company is so flourishing and unrivalled in this country that they are handling a sum of several hundred thousand dollars, every day. Now as you know, the duty of a speculation is to balance the market prices of commodities, and it is an indispensable instrument for commercial transactions. Since the Revolution, there is no rich person who is not engaged in it, but it has been since followed by a vice. As the prices are now fixed by artificial and delusive means, the present speculation is rather a sort of gambling. There are now an infinite number of important things which are profitable to the country by trading with the world, so that those who are rich in wealth or in intellect, should sacrifice their wealth or intellect to the common benefit of the society; and therefore, it is by no means a laudable matter to allow them to be engaged in gambling. Perhaps, the Government regarded the speculation as a hindrance to the nation's progress, and taxed so heavily. The '*Lineation*' says, '*Negative VI enlarges his house, but only serving a screen to his household. Peeping through the door, it is found that the inside is quiet, and there is no person. He is not seen for three years. Unlucky.*' This element is at the extreme of '*Hō*,' and is beginning to decline. Thus it means that as the Government endeavours to extirpate the great gamblers of people of influence, through heavy taxing, even this great edifice will shortly come

to shut its gate, and on peeping through the door we shall not be able to see even a housekeeper. As the condition is thus, you shall receive no reduction surely."

The three managers looked face to face and could not speak a word. The company failed, next month.

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## LVI. RYO (旅 A traveller).



*Ryo.* Is somewhat auspicious. The traveller will be lucky if he is just.

*Exposition.* "*Ryo* is somewhat auspicious," because a weak element occupies a middle position in the outer complement, obeys strong elements, stops, and follows a luminary. Hence, "somewhat auspicious. The traveller will be lucky, if he is just." Great is the significance of the time of *Ryo*.

*Interpretation.* A fire burning on a mountain is [the emblem of] *Ryo*. Honourable men is accordingly cautious in ministering justice, and not allowing litigations to continue.

*Negative I.* A traveller is hasty. This is the reason why he invites calamity.

*Interpretation.* "A traveller is hasty," that is, his mind is embarrassed and calamity befalls him.

*Negative II.* A traveller puts up at an inn, embraces his money for travelling, and gets a faithful servant.

*Interpretation.* As he has obtained a faithful servant, he will be in the end free from blame.

*Positive III.* A traveller burns an inn, and loses his servant. Dangerous, even if just.

*Interpretation.* A traveller burns an inn," and is afflicted. As he treats his inferiors [in this way] at the time of *Ryo*, he can do nothing, but lose.

*Positive IV.* A traveller stops by the way, gets money and a travelling-sword. His mind is not easy.

*Interpretation.* "A traveller stops by the way," that is, he has not yet obtained a rightful position. His mind is therefore not easy, although he has got money and a travelling-sword.



*Negative V.* Shoots a pheasant and loses an arrow. He will get honour in the end.

*Interpretation.* "He will get honour in the end," that is, [Positive VI] will go with him.

*Positive VI.* A bird burns its nest. A traveller at first laughs but afterward cries. He loses an ox on account of his rashness.

*Interpretation.* The traveller occupies the sixth position at the time of *Ryo*, and he can not help being burnt. "He loses an ox on account of his rashness," that is, he does not till the last know himself.

## EXAMPLES.

### WARNING OF FIRE IN A COAL-MINE.

During my excursions in Kyūshū in 1884, I paid a visit to a coal-mine one day, when the officers treated me very kindly, and showed me the mine and the workshops. That night, two of them came to my lodging, and said to me, "We are very well acquainted with your success in every achievement you have engaged. Now that you have seen our coal-mine, I think you must have made up some views, and we hope you will make some remarks for us." I replied, "As I have never been engaged in coal mining, all that has happened to my thought is only the feeling of the greatness of scale of your industry, and I have no views that will be advisable to you. Yet as you have welcomed me very kindly, and ask me to say something, I shall divine a future of this mine, as a token of my gratitude to you, and as a memory of my visit."—I calculated and obtained the "*Negative II*" of "*Ryo* (旅 雷)." The "*Negative II*. *A traveller puts up at an inn, embraces his money for travelling, and gets a faithful servant.*"

"*'A traveller puts up at an inn'*—the mining company is at Tōkyō, and is attending this coal-mine without molestations, through a branch office sent out here; which may be compared to a traveller's arriving at his inn. *'Embraces his money for travelling'*—this company has sufficient capital and lacks nothing. *'Gets a faithful servant'*—all the managers, clerks, and servants are faithful, and are heartily serving the mine. As this is controlled by one of the greatest company of this country, the sufficiency of capital, and the appropriation of men, are intrinsic; so that at present the mining is going on very well and nothing is threatening you. But in the fifth year since, this mine will take fire, for the *'Positive VI,'* which corresponds to the fifth year, says, *'A bird burns its nest. A traveller at first laughs but afterward cries. He loses an ox on account of his rashness.'* *'A bird burns its nest'*—The fire in the mine is like the fire of a nest while the bird is in it. *'A traveller at first laughs but afterward cries'*—The officers down to the colliers have been pleased with the grandeur of mining, but now they are crying and whining at an unexpected calamity of fire. *'He loses an ox on account of his rashness'*—The emblem of all the colliers' being burnt to death at once; as *'ox'* is a docile and enduring animal, and refers to the colliers."

Here, the two gentlemen were astonished at the wonderfulness of my words, and seemed to be partly believing and partly doubting. "Even a fool" I continued, "is aware of the danger of using lights in any mine, but there are a great many instances of loss caused by explosions through fire. My warning is obtained by interviewing with the *Almighty* through the art of divination, and is not a bit to be doubted. Should it take fire, it not only does kill thousands of working people, but also is an extraordinary event

of consuming our natural source of wealth. But it can not be avoided by any human power. All that you have to do is to pray *God* with your heart to save your mines from the coming conflagration."

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#### FORTUNE OF MR. UNSHŌ.

