



I Ging

METIS English Classics

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1. Qian

1.

Qian (represents) what is great and originating, penetrating, advantageous, correct and firm.

Vast is the 'great and originating (power)' indicated by Qian! All things owe to it their beginning: - it contains all the meaning belonging to (the name) heaven. The clouds move and the rain is distributed; the various things appear in their developed forms. (The sages) grandly understand (the connexion between) the end and the beginning, and how (the indications of) the six lines (in the hexagram) are accomplished, (each) in its season. (Accordingly) they mount (the carriage) drawn by those six dragons at the proper times, and drive through the sky. The method of Qian is to change and transform, so that everything obtains its correct nature as appointed (by the mind of Heaven); and (thereafter the conditions of) great harmony are preserved in union. The result is 'what is advantageous, and correct and firm. (The sage) appears aloft, high above all things, and the myriad states all enjoy repose.

Heaven, in its motion, (gives the idea of) strength. The superior man, in accordance with this, nerves himself to ceaseless activity.

2.

In the first (or lowest) NINE, undivided, (we see its subject as) the dragon lying hid (in the deep). It is not the time for active doing.

'The dragon lies hid in the deep; - it is not the time for active doing:' - (this appears from) the strong and undivided line's being in the lowest place.

3.

In the second NINE, undivided, (we see its subject as) the dragon appearing in the field. It will be advantageous to meet with the great man.

'The dragon appears in the field:' - the diffusion of virtuous influence has been wide.

4.

In the third NINE, undivided, (we see its subject as) the superior man active and vigilant all the day, and in the evening still careful and apprehensive. (The position is) dangerous, but there will be no mistake.

'Active and vigilant all the day:' - (this refers to) the treading of the (proper) path over and over again.

5.

In the fourth NINE, undivided, (we see its subject as the dragon looking) as if he were leaping up, but still in the deep. There will be no mistake.

'He seems to be leaping up, but is still in the deep:' - if he advance, there will be no error.

6.

In the fifth NINE, undivided, (we see its subject as) the dragon on the wing in the sky. It will be advantageous to meet with the great man.

'The dragon is on the wing in the sky:' - the great man rouses himself to his work.

7.

In the sixth (or topmost) NINE, undivided, (we see its subject as) the dragon exceeding the proper limits. There will be occasion for repentance.

'The dragon exceeds the proper limits; - there will be occasion for repentance:' - a state of fulness, that is, should not be indulged in long.

8.

(The lines of this hexagram are all strong and undivided, as appears from) the use of the number NINE. If the host of dragons (thus) appearing were to divest themselves of their heads, there would be good fortune.

'The same NINE (undivided) is used' (in all the places of this hexagram), but the attribute of heaven (thereby denoted) should not (always) take the foremost place.

9.

What is called (under Qian) 'the great and originating' is (in man) the first and chief quality of goodness; what is called 'the penetrating' is the assemblage of excellences; what is called 'the advantageous' is the harmony of all that is right; and what is called 'the correct and firm' is the faculty of action. The superior man, embodying benevolence, is fit to preside over men; presenting the assemblage of excellences, he is fit to show in himself the union of all propriety; benefiting (all) creatures, he is fit to exhibit the harmony of all that is right; correct and firm, he is fit to manage (all) affairs. The fact that the superior man practises these four virtues justifies the application to him of the words - 'Qian represents what is great and originating, penetrating, advantageous, correct and firm.'

10.

What is the meaning of the words under the first NINE, (undivided), 'The dragon lies hid (in the deep) - it is not the time for active doing?' The Master said: There he is, with the powers of the dragon, and yet lying hid. The influence of the world would make no change in him; he would do nothing (merely) to secure his fame. He can live, withdrawn from the world, without regret; he can experience disapproval without trouble of mind. Rejoicing (in opportunity), he carries his principles into action; sorrowing (for want of opportunity), he keeps with them in retirement. Yes, he is not to be torn from his root (in himself).' This is 'the dragon lying hid.'

11.

What is the meaning of the words under the second NINE, 'The dragon shows himself and is in the field - it will be advantageous to see the great man?' The Master said: 'There he is, with the dragon's powers, and occupying exactly the central place. He is sincere (even) in his

ordinary words, and earnest in his ordinary conduct. Guarding against depravity, he preserves his sincerity. His goodness is recognised in the world, but he does not boast of it. His virtue is extensively displayed, and transformation ensues. The language of the Yi, "The dragon shows himself and is in the field - it will be advantageous to see the great man." refers to a ruler's virtue.'

12.

What is the meaning of the words under the third NINE,' The superior man is active and vigilant all the day, and in the evening (still) careful and apprehensive - the position is dangerous, but there will be no mistake?' The Master said: 'The superior man advances in virtue, and cultivates all the sphere of his duty. His leal-heartedness and good faith are the way by which he advances in virtue. His attention to his words and establishing his sincerity are the way by which he occupies in his sphere. He knows the utmost point to be reached, and reaches it, thus showing himself in accord with the first springs (of things); he knows the end to be rested in, and rests in it, thus preserving his righteousness in accordance with that end. Therefore he occupies a high position without pride, and a low position without anxiety. Thus it is that, being active and vigilant, and careful (also) and apprehensive as the time requires, though his position be perilous, he will make no mistake.'

13.

What is the meaning of the words under the fourth NINE, 'He is as if he were leaping up, (but still) is in the deep - there will be no mistake?' The Master said: 'He finds no permanent place either above or below, but he does not commit the error (of advancing). He may advance or recede - there is no permanent place for him: but he does not leave his fellows. The superior man, advancing in virtue and cultivating the sphere of his duty, yet wishes (to advance only) at the (proper) time, and therefore there is no mistake.'

14.

What is the meaning of the words under the fifth NINE, 'The dragon is on the wing in the sky - it will be advantageous to see the great man?' The Master said: 'Notes of the same key respond to one another; creatures of the same nature seek one another; water flows towards the place that is (low and) damp; fire rises up towards what is dry; clouds follow the dragon, and winds follow the tiger:(so) the sage makes his appearance, and all men look to

him. Things that draw their origin from heaven move towards what is above; things that draw their origin from the earth cleave to what is below:--so does everything follow its kind.'

