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## SELECTION AND DIVORCE.

By J. S. GALE.

In the selection of a wife, the Five Elements, **Metal, Wood, Water, Fire, Earth** play a leading part; and also the sixty year-names of the Cycle. The Five Elements have their mutual relationships as expressed thus in Korea, Japan, and China:—

木	Wood	brings forth	Fire,	火,
火	Fire	„ „	Earth,	土,
土	Earth	„ „	Metal,	金,
金	Metal	„ „	Water,	水,
水	Water	„ „	Wood,	木,

Thus you have the circle completed, where **Wood** and **Fire** are harmonious, **Fire** and **Earth**, **Earth** and **Metal**, etc.

On the other hand, mutual animosities may exist and conditions under which they cannot agree:—

木	Wood	overcomes	Earth,	土,
土	Earth	„	Water,	水,
水	Water	„	Fire,	火,
火	Fire	„	Metal,	金,
金	Metal	„	Wood,	木,

Thus are they interlocked, no special Element supreme among them, and yet each is opposed to, and superior to some other. These all enter vitally into the fortunes of the East, bearing directly on the question of marriage, as well as on that of house selection, grave selection, etc. As Mr. Lay mentions, in his paper, the Sa-ju is a commanding document that comes into action even before the selection of bride is made, and before the first preliminaries are yet undertaken. This Sa-ju is the official record of the clan for date of birth, as to year, month, day, and hour. It was a matter of first importance in Old Korea that the exact hour of birth be known, as well as day, month, and year. So the sundial, the

water-clock, and the cock-crow of the morning, all contributed to the exact recording of that on which so much in the future depends.

Let us illustrate how matters are influenced by the Sa-ju, (四柱) by supposing that the young man seeking marriage is twenty, that he was born in the year 1892, in the 6th Moon on the 20th day, and at the 5th hour. This provides the necessary four points from which to find one's bearings.

The first question then is to locate the year 1892 in the Cycle and find its relation to the Five Elements. There are books and helps for this that have been used for thousands of years in the East. Let us apply to one that Korea uses and that is called *Ch'on-keui Tai yo* (天機大要). In it it will be found that the year 1892, which is called *Im-jin* (壬辰), has attached to it, as its Element mark, *Chang-ryu-Su* (長流水) "Far-flowing Water". The next task is to find the Cycle name for the 6th Moon, and its relation to the Five Elements. The same book will tell that the Cycle name is *Chong-mi* (丁未), and it will be found by looking up the table that *Chong-mi* has for its Element designation, *Ch'o'n-ha Su* (天河水) "Water of the Heavenly River", or "Divine-river Water".

Now taking the question of the day, and looking up the calendar we find that the 20th is *Mu-sin* (戊申), and that *Mu-sin* has for its Element, *Tai-yok T'ò* (大驛土) "Great Post-station Earth." We find further that the 1st hour of all days beginning with the syllable *Mu* is *Im-ja*, therefore the 5th hour will be *Pyong-jin* (丙辰), and this again is worked out in the Table of Elements, as *Sa-jung T'ò* (沙中土) "Sand-surrounded Earth". To sum up then, the Year, Month, Day, and Hour would be *Im-jin*, *Chong-mi*, *Musin*, *Pyong-jin* or eight characters in all (八字). The Koreans constantly talk of their Eight Characters as being unlucky or lucky. These then worked out according to the Table of Elements would read "Far-flowing Water," (長流水) "Divine-river Water," (天河水) "Great Post-station Earth," (沙中土) and "Sand-surrounded Earth," (大驛土).

Now before we go any further in the way of examining the Sa-ju of the bride prospective, we must look well at this

one of the young man to see if it is propitious in itself. It looks very doubtful for here are **Earth** and **Water** each appearing twice, and we know that **Earth** overcomes **Water** and that they are mutually opposed. This is the general law, but in this particular case they may be mated without disaster. "Far-flowing Water" or "Divine-river Water" may exist beside "Post-station Earth" or "Sand-surrounded Earth" without damage; but had one of the forms been *No-bang T'ò* (路傍土) "Roadside Earth," it would have indicated that the person was unlucky in themselves, doomed in fact, and impossible to marry with. This would naturally end the matter without ever coming to an examination of the young woman's Sa-ju (四柱).

If you will notice the twelve Oriental Hours which are Cha (子), Chook (丑), In (寅), Myo (卯), Chin (辰), Sa (巳), Oh (午), Mi (未), Shin (申), Yu (酉), Sul (戌), Ha (亥) you will find they enter by combination into each one of these Cycle names, and each hour has a corresponding animal deity:—

For Cha 子	we have the Rat	鼠,
„ Chook 丑	„ „ Ox	牛,
„ In 寅	„ „ Tiger	虎,
„ Myo 卯	„ „ Hare	兔,
„ Chin (jin) 辰	„ „ Dragon	龍,
„ Sa 巳	„ „ Snake	蛇,
„ Oh 午	„ „ Horse	馬,
„ Mi 未	„ „ Sheep	羊,
„ Sin 申	„ „ Monkey	猴,
„ Yu 酉	„ „ Cock	鷄,
„ Sul 戌	„ „ Dog	犬,
„ Hai 亥	„ „ Pig	豕.

