

# THE GREAT TRANSMISSION

## 大傳 *Da Zhuan*

### Part One of the The Fifth Wing

繫辭上 *Xi Ci Shang* (*Upper Attached Commentary*)

#### Chapter 11

子曰：“夫易，何為者也？夫易開物成務，冒天下之道，如斯而已者也。是故，聖人以通天下之志，以定天下之業，以斷天下之疑。”是故，著之德，圓而神；卦之德，方以知；六爻之義，易以貢。聖人以此洗心，退藏於密，吉凶與民同患。神以知來，知以藏往，其孰能與此哉！古之聰明叡知神武而不殺者夫？

Master says: What are the Changes (Yi) and how do they behave?  
They start out as things and end up as things to do.  
They venture out into the world and become the Way (Dao).  
They seem like this but are already that.

In accord with this:  
the Sages (Sheng Ren) express their wills to the World,  
determine their tasks for the World,  
and dispel their doubts in the World.

In accord with this:  
the Yarrow (Shi) leads to Virtue (De) through the round and Spiritual (Shen),  
and the Symbols (Gua) lead to Virtue through the square and knowing.  
Thus the six Yao lead to Justice (Yi) and the Changes are like gifts.

In accord with this:  
the Sages clear their Heart-Minds (Xin) and withdraw.  
They hide in seclusion from both Fortune and Misfortune (Ji Xiong),  
remain at a distance from the people all suffering together.  
Through the Spirits, they know what is coming.  
Through knowing, they store up what is going.

Who is it that can hold onto this ancient ideal?  
Who can have enough cunning, clarity, insight,  
and knowledge of Spirit to be in the Battle (Wu)  
with neither killing nor being killed?

是以，明於天之道，而察於民之故，是興神物以前民用。聖人以此齊戒，以神明其德夫！是故，闔戶謂之坤；闢戶謂之乾；一闔一闢謂之變；往來不窮謂之通；見乃謂之象；形乃謂之器；制而用之，謂之法；利用出入，民咸用之，謂之神。

In accord with this:

it is Brightness (Ming) that reveals the way of the Sky (Tian)  
and looking at it reveals the causes for the People (Min).  
Spirit thrives in all Things.  
It is right in front of everyone all the time ready to be used.  
The Sages are extremely careful and sincere  
with the Virtue of that Spiritual Brightness (Shen Ming).

In accord with this:

Closing the door is called 'Receiving (Kun).'  
Opening the door is called 'Giving (Qian).'  
One closing and one opening is called 'Balance (Bian).'  
Coming and going ceaselessly is called 'Expression (Tong).'  
What is then perceived is called an 'Image (Xiang).'  
What is then formed is called a 'Tool (Qi).'  
Establishing it and then employing it is called a 'Method (Fa).'  
Favorably using this issuing out and entering in  
for the sake of all people is called 'Spirit.'

是故，易有太極，是生兩儀，兩儀生四象，四象生八卦，八卦定吉凶，吉凶生大業。是故，法象莫大乎天地，變通莫大乎四時，縣象著明莫大乎日月，崇高莫大乎富貴；備物致用，立成器以為天下利，莫大乎聖人；探賾索隱，鈎深致遠，以定天下之吉凶，成天下之亹亹者，莫大乎蓍龜。

In accord with this:

the Changes have an Absolute Polarity (Tai Chi) which generates Two Forces (Liang Yi).  
These Two Forces then generate Four Images (Si Xiang),  
these Four Images then generate the Eight Symbols (Ba Gua),  
and the Eight Symbols then determine Fortune and Misfortune.  
It is relative Fortune and Misfortune that generates the Great Task (Da Ye).

In accord with this:

there can be no Method or Image greater than the Universe (Tian Di),  
no Alternation and Expression greater than the Four Seasons (Si Shi),  
no showing of Images or shining of Brightness greater than the Sun and the Moon (Ri Yue),  
and no exquisite beauty greater than that of the rare and precious.  
There is no one who prepares things to be useful, that fixes and finishes  
the Tools that bring favor to the world greater than the Sages.  
For searching the depths and seeking the hidden,  
for baiting the sublime and enabling the profound,  
for making sense of the relative Fortunes and Misfortunes of the world,  
and for finally achieving a place in the World with passion and resolve,  
there is nothing greater than the Yarrow Stalks and Tortoise Shells (Gui).