15.

What is the meaning of the words under the topmost NINE, 'The dragon exceeds the proper limits - there will be occasion for repentance?' The Master said: 'The position is noble, but it is not that of office; (its occupant) dwells on high, but he has no people (to rule); and the men of talent and virtue in the positions below will give him no aid - should he move in such a case, there will be occasion for repentance.'

16.

'The dragon lies hid - it is not the time for active doing:'--the position is (too) low.
'The dragon shows himself and is in the field:'--the time (requires him still) to be unemployed.
'All the day active and vigilant:'--(he now) does his (proper) business.
'He is as if he were leaping up, (but still) is in the deep:'--he is making trial of himself.
'The dragon is on the wing in the sky:'--(the subject of the line) is on high and ruling.
'The dragon exceeds the proper limit, and there will be occasion for repentance:'--when things have been carried to extremity, calamity ensues.
Undivided lines appear in all these representations of the great and originating power denoted by Qian:--(what follows in the Yao tells us how) all under the sky there will be good order.

17.

'The dragon lies hid in the deep - it is not the time for active doing:'--the energy denoted by the undivided line is laid up and hid away as in the deep.
'The dragon appears in the field:'--all under heaven (begins to be) adorned and brightened.
'All the day active and vigilant:'--continually, as the time passes and requires, does he act.
'He is as if he were leaping up, (but still) is in the deep:'--a change is taking place in the method indicated by (this) Qian diagram.
'The dragon is on the wing in the sky this shows that his place is based on his heavenly virtue.
'The dragon exceeds the (proper) limit - there will be occasion for repentance:'--the time is

come to an end, and so also is his opportunity.
Undivided NINES appear in all these representations of the great and originating power denoted by Qian:--and (from what follows in the Yao) we see the model (of action) afforded by heaven.

18.

The 'greatness' and 'originating' represented by Qian refer to it as (the symbol of) what gives their beginning (to all things), and (also) secures their growth and development.
'The advantageousness and the correctness and firmness' refer to its nature and feelings (as seen in all the resulting things).

19.

Qian, (thus) originating, is able with its admirable benefits to benefit all under the sky. We are not told how its benefits are conferred; but how great is (its operation)! How great is (what is emblemed by) Qian!--strong, vigorous, undeflected, correct, and (in all these qualities) pure, unmixed, exquisite! The six lines, as explained (by the duke of Zhou), bring forth and display (its meaning), and everything about it is (thus) indirectly exhibited. (The great man) at the proper time drives with these six dragons through the sky. The clouds move, and the rain is distributed; all under heaven enjoys repose. In the superior man his conduct is (the fruit of) his perfected virtue, which might be seen therefore in his daily course; but the force of that phrase, 'lying hid,' requires him to keep retired, and not yet show himself, nor proceed to the full development of his course. While this is the case, the superior man (knows that) it is not the time for active doing.

20.

The superior man learns and accumulates the results of his learning; puts questions, and discriminates among those results; dwells magnanimously and unambitiously in what he has attained to; and carries it into practice with benevolence. What the Yi says, 'The dragon appears in the field:--it will be advantageous to meet with the great man,' has reference to the virtuous qualities of a ruler (as thus described).

21.

In the third NINE, there is a twofold symbol of) strength, but (the position) is not central. (Its occupant) is not in heaven above, nor is he in the field beneath. Therefore there must be active vigilance and cautious apprehension as the time requires; and. though (the position be) perilous, there will be no mistake.

22.

In the fourth NINE, there is (the symbol of) strength, but (the position) is not central. (Its occupant) is not in heaven above, nor is he in the field beneath, nor is he in the place of man intermediate. Hence he is in perplexity; and being so, he has doubts about what. should be his movements, and so will give no occasion for blame.

23.

The great man is he who is in harmony, in his attributes, with heaven and earth; in his brightness, with the sun and moon; in his orderly procedure, with the four sea-sons; and in his relation to what is fortunate and what is calamitous, in harmony with the spirit-like operations (of Providence). He may precede Heaven, and Heaven will not act in opposition to him; he may follow Heaven, but will act (only) as Heaven at the time would do. If Heaven will not act in opposition to him, how much less will men! how much less will the spirit-like operation (of Providence)!

24.

The force of that phrase--'exceeding the proper limits'--indicates the knowing to advance but not to retire; to maintain but not to let perish to get but not to lose. He only is the sage who knows to advance and to retire, to maintain and to let perish; and that without ever acting incorrectly. Yes, he only is the sage!

2. Kun

1.

Kun (represents) what is great and originating, penetrating, advantageous, correct and having the firmness of a mare. When the superior man (here intended) has to make any movement, if he take the initiative, he will go astray; if he follow, he will find his (proper)

lord. The advantageousness will be seen in his getting friends in the south-west, and losing friends in the north-east. If he rest in correctness and firmness, there will be good fortune.

Complete is the 'great and originating (capacity)' indicated by Kun! All things owe to it their birth; - it receives obediently the influences of Heaven. Kun, in its largeness, supports and contains all things. Its excellent capacity matches the unlimited power (of Qian). Its comprehension is wide, and its brightness great. The various things obtain (by it) their full development. The mare is a creature of earthly kind. Its (power of) moving on the earth is without limit; it is mild and docile, advantageous and firm: - such is the course of the superior man. 'If he take the initiative, he goes astray:' - he misses, that is, his proper course. 'If he follow,' he is docile, and gets into his regular (course). 'In the south-west he will get friends:' - he will be walking with those of his own class. 'In the north-east he will lose friends:' - but in the end there will be ground for congratulation. 'The good fortune arising from resting in firmness' corresponds to the unlimited capacity of the earth.

The (capacity and sustaining) power of the earth is what is denoted by Kun. The superior man, in accordance with this, with his large virtue supports (men and) things.

2.

In the first SIX, divided, (we see its subject) treading on hoarfrost. The strong ice will come (by and by).