Some of these creatures are naturally opposed to each other and some again live in harmony. In casting the horoscope for the bride and groom, these Twelve Animals of the Horary Circle are very carefully watched. The Rat and the Sheep are enemies, for the Rat dreads the Sheep's horns. The Ox hates the Horse, because he does not help him plough. The Tiger despises the Cock because his bill is so short. The Rabbit

complains against the Monkey because he does not seek peace and pursue it. The Dragon has a grudge against the Pig because his face is black; and the Snake dreads the bark of the Dog. It may seem like mere child's play, but the old world of the East did not at all view it so, when the wise and learned gave their best attention to finding out how the future of the young married couple would stand as regards these animals.

In the four cycle names of the young man's Sa-ju (四柱), *Im-jin*, (壬辰) *Chong-mi*, (丁未) *Mu-sin*, (戊申) and *Pyong-jin*, (丙辰), the three hours Chin (辰), Mi (未) and Sin (申) occur. The corresponding animals are Dragon, Sheep, and Monkey. These are not inimical to each other and so the process may go on.

As conditions thus far are fairly favorable for the young man, let us now take up the case of the young woman's Sa-ju and we will suppose that her year is 1894, the 12th moon, 15th day, and 7th hour.

By a similar process we find that the four corresponding Cycle names are *Kap-o* (甲午) *Ch'ong-ch'uk* (丁丑) *Chong-sa* (丁巳) and *Fyong-o* (丙午). These again yield from the Tables of the Five Elements the following formula:

"Sand-surrounded Metal," (沙中金) "Brook-lower Water," (澗下水) "Sand-surrounded Earth," (沙中土) and "Heavenly-river Water," (天河水).

Arranged so as to give a comparative view, the two resultants stand thus:

#### YOUNG MAN.

Year, "Far-flowing Water"	長流水,
Month, "Divine-river Water"	天河水,
Day, "Great Post-station Earth"	大驛土,
Hour, "Sand-surrounded Earth"	沙中土,

#### YOUNG WOMAN.

Year, "Sand-surrounded Metal"	沙中金,
Month, "Brook-lower Water"	澗下水,
Day, "Sand-surrounded Earth"	沙中土,
Hour, "Divine-river Water"	天河水,

After a comparative examination of these two in the light of the Tables as worked out in the *Ch'on-kuai Tai-yo* (天機大要) it will be found that while there are some minor antipathies that might be overlooked, the two formula that pertain to the Month and Hour of the young woman are diametrically opposed to the Day formulism of the young man, that is "Brook-lower Water," (澗下水) and "Divine-river Water," (天河水), would prove the ruin of "Great Post-station Earth," (大驛土) and so, if the seekers are sincere and orthodox, the proceedings will cease from this point.

This will illustrate the tedious process by which marriage elective affinities are arrived at.

#### DIVORCE.

The question of divorce has troubled the world through all its history, from the days of Moses down to the present British Commission that now has the matter in hand for consideration. The great teacher of the East, Confucious, wrote out a statement which has been the law for China, Japan, and Korea for two thousand years.

This is found in the Lesser Learning Vol. II in the section marked "Husband and Wife." Confucious says:—

"The woman's duty is to prostrate herself submissively before her husband, in such a way as to have no will of her own, but to demonstrate a perfect form of obedience. In three ways she must show it: First, when she is young, by obeying her father; second, when she is married, by obeying her husband; and third, when she is a widow, by obeying her son. There is no place for independent action on the part of any woman. Let not her influence or her voice be seen or heard outside the gates. Her work is to prepare necessaries, entertainment and refreshment for her husband and his friends.

"Her special place is within the inner court where she is to spend her days. Even though her parents die she must never exceed 100 li in the journey that she would make to take part in the funeral ceremonies. She must make no independent

decision, and in all her actions there must be no step taken alone ; but only after counsel and direction is she to move, and only after definite proof is she to speak. In the day-time she may not step out into the court for pleasure ; and at night, only with a light may she cross the threshold. These are things right and proper for women.

“ There are five things that will disqualify a woman for marriage :—

First : if she is the daughter of a rebel or outlaw.

Second : if she belongs to a family that has broken nature's laws.

Third : if her ancestry is branded with marks of imprisonment.

Fourth : if her family has been diseased for generations.

Fifth : if she is a fatherless child and untaught.

“ There are seven reasons for which a woman may be put away by her husband :—

First : if she is rebellious toward her parents-in-law.

Second : if she has no children.

Third : if she is unfaithful to her husband.

Fourth : if she is jealous-minded.

Fifth : if she has an incurable disease.

Sixth : if she is given to hurtful talk and tale-bearing.

Seventh : if she is a thief.

“ There are, however, three conditions that modify these, and in view of anyone of them the woman cannot be put away, although she has fallen under one or more of the reasons for divorce.

The three conditions are :—

First : if she has no father or brothers living to whom she can be sent.

Second : if she has worn mourning for three years for her parents-in-law.

Third : if the husband has risen from poverty to riches while she was his wife.