Mr. Unshō, the high priest of the *Shingonism* (a sect of Buddhism) is learned strictly, and honoured as the *main pillar* of the sect, and I know him to be so very well as I saw him when I travelled in Kōya, Kyōto, etc. Early in Summer of 1885, he called on me, and after congratulating each other's health, we entered into a friendly conversation. He said to me, "As I am a priest who has retired from the world, my own fortune is of no importance; but as I have sacrificed myself to this sect, I am not yet free from the effect of fortune. Please divine for me my future fortune." I consented with pleasure and on divining reverently, I obtained the "*Positive III*" of "*Ryo* (旅 ䷛)." "

Before going to interpret it, I addressed him first, "I have now communed with the *Almighty*, through this divination, with my purity of heart, and have obtained His order, so that it is free from traces of errors. You must attend me, full assured that it is the will of the *Almighty*." He nodded, and I interpreted as the following:—

"This is a hexagram of the scarcity of intimates. For common worldly people, it represents their wandering without fixed habitations, but for an ecclesiastic who is retired from the world, it is rather an appropriate hexagram. For the duty of an ecclesiastic is to retire from the worldly affairs, to fix his lodging at the '*Six Roads*,' and not in the '*Three Worlds*,' to forsake the human emotions, and to arrive at the perfect rotundity of the

mind. Now the 3rd. changing, we have the '*mountain of Gon changing into the earth of Kon*,' which represents that the *mountain of selfdenial* is crushed and reduced to the *level ground of spiritual success*. But the emblems of the '*Elki*' have several meanings, and if this change be observed from the point of view of a sect, the change of a mountain into the ground represents that the *main temple* of ruling the whole sect is crushed down to the same level as the subordinate temples, and losing thus the union among them. Again you correspond to the '*Positive III*,' so that as this line is changed now, you will leave the *main temple* and stand beside the religious services. Thus it says. '*A traveller burns an inn, and loses his servant. Dangerous, even if just.*'

"'*A traveller burus an inn*'—you have retired from the world and yet are ruling over several thousands of priests from the *main temple*, which is inconsistent with the *retirement*: now the *main temple* is isolated, and you have a relation of putting yourself for religious services, and you have thus caught the opportunity of truly retiring from the world: the reference is to the fact that the parting of a priest from a temple is just like the traveller's being burnt out of his lodgings. '*Loses his servant*'—as you are to retire from religious services, you will be severed from your underpriests, and apostles, and followers, and will become alone in the world. '*Dangerous, even if just*,'—As this is the change which is to take place on you and your sect, you must renew your prospects, and adjust yourself to the change.

"Although your fortune is indicated thus, the fates of a man are like an *endless chain*, and the present change brings a happiness to you. For the change in the '*Positive III*' of '*Ryo*' gives '*Shin* (晉 ䷢)' which I shall now explain.

"The '*Exposition*' says, '*Shin means to advance*."

*The luminary rises above the earth. The earth is obedient to and follows the great luminary. The weak elements advance upwards. Hence, those feudal lords who are the securities of the peace of the country, are frequently favoured [by the Emperor] with presents of horses in abundance, and are granted audience with him, three times a day.' 'Shin' is the emblem of the Sun of 'Ri's' shining in the Heaven, and illuminating the whole earth of 'Kon.' As you are now going to retire really from the world, though a revolution in the sect, your moral virtue will become purer and brighter, like the Sun brightening the world and blessing the people, and your honour will be doubled. Then the Government and some honourable people, touched by your virtue, will provide you with means of travelling, and you will come to acquire the admiration of the world more than ever, though you have no temple to rely upon. Thus it says, 'Favoured by the Emperor with presents. etc.'"*

On hearing this, the priest drooped his head, and seemed to be greatly affected. Afterwards, a revolution took place in his sect, and set it in pieces, and he retired to a small temple at Mejiro, near Tōkyō, and escaped from the trouble of religions. I believe that he will now advance to "*Shin*," and his morality, advancing and reaching at the extremity, he will instruct the world spaciously.

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#### FORTUNE OF A NOBLEMAN'S FRIEND.

A nobleman came to see me in 18th. of Meiji, and said, "My friend Mr.—was lately selected as a foreign ambassador, though not yet sentenced formally. He has, however, a desire to obtain another situation. Please divine whether he will be satisfied or not." I divined and obtained the "*Positive IV*" of "*Ryo* (旅

䷶),” which says, “*A traveller stops by the way, gets money, and a travelling-sword. His mind is not easy.*”

“This hexagram represents a *traveller*, that is to say, the emblem of his travelling abroad as an ambassador. Now that he is going to do so, it is clear that he can not obtain the another situation for which he is particular. ‘*Stops by the way,*’ means that he is not yet arrived at his desired position, but is staying on the way. ‘*Gets money and a travelling-sword*’ means that he will soon receive the fare of travelling, and the *rights* of an ambassador. But as it says, ‘*His mind is not easy,*’ he is not pleased in his mind as he can not arrive at his desired situation.”

A few days after, the same nobleman came to me with the intelligence that my divination was exact.

## LVII. SON (巽 Meek).



*Son.* Somewhat auspicious. Advantageous to advance; advantageous to see great men.

*Exposition.* A *Son* is upon a *Son*, and the command is repeated. Strong elements follow the course of mean and justice, and their object is carried out. Weak elements obey strong ones. Hence, "somewhat auspicious. Advantageous to advance; advantageous to see great men."

*Interpretation.* Obedient wind is [the emblem of] *Son*. Honourable men accordingly repeat the command and carry out affairs.

*Negative I.* Advances and retreats. Advantageous to be constant like a military man.

*Interpretation.* "[Negative I] advances and retreats," that is, his mind is in doubt. "Advantageous to be constant like a military man," or in other words, to settle his mind.

*Positive II.* *Son* is beneath a chair. If a multitude of diviners are employed, he will be lucky and free from blame.

*Interpretation.* [Positive II] is lucky, by employing a multitude [of diviners], because he occupies a middle position.

*Positive III.* Is incessantly meek. Inauspicious.

*Interpretation.* It is inauspicious to be incessantly meek, because his mind is embarrassed.

*Negative IV.* Remorse disappears. He has obtained three articles on hunting.

*Interpretation.* "He has obtained three articles on hunting," that is, the hunting has been fruitful.

*Positive V.* Is just and lucky. Remorse disappears. Advantageous in every way. There is no beginning but there will be an end. It will be lucky three days previous to the day of *Kanoye*, and three days after the day of *Kanoye*.

*Interpretation.* [Positive V] will be lucky, because his position is just and middle.

*Positive VI.* *Son* is beneath a chair. He loses his money and travelling-sword. Unlucky, even if just.

*Interpretation.* "*Son* is beneath a chair," that is [Positive VI] is in embarrassments. He is truly unlucky to lose his money and travelling-sword.



## EXAMPLE.

### THE 4TH. OF "SON" IS THE PROFIT OF THREE TIMES THE CAPITAL.

A friend merchant of Yokohama came to me and said, "I am going to engage in a certain business. Please divine the good or evil, and gain or loss, in doing so." I divined and obtained the "*Negative IV*" changing of "*Son* (巽 ䷸)."

"It says, '*Remorse disappears. He has obtained three articles on hunting.*' '*Son*' is to go to a market, and obtain an interest of three times the capital; this especially for the '*Negative IV*' as it says '*obtained three articles.*' You will obtain a great profit; don't tarry, but attend it with all your might."

He was very much pleased with this interpretation. He collected all his money, and some debts from his



friend, and went to Nikkō, Aidzu, and their neighbourhoods, and bought a great quantity of *ninjin*. He sold it to a Chinese factory, and obtained an extraordinary profit. His gain was accompanied by a sudden rise of the prices of foreign coins, and he profitted three times his capital money.

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# LVIII. DA (兌 To rejoice).