'He is treading on hoarfrost; - the strong ice will come (by and by):' - the cold (air) has begun to take form. Allow it to go on quietly according to its nature, and (the hoarfrost) will come to strong ice.

3.

The second SIX, divided, (shows the attribute of) being straight, square, and great. (Its operation), without repeated efforts, will be in every respect advantageous.

The movement indicated by the second six, (divided),is 'from the straight (line) to the square.' '(Its operation), without repeated effort, in every way advantageous,' shows the brilliant result of the way of earth.

4.

The third SIX, divided, (shows its subject) keeping his excellence under restraint, but firmly maintaining it. If he should have occasion to engage in the king's service, though he will not claim the success (for himself), he will bring affairs to a good issue.

'He keeps his excellence tinder restraint, but firmly maintains it:' - at the proper time he will manifest it. 'He may have occasion to engage in the king's service: - great is the glory of his wisdom.

5.

The fourth SIX, divided, (shows the symbol of) a sack tied up. There will be no ground for blame or for praise.

'A sack tied up; - there will be no error:' - this shows how, through carefulness, no injury will be received.

6.

The fifth SIX, divided, (shows) the yellow lower garment. There will be great good fortune.

S. 'The Yellow lower-garment; - there will be great good fortune:' - this follows from that ornamental (colour's) being in the right and central place.

7.

The sixth SIX, divided (shows) dragons fighting in the wild. Their blood is purple and yellow.

'The dragons fight in the wild: - the (onward) course (indicated by Kun) is pursued to extremity.

8.

(The lines of this hexagram are all weak and divided, as appears from) the use of the number six. If those (who are thus represented) be perpetually correct and firm, advantage will arise.

'(The lines are all weak and divided, as appears from) the use of the number SIX: - but (those who are thus represented) becoming perpetually correct and firm, there will thereby be a great consummation.

9.

(What is indicated by) Kun is most gentle and weak, but, when put in motion, is hard and strong; it is most still, but is able to give every definite form. 'By following, it obtains its (proper) lord,' and pursues its regular (course). It contains all things in itself, and its transforming (power) is glorious. Yes, what docility marks the way of Kun! It receives the influences of heaven, and acts at the proper time.

10.

The family that accumulates goodness is sure to have superabundant happiness, and the family that accumulates evil is sure to have superabundant misery. The murder of a ruler by his minister, or of his father by a son, is not the result of the events of one morning or one evening. The causes of it have gradually accumulated,--through the absence of early discrimination. The words of the Yi, 'He treads on the hoar-frost; the strong ice will come (by and by),' show the natural (issue and growth of things).

11.

‘Straight' indicates the correctness (of the internal principle), and 'square,' the righteousness (of the external act). The superior man, (thus represented), by his self-reverence maintains the inward (correctness), and in righteousness adjusts his external acts. His reverence and righteousness being (thus) established, his virtues are not solitary instances or of a single class. 'Straight, square, and great, working his operations, without repeated efforts, in every respect advantageous:'--this shows how (such a one) has no doubts as to what he does.

12.

Although (the subject of) this divided line has excellent qualities, he (does not display them, but) keeps them under restraint. 'If he engage with them in the service of the king, and be successful, he will not claim that success for himself:'--this is the way of the earth, of a wife, of a minister. The way of the earth is-'not to claim the merit of achievement,' but on behalf (of heaven) to bring things to their proper issue. Through the changes and transformations produced by heaven and earth, plants and trees grow luxuriantly. If (the reciprocal influence of) heaven and earth were shut up and restrained, we should have (a state that might suggest to us) the case of men of virtue and ability lying in obscurity. The words of the Yi, 'A

sack tied up:--there will be no ground for blame or for praise,' are in reality a lesson of caution.

13.

The superior man (emblemed here) by the yellow and correct (colour), is possessed of comprehension and discrimination. He occupies the correct position (of supremacy), but (that emblem) is on (the lower part of) his person. His excellence is in the centre (of his being), but it diffuses a complacency over his four limbs, and is manifested in his (conduct of) affairs:--this is the perfection of excellence.

14.

(The subject of) the yin (or divided line) thinking himself equal to the (subject of the) yang, or undivided line, there is sure to be 'a contest.' As if indignant at there being no acknowledgment of the (superiority of the subject of the) yang line, (the text) uses the term 'dragons.' But still the (subject of neither line) can leave his class, and hence we have 'the blood' mentioned. The mention of that as being (both) 'azure and yellow' indicates the mixture of heaven and earth. Heaven's (colour) is azure and earth's is yellow.

3. Zhun

1.

Zhun (indicates that in the case which it presupposes) there will be great progress and success, and the advantage will come from being correct and firm. (But) any movement in advance should not be (lightly) undertaken. There will be advantage in appointing feudal princes.

In Zhun we have the strong (Qian) and the weak (Kun) commencing their intercourse, and difficulties arising. Movement in the midst of peril gives rise to 'great progress and success, (through) firm correctness.' By the action of the thunder and rain, (which are symbols of Kan and Zhen), all (between heaven and earth) is filled up. But the condition of the time is full of irregularity and obscurity. Feudal princes should be established, but the feeling that rest and peace have been secured should not be indulged (even then).

(The trigram representing) clouds and (that representing) thunder form Zhun. The superior man, in accordance with this, (adjusts his measures of government) as in sorting the threads of the warp and woof.

2.

The first NINE, undivided, shows the difficulty (its subject has) in advancing. It will be advantageous for him to abide correct and firm; advantageous (also) to be made a feudal ruler.

Although 'there is a difficulty in advancing,' the mind (of the subject of the line) is set on doing what is correct. While noble, he humbles himself to the mean, and grandly gains the people.

3.

The second SIX, divided, shows (its subject) distressed and obliged to return; (even) the horses of her chariot (also) seem to be retreating. (But) not by a spoiler (is she assailed), but by one who seeks her to be his wife. The young lady maintains her firm correctness, and declines a union. After ten years she will be united, and have children.

The difficulty (to the subject of) the second six, (divided), arises from, its place over the undivided line below it. 'The union and children after ten years' shows things resuming their regular course.