是故，天生神物，聖人則之；天地變化，聖人效之；天垂象，見吉凶，聖人象之。河出圖，洛出書，聖人則之。易有四象，所以示也。繫辭焉，所以告也。定之以吉凶，所以斷也。

In accord with this:

the Sky generates the Spirit of things  
and the Sages organize it.

The Universe Alternates and Transforms  
and the Sages imitate it.

The Sky dangles down the Images  
appearing as Fortune and Misfortune,  
and the Sages Imagine them.

The He River gave forth a figure.  
The Luo River gave forth a chart.  
The Sages simply organized them.

The Changes have Four Images,  
placed just so as to manifest.  
Likewise, here the Appended Sayings  
are placed just so as to inform.  
To help decide between Fortune and Misfortune,  
placed just so as to dispel the doubts.

## Chapter 12

易曰：自天祐之，吉无不利。子曰：祐者，助也。天之所助者，順也；人之所助者，信也。履信思乎順，又以尚賢也。是以自天祐之，吉无不利也。

The Yi says (in the top nine of Great Having 14): “Naturally the sky protects them. Fortune, nothing does not favor.”

It is said that to protect means to help. The sky helps where there is compliance. Mankind helps where there is trust. When treading trustingly and sincerely complying and doing it in a way that values what's worthy then “naturally, the sky protects them. Fortune and nothing without favor.”

子曰：書不盡言，言不盡意。然則聖人之意，其不可見乎。子曰：聖人立象以盡意，設卦以盡情偽，繫辭以盡其言，變而通之以盡利，鼓之舞之以盡神。

It is said that what is written can never express all of what is in the words. What is in the words can never express all of what's in the ideas. Thus it follows that the actual ideas of the Sages can never be fully perceived.

It is said that the Sages established the Images in order to express all of their ideas. They designed the Symbols in order to express their feelings and dispel falsities. They added commentary in order to explain it in words. Alternating and Expressing in order to reveal what favors. Drumming and dancing in order to Express their Spirit.

乾坤其易之緼邪？乾坤成列，而易立乎其中矣。乾坤毀，則无以見易，易不可見，則乾坤或幾乎息矣。是故，形而上者謂之道，形而下者謂之器。化而裁之謂之變，推而行之謂之通，舉而錯之天下之民，謂之事業。

Change is the mystical motive force between Qian and Kun. Qian and Kun have been fully classified and the changes have been positioned between them. If Qian and Kun were somehow damaged, it would follow that change would not be seen. If change could not be seen, it would follow that Qian and Kun would cease to be. Therefore, its form when up above is called the dao. Its form when down below is called a tool. Transformation and simplifying is called Alternation. Pushing forward and mobilizing is called Expression. The redressing of the wrongs of the world for the people's sake is called working at the task.

是故，夫象，聖人有以見天下之賾，而擬諸其形容，象其物宜，是故謂之象。聖人有以見天下之動，而觀其會通，以行其典禮，繫辭焉，以斷其吉凶，是故謂之爻。極天下之賾者，存乎卦；鼓天下之動者，存乎辭；化而裁之，存乎變；推而行之，存乎通；神而明之，存乎其人；默而成之，不言而信，存乎德行。

Thus, the Images are what the Sages use to see into what is abstruse and profound in the world. Then they drafted the various forms and figures and matched everything to its respective Image. The Images are what the Sages use to notice what is moving in the world. They watch the Expression amass and let it motivate their laws and rituals. Then they attached commentaries to the Lines in order to be able to further discern the Fortunes and Misfortunes. The pinnacle of what is abstruse and profound in the world is found in the Symbols. The rhythm of what moves in the world is found in the commentaries. Transforming while simplifying, it is found in Alternation. Pushing while mobilizing, it is found in Expression. Spiritual Illumination is found in the people. Hidden and complete, wordless and with faith, it is found in the mobilization of virtue.