*Da.* Auspicious. Advantageous to be constant.

*Exposition.* *Da* means to rejoice. Strong elements are inside and weak elements are outside. It is joyful and advantageous to be constant. When,

therefore, one joyfully leads the people in obedience to Heaven and with the sympathy of the people, the latter forget the hardship of their work. When one runs hazards, the people forget their death. How great is [the power of] this pleased satisfaction, stimulating the people in such a way.

*Interpretation.* A pond standing by a pond is [the emblem of] *Da*. Honourable men accordingly conduct exercise in company with their friends.

*Positive I.* Is conciliatory and joyful. Lucky.

*Interpretation.* It is lucky to be conciliatory and joyful, that is, no doubt is entertained in going.

*Positive II.* Is truthful and joyful. Lucky; and remorse disappears.

*Interpretation.* It is lucky to be truthful and joyful because there is sincerity of heart.

*Negative III.* Comes and rejoices. Unlucky.

*Interpretation.* It is unlucky to come and rejoice, because the position is improper.

*Positive IV.* Is considering joy, and is yet unsettled. He borders on what would be injurious, but will not be evil. If he keeps a sharp look-out, he will have joy.

*Interpretation.* [Positive IV] will have joy, that is, he will have felicity.

*Positive V.* Believes a plunderer. He is in danger.

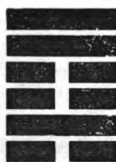
*Interpretation.* "[Positive V] believes a plunderer" because his position is just and proper.

*Negative VI.* Pulls and rejoices.

*Interpretation.* "[Negative VI] pulls and rejoices," because he is not glorious.

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# LIX. KWAN (渙 To dissipate).



*Kwan.* Is auspicious. The King visits the ancestral shrine. Advantageous to wade a large river; advantageous to be constant.

*Exposition.* "*Kwan* is auspicious," because a strong element comes and is not embarrassed, while a weak element occupies a position in the outer complement and follows his superior. "The King visits the ancestral shrine," that is, he occupies a middle position. "Advantageous to wade a large river," that is, it is productive of good results to ride on a piece of wood.

*Interpretation.* Wind blowing over water is [the emblem of] *Kwan*. The kings of old accordingly offered sacrifices to Heaven and erected ancestral shrines.

*Negative I.* Saves himself. Lucky, if the horse is strong.

*Interpretation.* [Negative I] is lucky, because he is obedient.

*Positive II.* Runs to his desk in the time of *Kwan* or dissipation. Remorse disappears.

*Interpretation.* "[Positive II] runs to his desk in the time of *Kwan*," that is, he is to attain his desire.

*Negative III.* Dissipates his calamity. Free from blame.

*Interpretation.* "[Negative III] dissipates his calamity," this shows that his mind is directed to the outside.

*Negative IV* Dissipates [the sorrows of] the multitude; perfectly lucky. On dissipating, there is formed

a hill. This is beyond the comprehension of an ordinary intellect.

*Interpretation.* "[Negative IV] dissipates [the sorrows of] the multitude; perfectly lucky," because he is glorious and great.

*Positive V.* Issues rescripts in the time of *Kwan* like perspirations. When [calamities] are dissipated from the King's palace, it will be free from blame.

*Interpretation.* The King's palace will be free from blame, because the position is rightful.

*Positive VI.* Dissipates his blood. It escapes out. Free from blame.

*Interpretation.* "[Positive VI] dissipates his blood,"—this implies that he keeps himself away from injury.

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### EXAMPLE.

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#### SHIPWRECK OF MRS. KEI ŌURA.

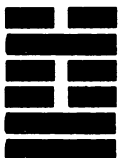
Mrs. Oura is an eminent merchantess of Nagasaki, who managed the Yokohama Iron Works in 1874-75. Once when she was going home, she telegraphed beforehand to her family at Nagasaki. While the family were waiting for her arrival, they received a news that the "Nagoyamaru" was shipwrecked in Suwōnada. They were startled and telegraphed to Yokohama, "Nagoyamaru is wrecked; is Oura on board of her or not?" I divined and obtained the change of "*Kwan* (渙 ䷺)" into "*Shō* (訟 ䷅)." "This hexagram consists of the upper complement of 'Son' or 'wood' and the lower of 'Kan' or 'water,' so that this represents a ship floating on the sea. If she is floating, she is in no danger. Again the 'Negative IV' says, 'Dissipates [the sorrow of] the multitude; perfectly lucky. On dissipating,

*there is formed a hill. This is beyond the comprehension of an ordinary intellect.* 'Dissipates the multitude' means that she is apart from others and in no great danger. 'On dissipating, there is formed a hill,' means that she is on a hill, and is no longer in the ship. 'This is beyond the comprehension' means that it is not to be much concerned about. Thus the wreck of the ship will not be a serious one, and though wrecked, Mrs. Ōura will be safe."

I then telegraphed thus, "Ōura is on board, but is safe." I was afterwards told that the family at Nagasaki could not make out what this meant. On receiving, however, a report of her safety from Bakan, they were enabled to understand it.

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## LX. SETSU (節 Moderation).



*Setsu* is auspicious. Excessive moderation ought not to be constant.

*Exposition.* "*Setsu* is auspicious," because the strong and weak elements separate from one another, and strong ones occupy middle positions. "Excessive moderation ought not to be observed with constancy," because such a course of action is attended with embarrassments. *Setsu* is joyful and is adventurous; when it occupies a position, it is moderate; it pursues a middle and just course and is auspicious. The Heaven and the earth follow moderation and the four seasons are produced. Moderation is carried out within just bounds, and no damage is done to wealth, nor is any injury inflicted on the people.

*Interpretation.* Water lying above a pond is [the emblem of] *Setsu*. Honourable men accordingly establish measures of regularity, and measure their morality.

*Positive I.* Does not go out of the outer yard. Free from blame.

*Interpretation.* "[Positive I] does not go out of the outer yard," that is, he knows whether the path is obstructed or not.

*Positive II.* Does not go out of the yard inside the gate. Unlucky.

*Interpretation.* "[Positive II] does not go out of the yard inside the gate. Unlucky"—this shows that he has irrecoverably lost opportunity.

*Negative III.* When he does not follow moderation, he laments. Free from blame.

*Interpretation.* When he laments that he does not follow moderation, who is to blame?

*Negative IV.* Is contented in moderation. Auspicious.

*Interpretation.* It is auspicious to be contented in moderation, because he receives the superior's instruction.

*Positive V.* Refines his moderation. Lucky. It is desirable to advance.

*Interpretation.* It is lucky to refine his moderation, because he occupies a middle position.

*Negative VI.* Is excessive in moderation; unlucky, even if just. Remorse disappears.

*Interpretation.* In excessive moderation, it is unlucky, even if just, because such a course of action is attended with embarrassments.