4.

The third SIX, divided, shows one following the deer without (the guidance of) the forester, and only finding himself in the midst of the forest. The superior man, acquainted with the secret risks, thinks it better to give up the chase. If he went forward, he would regret it.

'One pursues the deer without the (guidance of the) forester:' - (he does so) in (his eagerness to) follow the game. 'The superior man gives up the chase, (knowing that) if he go forward he will regret it:' - he would be reduced to extremity.

5.

The fourth SIX, divided, shows (its subject as a lady), the horses of whose chariot appear in retreat. She seeks, however, (the help of) him who seeks her to be his wife. Advance will be fortunate; all will turn out advantageously.

'Going forward after such a search (for a helper)' shows intelligence.

6.

The fifth NINE, undivided, shows the difficulties in the way of (its subject's) dispensing the rich favours that might be expected from him. With firmness and correctness there will be good fortune in small things; (even) with them in great things there will be evil.

'Difficulty is experienced (by the subject of the fifth line) in bestowing his rich favours:' - the extent to which they reach will not yet be conspicuous.

7.

The topmost SIX, divided, shows (its subject) with the horses of his chariot obliged to retreat, and weeping tears of blood in streams.

'He weeps tears of blood in streams:' - how can the state (thus emblemed) continue long?

4. Meng

1.

Meng (indicates that in the case which it presupposes) there will be progress and success. I do not (go and) seek the youthful and inexperienced, but he comes and seeks me. When he shows (the sincerity that marks) the first recourse to divination, I instruct him. If he apply a second and third time, that is troublesome; and I do not instruct the troublesome. There will be advantage in being firm and correct.

In Meng we have (the trigram for) a mountain, and below it that of a rugged defile with a stream in it. The conditions of peril and arrest of progress (suggested by these) give (the idea in) Meng. 'Meng indicates that there will be progress and success:' - for there is development at work in it, and its time of action is exactly what is right. 'I do not seek the youthful and inexperienced; he seeks me:' - so does will respond to will. 'When he shows (the sincerity that marks) the first recourse to divination, I instruct him:' - for possessing the

qualities of the undivided line and being in the central place, (the subject of the second line thus speaks). 'A second and third application create annoyance, and I do not instruct so as to create annoyance:' - annoyance (he means) to the ignorant. (The method of dealing with) the young and ignorant is to nourish the correct (nature belonging to them); - this accomplishes the service of the sage.

(The trigram representing) a mountain, and beneath it that for a spring issuing forth form Meng. The superior man, in accordance with this, strives to be resolute in his conduct and nourishes his virtue.

2.

The first SIX, divided, (has respect to) the dispelling of ignorance. It will be advantageous to use punishment (for that purpose), and to remove the shackles (from the mind). But going on in that way (of punishment) will give occasion for regret.

'It will be advantageous to use punishment:' - the object being to bring under the influence of correcting law.

3.

The second NINE, undivided, (shows its subject) exercising forbearance with the ignorant, in which there will be good fortune; and admitting (even the goodness of women, which will also be fortunate. (He may be described also as) a son able to (sustain the burden of) his family.

'A son able to (sustain the burden of) his family:' - as appears from the reciprocation between this strong line and the weak (fifth line).

4.

The third SIX, divided, (seems to say) that one should not marry a woman whose emblem it might be, for that, when she sees a man of wealth, she will not keep her person from him, and in no wise will advantage come from her.

'A woman (such as is here represented) should not be taken in marriage:' - her conduct is not agreeable to what is right.

5.

The fourth SIX, divided, (shows its subject as if) bound in chains of ignorance. There will be occasion for regret.

‘The regret arising from ignorance bound in chains' is due to the special distance of (the subject of this line) from the solidity (shown in lines 2 and 6).

6.

The fifth SIX, divided, shows its subject as a simple lad without experience. There will be good fortune.

'The good fortune belonging to the simple lad without experience' comes from his docility going on to humility.

7.

In the topmost NINE, undivided, we see one smiting the ignorant (youth). But no advantage will come from doing him an injury. Advantage would come from warding off injury from him.

'Advantage will come from warding off injury:' - (the subject of this line) above and (the ignorant) below, all do and are done to in accordance with their nature.

5. Xu

1.

Xu intimates that, with the sincerity which is declared in it, there will be brilliant success. With firmness there will be good fortune; and it will be advantageous to cross the great stream.

Xu denotes waiting. (The figure) shows peril in front; but notwithstanding the firmness and strength (indicated by the inner trigram), its subject does not allow himself to be involved (in the dangerous defile); - it is right he should not be straitened or reduced to extremity. When it is said that, 'with the sincerity declared in Xu, there will be brilliant success, and with firmness there will be good fortune,' this is shown by the position (of the fifth line) in the place assigned by Heaven, and its being the correct position for it, and in the centre. 'It will

be advantageous to go through the great stream;' - that is, going forward will be followed by meritorious achievement.

(The trigram for) clouds ascending over that for the sky forms Xu. The superior man, in accordance with this, eats and drinks, feasts and enjoys himself (as if there were nothing else to employ him).

2.

The first NINE, undivided, shows its subject waiting in the distant border. It will be well for him constantly to maintain (the purpose thus shown), in which case there will be no error.

‘He is waiting in the (distant) border:' - he makes no movement to encounter rashly the difficulties (of the situation). 'It will be advantageous for him constantly to maintain (the purpose thus shown), in which case there will be no error:' - he will not fail to pursue that regular course.

3.

The second NINE, undivided, shows its subject waiting on the sand (of the mountain stream). He will (suffer) the small (injury of) being spoken (against), but in the end there will be good fortune.

‘He is waiting on the sand:' - he occupies his position in the centre with a generous forbearance. Though 'he suffer the small injury of being spoken (against),' he will bring things to a good issue.

4.

The third NINE, undivided, shows its subject in the mud (close by the stream). He thereby invites the approach of injury.

‘He is waiting in the mud:' - calamity is (close at hand, and as it were) in the outer (trigram). 'He himself invites the approach of injury:' - if he be reverent and careful, he will not be worsted.