## EXAMPLE.



### HOW TO RETURN HIS DEBT FOR A POLICE OFFICER.

A certain police officer called on me in my mansion, and he asked me thus, "One of my fellow fuedal subjects lost his life in serving for the Emperor during the Revolution, whose surviving members of family became thence greatly poor and helpless. As I could not bear to see them pushed up, I have been sending three sons of his relations to Tōkyō to study, but as I am poorly paid, I have made thereby a debt of six or seven thousand yen. I have an estate worth ten thousand yen in my native province, so that I have been caring only for the education of the three young men, but not a bit for my debt. What was my wonder, however, on finding that my debt is amounted to 13,000 yen, while the dullness of general commerce reduced my estate to 3000 yen's worth! I may sell it, but it is not sufficient; otherwise I shall be pressed by my creditor. I have



been thus greatly troubled for this matter, day and night, and a consequent sickness of my body is making me unfit for my present service. Will you please teach me how to return my debt?" I divined and obtained the "Positive II" of "Se-tsu (節 ䷻)."

"This hexagram comes from the change in the 'Negative I' of 'Kan.' Now 'Kan' has water in both outer and inner complements, and 'water' is always tending to flow, so that the change in its first into a 'pond' represents the building of a bank to stop its flowing. Applying this to your debts, it represents that you have borrowed current money, and stopped its currency. '[Positive I] does not go out of the outer yard,' whose 'Appendix,' 'The cause of disorder of things is the speech. When a sovereign is not careful of his speeches, he loses his vassals. When a vassal is not careful of his speeches, he loses his self. Therefore honourable men do not speak anything carelessly,' which means not to speak rashly. '[Positive II] does not go out of the yard inside the gate. Unlucky,' means that it is unlucky without speaking. For none borrows money without necessity, but if the debt be too much for his means to return, he will be obliged to destroy himself and his estates. The bank can hold water in it, but if the water be too much it will be broken, and the fields will be inundated, so that it must be supplied with proper notches. As debt is exactly like the water in a pond, it must be limited not to overflow, which is the meaning of 'Setsu.' In order to do this, you have only to be thrifty and chastitious. I shall now suggest you the method which is to be pursued.

"However cheap is become the market price of your estate, it can not be restored by any human power, sell it for 3000 yen, pay that amount to your creditor, and thus complete your chastity. Out of your monthly remuneration of 200 take 50 for your living and 30 for so-

ciality, and you have 120 left, which may be paid to your creditor monthly. Ask him to take the rate percent at 8, and then deducting 800 yens' interest from the annual sum of 1,400, the remaining 640 yens will be reduced in the remaining capital of 10,000. In this way you can finish your duty in eleven years or a little more. Perhaps he will not consent to your payment of monthly installment, but never mind; you can persuade him, if you will complain him by explaining your real circumstances. Though seek all through the world, no one more foolish can be found, than those who wish to abstract things out of emptiness, and those who wish to offer what is not. No better means than the aforesaid one can be thought of, however diligently you may deliberate, so that if he will still force you to pay, you can do nothing, but run into a bankruptcy. If so, he will not be able to obtain a cent, and you will lose your station. I do not think that he is such a fool as to cause the loss on both parties. As your estate is only your body and life, he will be obliged to comply with your request at last. You may ask me why do I know that. I shall tell you.

"You are in the 2nd. element of '*Da*,' and therefore it is in the time which you must open your *mouth* and complain to him. The homologue is the '*Positive V*,' and the '*Kan*' of the outer complement is '*ear*,' and '*heart-sickness*,' so that he will be obliged to comply with you though reluctantly. Thus the '*Positive V*' says, '*Refines his moderation. Lucky*' which expresses his agreement. But if you do not manage it presently, you will be behind time and will come to destroy your house. The '*Interpretation*' says, '*Positive II does not go out of the yard inside the gate.*' This shows that he has irrecoverably lost opportunity; i. e., if you will lose the time of the middling of the '*Positive II*' and advance to the '*Negative III*,' you will fall into a bankruptcy

and your creditor will be more troubled. The '*Negative III*' says, '*When he does not follow moderation, he laments*' and the '*Negative VI*,' '*Is excess in moderation, unlucky*;' which I shall not explain, they are self-evident. As you have your life as your only estate, you must limit your concern for your debt to one hour every day, and the remaining hours must be contributed to your comforts of mind; otherwise, your *estate* will bring forth a sickness in your body.

"It says, '*Setsu ; auspicious with constancy. Excessive moderation ought not to be followed.*' '*Setsu*' is auspicious as the second and the fifth lines are middling and appropriated in anything, neither too long nor too short. '*Excessive moderation, etc.*' means to keep in '*moderation*' and not to be concerned with anything easily. Thus the '*Exposition*' says, '*Moderation is carried out within just bounds, and no damage is done on wealth, nor is any injury inflicted on the people.*' Now, if you will keep chastity and thriftiness in mind and proceed as indicated, you will be free of your bankruptcy, and your creditor of losing his loan. Do not tarry, but go at once."

Mr.———was very much pleased with this divination and took leave of me with hearty thanks-givings. A few days later, he wrote to me, "On following your advice, my accumulated concerns were dispersed, and I feel myself very well again. My life is really your gift  
....."

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## LXI. CHŪ-FU (中孚 Truthful at heart).



*Chū-fu.* Lucky, if truthful, even to a dolphin. Advantageous to wade a large river. Advantageous to be constant.

*Exposition.* In the *Chū-fu*, the weak elements are within, while the strong elements occupy a middle position. *Chū-fu* is joyful and meek. Truthfulness transforms the country. "Lucky, if truthful even to a *dolphin*," that is, truthfulness is extended even to a *dolphin*. "Advantageous to wade a large river," that is, one rides on a piece of wood, and the boat is empty. *Chū-fu* is truthful at heart, and it is "advantageous to be constant," because Heaven is obeyed.

*Interpretation.* Wind blowing over a pond is [the emblem of] *Chū-fu*. Honourable men accordingly consider justice and remit death.

*Positive I.* Is lucky, if thoughtful. Unlucky, if doubtful-minded.

*Interpretation.* "[Positive I] is lucky, if thoughtful," because he has not changed his mind.

*Positive II.* A screaming crane is in the shade. Its offspring harmonizes with it. I possess a good cup. I shall keep it with you.

*Interpretation.* "Its offspring sympathizes with it," this shows that its parent crane is desirous from his heart.

*Negative III.* Gets an enemy. He now beats a drum and then stops it; he now weeps and then sings.

*Interpretation.* "He now beats a drum and then stops it," because his position is improper.

*Negative IV.* The moon is near the fulness. The horses' comrades are lost.. Free from blame.

*Interpretation.* "A horses' comrades are lost," that is, [Negative IV] discards his companions and goes upwards.

*Positive V.* Is truthful and linking (others) to him in closest union. Free from blame.

*Interpretation.* "[Positive V] is truthful and is like folded hands," because his position is just and proper.

*Positive VI.* The voice of a cock rises up to the Heaven. Unlucky, even if just.

*Interpretation.* "The voice of a cock rises up to the Heaven; how can it be permanent?"



## EXAMPLE.



### MARRIAGE OF A NOBLEMAN.

A nobleman lost his wife and remained single for many years, refusing all whom his friends offered him now and then. As, however, they knew very well the inconvenience of remaining single, they were trying to find out a proper match for him. I was one of their number, and was endeavouring with them as well as I could. On finding out a proper lady in the family of a military caste in Gifu-Ken, I divined and obtained the change of "*Chûfu* (中孚 ䷼)" into "*Eki* (益 ䷩)."

"This hexagram is so called as it represents two persons standing together, two minds agreeing each other, and two mouths kissing each other; also as it represents inflicted minds communicating each other through sincerity.

"The '*Exposition*' says '*Truthfulness transforms the country*' which means that a woman will marry and

manage her house heartily. The 'Positive II' says, *'A screaming crane is in the shade. Its offspring harmonizes with it. I possess a good cup. I shall keep it with you.'* *'A screaming crane is in the shade. Its offspring harmonizes with it'* means that, the domestic life will go on in harmony, the wife will serve her husband obediently, and will have the pleasure of bringing up a child. *'I have a good cup....'* means, with such a virtuous woman, the family will harmonize and will flourish."

I knew thus the lady was worthy of recommendation, and consulted with my friends how to proceed. But the nobleman is a very serious person, and is feared by all, no one would dare to tell he cat. Hereupon, I divined whether this matrimony will be successful or not, and obtained the change of "*Da* (兌 ䷹)" into "*Zui* (隨 ䷐)."

"The 'Exposition' says, *'Da means to rejoice. Strong elements are inside and weak elements are outside. It is joyful and advantageous to be constant. When, therefore, one joyfully leads the people in obedience to Heaven and with the sympathy of the people, the latter forget the hardship of their work. When one runs hazards the people forget their death. How great is this pleased satisfaction, stimulating the people in such a way.'* 'Interpretation' says, *'A pond standing by a pond is [the emblem of] Da. Honourable men accordingly conduct exercise in company with their friends.'* The 'Interpretation' of 'Positive II' says, *'It is lucky to be truthful and joyful, because there is sincerity of heart.'* Thus, the 'Exposition and Interpretations' are all expressing joy and agreement. Moreover as the change in the second element produces '*Zui* (隨 ䷐),' my offer will be '*obeyed*,' or admitted."

I knew thus that my proposal will be adopted. I went to him, and offered him my proposal. The nobleman adopted mine, and contracted a marriage with her.

In the mean time, another candidate appeared in a family to whom the nobleman is under some obligations. One of my friends carried the news to me, and told me that the nobleman will break the former promise. I was astonished with the news, and on divining, I obtained the "*Positive V*" of "*Ri* (䷖ ䷖)." "

"As the '*Ri*' has the '*tiger's tail*' in the '*Negative III*' thus '*Positive V*' will correspond to the *back of a tiger*. Now that the nobleman is mounted on the tiger, he can not draw back evidently. The '*Interpretation*' says, '*Positive V is resolute in action, because the position is just and proper,*' which means that the lady of the former promise will be married."

My friends did not believe me. On hearing the determination of the nobleman, however, who told them that he is going to take the former, they were for the first able to believe me. He married the aforesaid woman, and I hope his family will flourish in harmony and happiness.

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## LXII. SHÔ-KWA (小過 Superabundance of the small).



*Shô-kwa.* Auspicious. Advantageous to be constant. Good for small matters; not good for large matters. A flying bird leaves its voice. Not suitable for advancing; suitable for descending. Very lucky.

*Exposition.* *Shô-kwa* means the superabundance of the small, and is auspicious. The small are superabundant, and it is advantageous to be constant, that is, to advance with the times. Weak elements occupy middle positions, and it is consequently lucky for small matters. Strong elements lose positions and are not middle; and it is consequently not good for large matters. *Shô-kwa* has the figure of a flying bird. A flying bird leaves its voice, and it is not suitable for ascending, but it is suitable for descending. "Very lucky," for to descend is obedient, while to ascend is refractory.

*Interpretation.* The thunder pealing above a mountain is [the emblem of] *Shô-kwa*. Honourable men are accordingly over polite in manners, over sad in mourning, and over economical in expenditures.

*Negative I.* A flying bird is unlucky.

*Interpretation.* "A flying bird is unlucky," because there is no help.

*Negative II.* Passes by his grand-father, but meets his grand-mother. He does not see the Sovereign, but meets the latter's minister. Free from blame.

*Interpretation.* "He does not see the Sovereign, because the minister can not well be passed by.



*Positive III.* Is not over-cautious. If he follows [Negative VI], he may be injured; unlucky.

*Interpretation.* "If he follows [Negative VI], he will be injured; unlucky." What can be done?

*Positive IV.* Is free from blame. He does not pass by [Negative V] and meets [Negative I]. Dangerous, if he advances. He is dissuaded. Do not use permanency and constancy.

*Interpretation.* "He does not pass by [Negative V] and meets [Negative I]," because his position is improper. "Dangerous, if he advances. He is dissuaded," and he can not endure long.

*Negative V.* Dense clouds, but without rain. They come from our western outskirts. The prince gets with bow that which lies in the hole.

*Interpretation.* "Dense clouds, but without rain," because they have risen up very high.

*Negative VI.* Does not meet [Negative V], but is beyond him. A flying bird flies away from [its nest]. Unlucky. It is calamitous.

*Interpretation.* "[Negative VI] does not meet [Negative V], but is beyond him"—that is, the former is very proud.

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## EXAMPLES.

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### PETITION OF MR. KIKAKUDO.

When I was at Ikaho to keep myself from the hot weather in July, 1885, Mr. Kikakudō, a *Haikai* poet (*Haikai*, a verse of 7 syllables, and *Waka*, one of 31 syllables) of Tōkyō came to see me in my hotel, and said, "It gives me a great pain to see the *Haikai* forsaken by the people since the Revolution, except a few, now-a-

days, who are however not yet influential enough to make it flourishing. The Imperial Household keeps a meeting of *Waka* every New-year, and even the common people can offer their excellent *Waka* to His and Her Majesties; but nothing of that kind happens in *Haikai*. I am now going to offer a petition of adding *Haikai* into the subjects which are published every New-year; as the *Haika* is only a modification of the *Waka* and nothing else. I have been told that you are very well versed in the art of divination. Please divine whether my petition will be adopted or not." I consented, and on divining for him, I obtained the "Negative II of "*Shôkwa* (小過 ䷛)." .