5.

The fourth SIX, divided, shows its subject waiting in (the place of) blood. But he will get out of the cavern.

‘He is waiting in (the place of) blood:' - he accommodates himself (to the circumstances of the time), and hearkens to (its requirements).

6.

The fifth NINE, undivided, shows its subject waiting amidst the appliances of a feast. Through his firmness and correctness there will be good fortune.

‘The appliances of a feast, and the good fortune through being firm and correct,' are indicated by (the position in) the central and correct place.

7.

The topmost SIX, divided, shows its subject entered into the cavern. (But) there are three guests coming, without being urged, (to his help). If he receive them respectfully, there will be good fortune in the end.

'Guests come unurged (to give their help), and if (the subject of the line) receive them respectfully, there will be good fortune in the end:' - though the occupant and the place are not suited to each other, there has been no great failure (in what has been done).

6. Song

1.

Song intimates how, though there is sincerity in one's contention, he will yet meet with opposition and obstruction; but if he cherish an apprehensive caution, there will be good fortune, while, if he must prosecute the contention to the (bitter) end, there will be evil. It will be advantageous to see the great man; it will not be advantageous to cross the great stream.

The upper portion of Song is (the trigram representing) strength, and the lower (that representing) peril. (The coming together of) strength and peril gives (the idea in) Song. 'Song intimates how, though there is sincerity in one's contention, he will yet meet with opposition and obstruction; but if he cherish an apprehensive caution, there will be good fortune:' - a strong (line) has come and got the central place (in the lower trigram).'If he must prosecute the contention to the (bitter) end, there will be evil:' - contention is not a thing to be carried on to extremity. 'It will be advantageous to meet with the great man:' -

what he sets a value on is the due mean, and the correct place. 'It will not be advantageous to cross the great stream:' - one (attempting to do so) would find himself in an abyss.

(The trigram representing) heaven and (that representing) water, moving away from each other, form Song. The superior man, in accordance with this, in the transaction of affairs takes good counsel about his first steps.

2.

The first SIX, divided, shows its subject not perpetuating the matter about which (the contention is). He will suffer the small (injury) of being spoken against, but the end will be fortunate.

'He does not perpetuate the matter about which (the contention is):' - contention should not be prolonged. Although 'he may suffer the small (injury) of being spoken against,' his argument is clear.

3.

The second NINE, undivided, shows its subject unequal to the contention. If he retire and keep concealed (where) the inhabitants of his city are (only) three hundred families, he will fall into no mistake.

'He is unequal to the contention; he retires and keeps concealed, stealthily withdrawing from it:' - for him from his lower place to contend with (the stronger one) above, would be to (invite) calamity, as if he brought it with his hand to himself.

4.

The third SIX, divided, shows its subject keeping in the old place assigned for his support, and firmly correct. Perilous as the position is, there will be good fortune in the end. Should he perchance engage in the king's business, he will not (claim the merit of) achievement.

'He confines himself to the support assigned to him of old:' - (thus) following those above him, he will have good fortune.

5.

The fourth NINE, undivided, shows its subject unequal to the contention. He returns to (the study of Heaven's) ordinances, changes (his wish to contend), and rests in being firm and correct. There will be good fortune.

'He returns to (the study of Heaven's) ordinances, changes (his wish to contend), and rests in being firm and correct:' - he does not fail (in doing what is right).

6.

S. The fifth NINE, undivided, shows its subject contending - and with great good fortune.

'He contends; - and 'with great fortune: - this is shown by his holding the due mean and being in the correct place.

7.

The topmost NINE, undivided, shows how its subject may have the leathern belt conferred on him (by the sovereign), and thrice it shall be taken from him in a morning.

'He receives the robe through his contention:' - but still be is not deserving of respect.

7. Shi

1.

Shi indicates how, in the case which it supposes, with firmness and correctness, and (a leader of) age and experience, there will be good fortune and no error.

(The name) Shi describes the multitude (of the host). The 'firmness and correctness' (which the hexagram indicates) refer to (moral) correctness (of aim). When (the mover) is able to use the multitude with such correctness, he may attain to the royal sway. There is (the symbol of) strength in the centre (of the trigram below), and it is responded to (by its proper correlate above). The action gives rise to perils, but is in accordance (with the best sentiments of men). (Its mover) may by such action distress all the country, but the people will follow him; - there will be good fortune, and what error should there be?

(The trigram representing) the earth and in the midst of it that representing water, form Shi. The superior man, in accordance with this, nourishes and educates the people, and collects (from among them) the multitudes (of the hosts).

2.

The first SIX, divided, shows the host going forth according to the rules (for such a movement). If these be not good, there will be evil.

'The host goes forth according to the rules (for) such a movement:' - if those rules be not observed, there will be evil.

3.

The second NINE, undivided, shows (the leader) in the midst of the host. There will be good fortune and no error. The king has thrice conveyed to him the orders (of his favour).

'He is in the midst of the host, and there will be good fortune:' - he has received the favour of Heaven. 'The king has thrice conveyed to him the orders (of) his favour:' - (the king) cherishes the myriad regions in his heart.

4.

The third SIX, divided, shows how the host may, possibly, have many inefficient leaders. There will be evil.

'The host with the possibility of its having many idle leaders:' - great will be its want of success.

5.

The fourth SIX, divided, shows the host in retreat. There is no error.

'The host is in retreat; but there is no error:' - there has been no failure in the regular course.

6.

The fifth SIX, divided, shows birds in the fields, which it will be advantageous to seize (and destroy). In that case there will be no error. If the oldest son leads the host, and younger men (idly occupy offices assigned to them), however firm and correct he may be, there will be evil.

'The oldest son leads the host:' - its movements are directed by him in accordance with his position in the centre. 'Younger men idly occupy their positions:' - the employment of such men is improper.

7.

The topmost SIX, divided, shows the great ruler delivering his charges, (appointing some) to be rulers of states, and others to undertake the headship of clans; but small men should not be employed (in such positions)

‘The great ruler delivers his charges:' - thereby he rightly apportions merit. 'Small men should not be employed:' - they are sure to throw the states into confusion.