"This hexagram has no positives in the second and in the fifth, and represents a want of *substantial power*, as is the case with any other similar hexagram. *Waka*, *Haikai*, and other poems were, in olden times, the means by which faithful subjects were able to warn their masters of their wrongs indirectly, as it very often happen that to advise them directly was rather impolite and dangerous. The *Haikai* was the most effective means for this purpose, as a single piece is worth thousands of words. But these poems have become lately misunderstood by the people, and now they are considered as a sort of pastimes. At present, the Government has been greatly improved, and a free gateway for petitions and views has been opened to all, so that there is no more fear of advices being disregarded. Thus indirect means of advising is become unnecessary, and the decline of the *Haikai* is an unavoidable consequence.


"The '*Exposition*' says, '*Shôkwa* has the figure of a flying bird,' which represents the *Haikai*'s being an implement of pastimes and wanting in substantiality. Now, the most favourable condition in political administration is that of an agreement between the Government and the people to each other. The means for executing

this are not limited to petitions and views only, but Waka and Haikai can be as effective. It will be proper for the Government to demand for them, but not to apply from the lower people. It says thus, '*It is not suitable for ascending, but it is suitable for descending. Very lucky, for to descend is obedient while to ascend is refractory.*'

"The '*Negative II*' '*Passes by his grand father, but meets his grand mother. He does not see the Sovereign, but meets the latter's minister. Free from blame.*' It will be seen from this that the petition is to be offered not to the Emperor, but either to the Empress or to the Imperial mother, or still better to the Cabinet President, or Ministers. The principle of the '*Eki*' is thus, and how do you think of it?"

The guest was struck with the reasonable principles of the '*Eki*' and he went away with an expression of utmost admiration.

#### PETITION OF THE SHINTOISTS' CLUB.

One day in June of 1886, I visited the Shintoists' Club, where I saw all the governors of Shintoism assembled. One of them said to me, "We are all assembled to offer a petition on a late secret order of the *Home Department*. You are come in a very good time, please divine whether we shall succeed or not." I divined the "*Positive IV*" of "*Shô-kwa* (小過 ䷛)." 

"In this hexagram, the *youngest son* of '*Gon*' is staying below and the *eldest son* of '*Shin*' above; or it is the representation of a brotherly love. But as the '*Positive IV*' is changed, the one is too old, and then the love will not be pervading through the heart. Again this hexagram is not positive in the second and the fifth line, so that it represents a *want of substantial*

*power.* Once more, the lower complement fixed and the upper changed, and it represents them *as refusing our requests.* From these, it will be seen that to offer a petition is in vain, as our heart can not be communicated to them. This hexagram has an emblem also of a *flying bird*, so that they are looking upon us, as a poet would admire excellent poems. The '*Exposition*' says, '*It is not suitable for ascending, but it is suitable for descending,*' so that as the petition can not be accepted, it is far better to call on an important officer in an ordinary way and tell him of your real condition. If so, your petition will perhaps be successful.

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### LXIII. KI-SEI (既濟 Consummation).



*Ki-sei.* Is somewhat auspicious. Advantageous to be constant. Lucky at first, but disturbed in the end.

*Exposition.* *Ki-sei* is auspicious, that is, it is auspicious in small things. "Advantageous to be constant," because

the strong and weak elements are just and their positions are proper. "Lucky at first," because a weak element occupies a middle position. When the end is accompanied by a stand-still, disorders will follow, that is, the thing will come to an embarrassed state.

*Interpretation.* Water lying above fire is [the emblem of] *Ki-sei*. Honourable men accordingly think of calamities and take precautions against them.

*Positive I.* Draws back the wheel, and gets his tail wet. Free from blame.

*Interpretation.* "[Positive I] draws back the wheel," and he ought to be free from blame.

*Negative II.* A woman loses the blind of her carriage. She does not search after it. But it is recovered in seven days.

*Interpretation.* "It is recovered in seven days" because [Negative II] follows a middle course.

*Positive III.* *Kô-sô* [a wise king of the Dynasty of In] attacked Kihô and defeated it in three years. Small-minded men must not use armies.

*Interpretation.* "Defeated it in three years,"—this shows that troops have become tired.

*Negative IV.* It leaks and rags are used. Warning is observed the whole day.

*Interpretation.* "Warning is observed the whole day," because misgivings are felt.

*Positive V.* The eastern neighbour kills an ox, but [his piety] is inferior to [that of] the western neighbour who offers [some slight] sacrifices and truly receives blessings.

*Interpretation.* "The eastern neighbour kills an ox, but [his piety] is inferior to [that of] the western neighbour," whose offerings are opportune. The latter "truly receives blessings," and will be constantly attended with luckiness.

*Negative VI.* Gets his head wet; dangerous.

*Interpretation.* "[Negative VI] gets his head wet; dangerous,"—how can he be permanent?

## EXAMPLES.

### AFFAIRS OF EUROPE.

In the year 1883, Mr. Hiraoka, Chief Secretary to the Public Work Department, asked me, "Nowadays the currency of money are stopped, the markets solitary, and the commerce dull, so that every corner of this country is suffering under the dullness of trade. I am told that all the Europe is under the same condition, as will be seen from the present decline in the trade of raw silk. The money in the world is bound to flow about like water, so that its abrupt stand-stillness must be without some cause. Please divine the cause of the dullness of monetary currency in Europe." I consented, and on divining, I obtained the "*Negative II*" of "*Kisei* (既濟 ䷾)."

"In this hexagram, *fire* is below *water*, which can not destroy each other, but are of use together, hence called '*Ki-sei*.' *Water* naturally extinguishes *fire*, so

that if they can not compromise between each other, there must be a *metallic* medium lying between them. Now, on feeding a *steam boiler* with *feed water* and heating it with *fire*, not only can fire and water compromise between them but also fire boils the water and both are of use together. Thus, the hexagram represents a *Steam Engine*, and the alternate occurrence of positive and negative elements, the proper arrangement of *steam and exhaust pipes*. *Steam Engine is then the source of the dullness of the commercial world.*

"The steam engine is a marvellous engine, which shows the intellect of man as arrived at its extremity, very nearly depriving the Creator of his power. Since its invention, there is hardly anything which does not receive its benefit. It has been, of late, greatly improved, and has deprived many of the labouring people of their living. Take, for instance, a manufactory employing 1000 work people, in which the managers through their intellect, and the workpeople through their labour, have been obtaining their living. The *invention of the Steam Engine*, however, has caused the machineries to be worked and the productions to be transported, all through the agency of steam, so that the demand for manual labour is greatly decreased. The products thus manufactured are naturally cheap, and the competition causes all the other manufactures to use steam. As the products are diffused all over the world very easily by locomotives and steamers, their demands, are increasing every year. But the supply is also being increased through the facility of their production.

"Most of the manufactories of Europe are established upon their capitals borrowed from banks or rich individuals, and now the supply being far above the demand, the markets are overfilled with goods, and are in an awful want of outlets. Those who waged 100,000 yen are now obliged to pawn theirs for 90,000; those who

waged 90,000 for 80,000, and so on. In this way, the owner who keeps articles of 100,000 yen's worth must pay interests of several hundred thousands, so that the capital of 100,000 will be extirpated in a few years. The manufacturers of Europe are thus in an imminent fear of losing their capitals, and also of losing the articles already produced. The '*Negative II*,' says, '*A woman loses the blind of her carriage. She does not search after it. But it is recovered in seven days.*' The woman is naturally stingy in her temper, and the owners' fear of losing their capitals is like the woman's of losing her carriage blind. The woman can not go out without her blind, just like the marchants' standstillness when they lose their capitals. But as the articles are still remaining in their hands, they can sell them and ransom for the capitals, as it says, '*Does not search after it. But it is recovered in seven days.*' '*Seven*' is the number belonging to '*Ri*,' so that the capitals will be restored in seven years.

"Although the intellectual and the opulent persons of Europe are enriched through the convenience of the engine, yet the poor and the labouring people are almost deprived of their occupations and consequently of their living. As the lower class occupy the greatest portion of the population of the world, those who demand for the articles are the most of their class. But they are pressed hard for their living and can not afford to buy the articles. The demand is thus decreased, while, on the other hand, the supply is greatly increasing; and the present phenomenon is a necessary consequence. The Steam Engine has not only caused the dullness in the commercial world, but also it has an effect in the appearance of the socialists which are tending to extend their undulations to this country. These are the unavoidable reaction accompanying the refinement of the community and we must prepare ourselves to accommodate these changes.



"Taking again a manufactory of 1,000 labourers, on introducing the steam power, it will be sufficient with 500 of them. Estimating the attendants of machineries at 200, colliers at 100, and sailors and porters at 200, then 500 out of 1000 are obliged to lose their living completely. Five hundred, even in a single manufactory, so that for millions of manufactories in the world, those who lose their living must be immense in number. Moreover, the population of Europe has been estimated to have increased to three times the original number, in the present century. Those who have been over-populated during this century, and those who lost their occupations through the steam, must attend some other occupations, such as pasturing, farming, and so forth. Now the owners of land or of money can obtain their rates from the poor, so that the richer the rich, the poorer the poor will be.

"The appearance of Socialists in Europe is owing to the last indicated condition. They think:—'There is no reason why the Creator should be partial in favouring mankind with His blessing. It is natural that all mankind shall share equal amounts of the blessing. But as a vice accompanying the mankind, it is always losing its equality, and the rich are increasing in riches, and the poor in penury. Those who are wealthy take in enormous extents of land and are indulged in willful extravagances, while those who are unhappy can have not a morsel of land, even if they be working *for ever*. The Government is pretending to protect the people, but it is really protecting the estates of the rich with taxes raised from the poor. Such can by no means be the will of the Creator. Our corporation is to equalize the share of each person of land and of wealth.' Their purport and demeanour are of course rash and deserve our hate, but an immense number of poors are liable to join them, and they are now beginning to get influence.

"The only hexagram out of the sixty-four which keeps in the regular positions of positive and negative elements is this '*Kisei*.' This hexagram refers to the poor, the rich, the strong, and the weak's keeping in their positions and resulting in the present stoppage of circulation. Now, the Government of each nation of Europe is concerned with this affair, but it can not retrieve it effectively; it can only interfere with it to a small extent and obtain a small advantage, as it says, '*Kisei is somewhat auspicious. Lucky at first, but disturbed in the end,*' and the '*Interpretation,*' '*Think of calamities and take precautions against them.*' The '*Positive III*' says, '*Kôsô [a wise king of the Dynasty of In] attacked Kihô and defeated it in three years. Small-minded men must not use armies.*' Kôsô was a wise king in the dynasty of In, and Ki-hô means north-east. Thus the civil strife of the socialists in Europe will inflict Asia with its pest, before it plays in Europe. '*Small-minded men must not use armies,*' means that the Socialists must be driven out into Asia. Our country must be very careful about this point.

"At present, France is invading Anam. If she will advance into Birmah and Siam gradually, she will have 30,000,000 of people in Asia. Perhaps, she is going to imitate England by seizing Unna, Keshin, Fuhén, etc. when there will appear a tumult in China. But as the '*Negative IV*' says, '*It leaks and rags are used. Warning is observed the whole day,*' perhaps, her fleet will be wrecked and she will not execute her will easily. The '*Positive V*' says, '*The eastern neighbour kills an ox, but [his piety] is inferior to that of the western neighbour who offers [some slight] sacrifices, and truly receives blessings.*' '*The eastern neighbour*' refers to Asia. '*Kills an ox*' means to slay those who are obedient. '*But his piety, etc.*' shows that the Western nations will form an alliance and enjoy happiness

and blessing. '*Negative IV gets his head wet; dangerous*' means that though Europe indulges in extravagance through unjust means, she will not be able to subjugate her Socialists, and the thoughts of her people altering themselves, she will meet with the *time* of '*Bi-sei*' (未濟 ䷿), at last.

"On divining the source of the stoppage of monetary currency both inside and outside the country, I have known that it is due to the advantage and vice of the *use of the steam engines in Europe*, and also that the Europeans unbearable of this decline is going to transfer the vice to Asia. I have now discovered a matter of great anxiety for our country. The next question is, how to conduct ourselves against it.

"The inversion of this hexagram of '*Kisei*' gives the hexagram of '*Bi-sei*' (未濟 ䷿). Now that they come to us as the '*Kisei*,' we must answer them as the '*Bisei*.' We have to levy the strongest of the military caste, to distribute them on tracts fit for mulberry and pasture, thus to promote our industry and production, to open the currency of money, to enrich the country, and to strengthen the soldiers. These are the only ways we can have recourse to. But without railways, however big the army may be, they are like *lame persons* and can not be instantly employed at the remote portions of the country. We must further construct railways among the important parts of the country. Thus equipped, should invaders happen to break in, a touch on the telegraphic wire can bring together the soldiers in different garrisons of the country. We are thus enabled to match them with effective rifles like theirs, and with united power of the whole country. We shall then have no fear of being defeated, with *such* a people, who are patriotic and well acquainted with geography. The '*Interpretation*' says, '*Think of calamities and take precautions against*

them,' which means that these precautions must be made, while the calamity is still dormant."

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#### DELAY OF MR. H. SAKATA'S ARRIVAL.

My friend Mr. H. Sakata was sent to Australia for a public service. One day I went to his house during his absence, when his mother asked me thus, "My son telegraphed me the other day to arrive at here on such a day, but he is not here when the fixed day is already gone. I have, moreover, received no telegram of his arrival at Shingapore, and at Hongkong. I am thus in a great anxiety; please divine it." I divined and obtained the change of "*Kisei* (既濟 ䷾)" into "*Kaku* (革 ䷰)"

"This hexagram consists of the upper complement of '*Kan*' or '*north*,' and of the lower of '*Ri*' or '*south*.' Now, the '*Negative IV*' is beyond '*Ri*' and in '*Kan*,' so that his ship must have already *passed the equator, into the northern latitude*. The '*Negative IV*' says, '*It leaks and rags are used. Warning is observed the whole day.*' From this I see that his ship has been *wrecked* after passing the equator, and he is in a danger of *wetting* his garments. But now the change is that of a negative into a positive, so that it has nothing to do with his life. Again on advancing a step, the positive V is changed into a negative, but it is a change of *water* into *earth* or *land*, so that he will *land safely*."