8. Bi

1.

Bi indicates that (under the conditions which it supposes) there is good fortune. But let (the principal party intended in it) re-examine himself, (as if) by divination, whether his virtue be great, unintermitting, and firm. If it be so, there will be no error. Those who have not rest will then come to him; and with those who are (too) late in coming it will be ill.

'Bi indicates that there is good fortune:' - (the name) Bi denotes help; (and we see in the figure) inferiors docilely following (their superior). 'Let (the principal party intended in it) reexamine himself, (as if) by divination, whether his virtue be great, unintermitting, and firm; - if it be so, there will be no error: - all this follows from the position of the strong line in the centre (of the upper trigram). 'Those who have not rest will come to him:' - high and low will respond to its subject. 'With those who are (too) late in coming it will be ill:' - (for them) the way (of good fortune here indicated) has been exhausted.

(The trigram representing) the earth, and over it (that representing) water, form Bi. The ancient kings, in accordance with this, established the various states and maintained an affectionate relation to their princes.

2.

The first SIX, divided, shows its subject seeking by his sincerity to win the attachment of his object. There will be no error. Let (the breast) be full of sincerity as an earthenware vessel is of its contents, and it will in the end bring other advantages.

From 'the seeking union with its object' shown in the first SIX, (divided),there will be other advantages.

3.

In the second SIX, divided, we see the movement towards union and attachment proceeding from the inward (mind). With firm correctness there will be good fortune.

'The movement towards union and attachment proceeds from the inward (mind):' - (the party concerned) does not fail in what is proper to himself

4.

In the third SIX, divided, we see its subject seeking for union with such as ought not to be associated with.

‘Union is sought with such as ought not to be associated with:' - but will not injury be the result?

5.

In the fourth SIX, divided, we see its subject seeking for union with the one beyond himself. With firm correctness there will be good fortune.

'Union is sought (by the party intended here) with one beyond himself, and (in this case) with a worthy object:' - he is following (the ruler) above him.

6.

The fifth NINE, undivided, affords the most illustrious instance of seeking union and attachment. (We seem to see in it) the king urging his pursuit of the game (only) in three directions, and allowing the escape of all the animals before him, while the people of his towns do not warn one another (to prevent it). There will be good fortune.

'The good fortune belonging to the most illustrious instance of seeking union and attachment' appears in the correct and central position (of the fifth line, undivided). (The king's) neglecting (the animals) confronting him (and then fleeing), and (only) taking those who present themselves as it were obediently, is seen in his allowing the escape of those in front of him.' 'That the people of his towns do not warn one another (to prevent such escape),' shows how he, in his high eminence, has made them pursue the due course.

7.

In the topmost SIX, divided, we see one seeking union and attachment without having taken the first step (to such an end). There will be evil.

'He seeks union and attachment without taking the first (step to such an end):' - there is no possibility of a (good) issue.

9. Xiao Xu

1.

Xiao Xu indicates that (under its conditions) there will be progress and success. (We see) dense clouds, but no rain coming from our borders in the west.

In Xiao Xu the weak line occupies its (proper) position, and (the lines) above and below respond to it. Hence comes the name of Xiao Xu (Small Restraint). (It presents the symbols of) strength and flexibility. Strong lines are in the central places, and the will (of their subjects) will have free course. Thus it indicates that there will be progress and success. 'Dense clouds but no rain' indicate the movement (of the strong lines) still going forward. The 'Commencing at our western border' indicates that the (beneficial) influence has not yet been widely displayed.

(The trigram representing) the sky, and that representing wind moving above it, form Xiao Xu The superior man, in accordance with this, adorns the outward manifestation of his virtue.

2.

The first NINE, undivided, shows its subject returning and pursuing his own course. What mistake should he fall into? There will be good fortune.

‘He returns and pursues his own path:' - it is right that there should be good fortune.

3.

The second NINE, undivided, shows its subject, by the attraction (of the former line), returning (to the proper course). There will be good fortune.

'By the attraction (of the subject of the former line) he returns (to its own course),' and is in the central place: - neither will he err in what is due from him.

4.

The third NINE, undivided, suggests the idea of a carriage, the strap beneath which has been removed, or of a husband and wife looking on each other with averted eyes.

‘Husband and wife look on each other with averted eyes:' - (the subject of line three is like a husband who) cannot maintain correctly his relations with his wife.

5.

The fourth SIX, divided, shows its subject possessed of sincerity. The danger of bloodshed is thereby averted, and his (ground for) apprehension dismissed. There will be no mistake.

‘He is possessed of sincerity; his (ground for) apprehension is dismissed:' - (the subjects of the lines) above agree in aim with him.

6.

The fifth NINE, undivided, shows its subject possessed of sincerity, and drawing others to unite with him. Rich in resources, he employs his neighbours (in the same cause with himself).

‘He is possessed of sincerity, and draws others to unite with him:' - he does not use only his own rich resources.

7.

The topmost NINE, undivided, shows how the rain has fallen, and the (onward progress) is stayed - (so) must we value the full accumulation of the virtue (represented by the upper trigram). But a wife (exercising restraint), however firm and correct she may be, is in a position of peril, (and like) the moon approaching to the full. If the superior man prosecute his measures (in such circumstances), there will be evil.

‘The rain has fallen and (the onward progress) is stayed:' - the power (denoted in the figure) has accumulated to the full. 'If the superior man prosecute his measures, there will be evil:' - he will find himself obstructed.

10. Lu

1.

(Lu suggests the idea of) one treading on the tail of a tiger, which does not bite him. There will be progress and success.

In Lu we have (the symbol of) weakness treading on (that of) strength. (The lower trigram) indicates pleasure and satisfaction, and responds to (the upper) indicating strength. Hence (it is said), 'He treads on the tail of a tiger, which does not bite him; there will be progress and success.' (The fifth line is) strong, in the centre, and in its correct place. (Its subject) occupies the God-(given) position, and falls into no distress or failure; - (his) action will be brilliant.