After a few days, he arrived at home and said, "The ship was hurt by a reef and we were detained."

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## IWAIYA'S PAYMENT.

Mr. Tachibanaya, Bentendōri, Yokohama, is a friend of mine. His neighbour Mr. Iwaiya is a contractor of foreign buildings. About the beginning of Meiji, I sold him some wood of several thousand yens worth through the introduction of Mr. Tachibanaya. I believed he was very rich then, but on finding that he was not so rich as I expected, I divined how to proceed against him, and obtained the change of "*Kisei* (既濟 ䷧)" into "*Mei* (明夷 ䷣)."

"This hexagram shows the finishing of a thing; and a thing finished admits no more retouching. But the '*Lineation*' says, '*The eastern neighbour kills an ox, but [his piety] is inferior to [that of] the western neighbour who offers [some slight] sacrifices and truly receives blessings,*' in which 'ox' is a creature of negative and obedient character. If the '*eastern neighbour*' is to kill his ox, and the '*western neighbour*' to receive the blessings, I have to consult with the wife of Mr. Tachibanaya."

I went to the Tachibanaya's and consulted with the mistress. I was able to receive the sum by bills of exchange.

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# LXIV. BI-SEI (未濟 Not yet to be consummated).



*Bi-sei.* Is auspicious. A small fox has nearly crossed over, but gets his tail wet. Not advantageous in any way.

*Exposition.* "*Bi-sei* is auspicious" because a weak element [V] occupies a middle position. "A small fox has nearly crossed over," that is, he has not yet come out of the centre. "But gets his tail wet. Not advantageous in any way,"—that is, he does not persistently accomplish the feat. The positions are improper, but the strong and weak elements are in mutual agreement.

*Interpretation.* Fire burning over water is [the emblem of] *Bi-sei*. Honourable men accordingly cautiously make distinctions of things and occupy proper positions.

*Negative I.* Gets his tail wet. Inauspicious.

*Interpretation.* "[Negative I] gets his tail wet," because he has not considered consequences.

*Positive II.* Draws back the wheel, constant and lucky.

*Interpretation.* "[Positive II] is constant and lucky," because he occupies a middle position and pursues a just course.

*Negative III.* Not yet remedied and will be unlucky, if he advances. Advantageous to wade a large river.

*Interpretation.* "[Negative III is] not yet remedied, and will be unlucky, if he advances," because his position is improper.

*Positive IV.* Lucky if just, and remorse disappears. He displays power and attacks Kihô. In three years, he is rewarded with a large country.

*Interpretation.* "Lucky if just, and remorse disappears," that is, the object is carried out into effect.

*Negative V.* Lucky if just, and free from remorse. He has the brilliancy of an honourable man. He is truthful and lucky.

*Interpretation.* "The brilliancy of an honourable man" is glittering, and it is lucky.

*Positive VI.* Is truthful, and feasts. Free from blame. If he gets his head wet, he loses propriety, though he might be truthful.

*Interpretation.* To feast and get one's head wet, is to discard moderation.

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## EXAMPLE.

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### SUBJUGATION OF COREA.

In September of 1875, Corea fired against our Man-of-war "Unyo-Kan," which excited our countrymen to an extreme. It was rumoured that the Government is going to punish her by the force of arms. A Colonel of the army asked me to divine. I divined and obtained the change of "*Bisei* (未濟 ䷿)" into "*Shin* (晉 ䷢).

"Water and fire which can not compromise between each other, nor be of any use together, constitute the hexagram of '*Bisei*.' It is then the diagram of abandoning in the middle, but can be executed if we go on diligently with time, as it says, '*Bisei is auspicious*.' 'Time' means the order of advancing of the elements. The '*Negative I*' says, '*gets his tail wet which is inauspicious*,' which refers to a beast's dipping its tail in trying to wade a water; inauspicious indeed, but is out of consideration as it belongs to the past.

"The '*Positive II*' says, '*Draws back the wheel, constant and lucky,*' This element is at the *weak* position and at its *proper* position, so that its merit can go on obediently at the time of dangers. But as water always strives to vanquish fire, it warns it of its being too strong, as the lineation goes, which means to weaken itself and to decrease its speed. Again, '*Kisei*' has *fire* over *water*, and *wheel* in I, and '*Bisei*' *water* over *fire*, and *wheel* in II; both are representative of steamers. Now, the '*Positive II*' of '*Bisei*'s' drawing back the wheel is the representation of steamships' going home. Corea will not be punished, this year. I take the second element as *this year* as our *change* is in it.

"The '*Negative III*' says, '*not yet remedied and will be unlucky, if he advances. Advantageous to wade a large river.*' Next year, Corea will be invaded. We must however keep our army, as navy only will be successful. For '*unlucky if he advances*' refers to the former, and '*advantageous to wade a large river*' to the latter.

"The '*Positive IV*' says, '*Lucky if just, and remorse disappears. He displays power and attacks Kihô. In three years, he is rewarded with a large country,*' or 8th. to 10th. in three years. Then in the 10th. of Meiji, Corea will be completely subjugated and she will be rewarded to those who achieved the eminent deeds. Moreover, the change in the '*Positive VI*' gives '*Shin* (晉 ䷢), which represents a line of advance and flourish. The '*Negative VI*' of '*Shin*' says, '*Negative V is without any remorse. Do not concern yourself about loss or gain. You will be lucky to advance, and will have advantage in every way,*' and the '*Positive VI*' '*Advances the horn and uses it in attacking the territory. Lucky though dangerous, and free from remorse. Inauspicious, even if just.*' These are all symbols of success. If we go on along this



divination, the subjugation war will be greatly successful."

The affair of Corea ended in peace, without any war. Then the same Colonel came to me and demanded me of the failure of the Divination; but he was assured of its truth by the answer which I gave him, as the following:—

"The divination was exact throughout, only that the Government did not follow it. The words of '*Eki*' are obtained by communicating with the *Almighty*, and through the will of *Providence*. As Corea was impolite to us, we have had the *time* ordered by Providence of subjugating her. We, with our '*strongness*,' bent before her '*weakness*,' so that the peaceful end is a matter of no doubt. We are however swerving from the will of Providence in this conduct. The '*Interpretation*' to '*Positive VI*' of '*Shin*' which says, '*That his course of action is not yet spotless*' refers to this effect."



THE END.

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COLLECTION**

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