(The trigram representing) the sky above, and below it (that representing the waters of) a marsh, form Lu. The superior man, in accordance with this, discriminates between high and low, and gives settlement to the aims of the people.

2.

The first NINE, undivided, shows its subject treading his accustomed path. If he go forward, there will be no error.

'He treads his accustomed path and goes forward:' - singly and exclusively he carries out his (long-cherished) wishes.

3.

The second NINE, undivided, shows its subject treading the path that is level and easy - a quiet and solitary man, to whom, if he be firm and correct, there will be good fortune.

'A quiet and solitary man, to whom, being firm and correct, there will be good fortune:' - holding the due mean, he will not allow himself to be thrown into disorder.

4.

The third SIX, divided, shows a one-eyed man (who thinks he) can see; a lame man (who thinks he) can walk well; one who treads on the tail of a tiger and is bitten. (All this indicates) ill fortune. We have a (mere) bravo acting the part of a great ruler.

‘A one-eyed man (who thinks that he) can see:' - he is not fit to see clearly. 'A lame man (who thinks that he can) tread well:' - one cannot walk along with him. 'The ill fortune of being bitten' arises from the place not being the proper one for him. 'A (mere) bravo acting the part of a great ruler:' - this is owing to his aims being (too) violent.

5.

The fourth NINE, undivided, shows its subject treading on the tail of a tiger. He becomes full of apprehensive caution, and in the end there will be good fortune.

‘He becomes full of apprehensive caution, and in the end there will be good fortune:' - his aim takes effect.

6.

The fifth NINE, undivided, shows the resolute tread of its subject. Though he be firm and correct, there will be peril.

‘He treads resolutely; and though he be firm and correct, there is peril:' - this is due to his being in the position that is correct and appropriate to him.

7.

The sixth NINE, undivided, tells us to look at (the whole course) that is trodden, and examine the presage which that gives. If it be complete and without failure, there will be great good fortune.

'There will be great good fortune,' and that in the occupancy of the topmost line: - this is great matter for congratulation.

11. Tai

1.

In Tai (we see) the little gone and the great come. (It indicates that) there will be good fortune, with progress and success.

‘The little come and the great gone in Tai, and its indication that there will be good fortune with progress and success' show to us heaven and earth in communication with each other, and all things in consequence having free course, and (also) the high and the low, (superiors and inferiors), in communication with one another, and possessed by the same aim. The

inner (trigram) is made up of the strong and undivided lines, and the outer of the weak and divided; the inner is (the symbol of) strength, and the outer of docility; the inner (represents) the superior man, and the outer the small man. (Thus) the way of the superior man appears increasing, and that of the small man decreasing.

(The trigrams for) heaven and earth in communication together form Tai. The (sage) sovereign, in harmony with this, fashions and completes (his regulations) after the courses of heaven and earth, and assists the application of the adaptations furnished by them, - in order to benefit the people.

2.

The first NINE, undivided, suggests the idea of grass pulled up, and bringing with it other stalks with whose roots it is connected. Advance (on the part of its subject) will be fortunate.

'The good fortune of advance, (as suggested by the emblem of) the grass pulled up,' arises from the will (of the party intended) being set on what is external to himself.

3.

The second NINE, undivided, shows one who can bear with the uncultivated, will cross the He without a boat, does not forget the distant, and has no (selfish) friendships. Thus does he prove himself acting in accordance with the course of the due Mean.

'He bears with the uncultivated, and proves himself acting in accordance with the due mean:' - for (his intelligence is) bright and (his capacity is) great.

4.

The third NINE, undivided, shows that, while there is no state of peace that is not liable to be disturbed, and no departure (of evil men) so that they shall not return, yet when one is firm and correct, as he realises the distresses that may arise, he will commit no error. There is no occasion for sadness at the certainty (of such recurring changes); and in this mood the happiness (of the present) may be (long) enjoyed.

'There is no going away so that there shall not be a return' refers to this as the point where the interaction of heaven and earth takes place.

5.

The fourth SIX, divided, shows its subject fluttering (down) - not relying on his own rich resources, but calling in his neighbours. (They all come) not as having received warning, but in the sincerity (of their hearts).

'He comes fluttering (down), not relying on his own rich resources:' - both he and his neighbours are out of their real (place where they are). 'They have not received warning, but (come) in the sincerity (of their hearts):' - this is what they have desired in the core of their hearts.

6.

The fifth six, divided, reminds us of (king) Di-yi's (rule about the) marriage of his younger sister. By such a course there is happiness and there will be great good fortune.

‘By such a course there is happiness, and there will be great good fortune:' - (the subject of the line) employs the virtue proper to his central position to carry his wishes into effect.

7.

The sixth six, divided, shows us the city wall returned into the moat. It is not the time to use the army. (The subject of the line) may, indeed, announce his orders to the people of his own city; but however correct and firm he may be, he will have cause for regret.

'The city wall returned back into the moat' shows how the (governmental) orders have (long) been in disorder.

12. Pi

1.

In Pi there is the want of good understanding between the (different classes of) men, and its indication is unfavourable to the firm and correct course of the superior man. We see in it the great gone and the little come.

‘The want of good understanding between the (different classes of) men in Pi, and its indication as unfavourable to the firm and correct course of the superior man; with the intimation that the great are gone and the little come:' - all this springs from the fact that in it heaven and earth are not in communication with each other, and all things in consequence

do not have free course; and that the high and the low (superiors and inferiors) are not in communication with one another, and there are no (well-regulated) states under the sky. The inner (trigram) is made up of the weak and divided lines, and the outer of the strong and undivided: the inner is (the symbol of) weakness, and the outer of strength; the inner (represents) the small man, and the outer the superior man. Thus the way of the small man appears increasing, and that of the superior man decreasing.

(The trigrams of) heaven and earth, not in intercommunication, form Pi. The superior man, in accordance with this, restrains (the manifestation) of) his virtue, and avoids the calamities (that threaten him). There is no opportunity of conferring on him the glory of emolument.

2.

The first SIX, divided, suggests the idea of grass pulled up, and bringing with it other stalks with whose roots it is connected. With firm correctness (on the part of its subject), there will be good fortune and progress.

‘The good fortune through firm goodness, (suggested by) the pulling up of the grass,' arises from the will (of the parties intended) being bent on (serving) the ruler.

3.

The second SIX, divided, shows its subject patient and obedient. To the small man (comporting himself so) there will be good fortune. If the great man (comport himself) as the distress and obstruction require, he will have success.

‘The great man, comporting himself as the distress and obstruction require, will have success: - 'he does not allow himself to be disordered by the herd (of small men).

4.

The third SIX, divided, shows its subject ashamed of the purpose folded (in his breast).

That 'his shame is folded in his breast' is owing to the inappropriateness of his position.

5.

The fourth NINE, undivided, shows its subject acting in accordance with the ordination (of Heaven), and committing no error. His companions will come and share in his happiness.

‘He acts in accordance with the ordination (of Heaven), and commits no error:' - the purpose of his mind can be carried into effect.

6.

In the fifth NINE, undivided, we see him who brings the distress and obstruction to a close,--the great man and fortunate. (But let him say), 'We may perish! We may perish!' (so shall the state of things become firm, as if) bound to a clump of bushy mulberry trees.

The good fortune of the great man' arises from the correctness of his position.

7.

The sixth NINE, undivided, shows the overthrow (and removal of) the condition of distress and obstruction. Before this there was that condition. Hereafter there will be joy.

‘The distress and obstruction having reached its end, it is overthrown and removed:' - how could it be prolonged?

13. Tong Ren

1.

Tong Ren (or 'Union of men') appears here (as we find it) in the (remote districts of the) country, indicating progress and success. It will be advantageous to cross the great stream. It will be advantageous to maintain the firm correctness of the superior man.

In Tong Ren the weak (line) has the place (of influence), the central place, and responds to (the corresponding line in) Qian (above); hence comes its name of Tong Ren (or 'Union of men'). Tong Ren says: - The language, 'Tong Ren appears here (as we find it) in (the remote districts of) the country, indicating progress and success, and that it will be advantageous to cross the great stream,' is moulded by its containing the strength (symbolled) in Qian. (Then) we have (the trigram indicating) elegance and intelligence, supported by (that indicating) strength; with the line in the central, and its correct, position, and responding (to the corresponding line above): - (all representing) the correct course of the superior man. It is only the superior man who can comprehend and affect the minds of all under the sky.

(The trigrams for) heaven and fire form Tong Ren. The superior man, in accordance with this), distinguishes things according to their kinds and classes.

2.

The first NINE, undivided, (shows the representative of) the union of men just issuing from his gate. There will be no error.

'(The representative of) the union of men is just issuing from his gate:' - who will blame him?

3.

The second SIX, divided, (shows the representative of) the union of men in relation with his kindred. There will be occasion for regret.

'(The representative of) the union of men appears in relation with his kindred:' - that is the path to regret.

4.

The third NINE, undivided, (shows its subject) with his arms hidden in the thick grass, and at the top of a high mound. (But) for three years he makes no demonstration.

'He hides his arms in the thick grass:' - because of the strength of his opponent. 'For three years he makes no demonstration:' - how can he do anything?

5.

The fourth NINE, undivided, (shows its subject) mounted on the city wall; but he does not proceed to make the attack (he contemplates). There will be good fortune.

'He is mounted on his city-wall;' but yielding to the right, 'he does not proceed to make the attack (he contemplated).' (Where it is said),'There will be good fortune,' (that shows how) he feels the strait he is in, and returns to the rule of law.

6.

In the fifth NINE, undivided, (the representative of) the union of men first wails and cries out, and then laughs. His great host conquers, and he (and the subject of the second line) meet together.

The first action of (the representative of) the union of men (here described) arises from his central position and straightforward character. 'The meeting secured by his great host' intimates that the opponents of it have been overcome.

7.

The topmost NINE, undivided, (shows the representative of) the union of men in the suburbs. There will be no occasion for repentance.

'(The representative of) the union of men appears in the suburbs:' - his object has not yet been attained.

14. Da You

1.

'(The representative of) the union of men appears in the suburbs:' - his object has not yet been attained.

In Da You the weak (line) has the place of honour, is grandly central, and (the strong lines) above and below respond to it. Hence comes its name of Da You (Having what is Great). The attributes (of its component trigrams) are strength and vigour with elegance and brightness. (The ruling line in it) responds to (the ruling line in the symbol of) heaven, and (consequently) its action is (all) at the proper times. In this way (it is said to) indicate great progress and success.

(The trigram for) heaven and (that of) fire above it form Da You. The superior man, in accordance with this, represses what is evil and gives distinction to what is good, in sympathy with the excellent Heaven-conferred (nature).

2.

In the first NINE, undivided, there is no approach to what is injurious, and there is no error. Let there be a realisation of the difficulty (and danger of the position), and there will be no error (to the end).

This first NINE, (undivided), of Da You shows no approach to what is injurious.

3.

In the second NINE, undivided, we have a large waggon with its load. In whatever direction advance is made, there will be no error.

'A large waggon with its load' refers to the (virtue) accumulated (in the subject of the line), so that he will suffer no loss (in the conduct of affairs).

4.

The third NINE, undivided, shows us a feudal prince presenting his offerings to the Son of Heaven. A small man would be unequal (to such a duty).

'A feudal prince presents his offerings to the son of Heaven:' - a small man (in such a position) does (himself) harm.

5.

The fourth NINE, undivided, shows its subject keeping his great resources under restraint. There will be no error.

'He keeps his great resources under restraint:' - his wisdom discriminates clearly (what he ought to do).

6.

The fifth SIX, divided, shows the sincerity of its subject reciprocated by that of all the others (represented in the hexagram). Let him display a proper majesty, and there will be good fortune.

'His sincerity is reciprocated by all the others:' - his sincerity serves to stir and call out what is in their minds. 'The good fortune springing from a display of proper majesty' shows how they might (otherwise) feel too easy, and make no preparation (to serve him).

7.

The topmost NINE, undivided, shows its subject with help accorded to him from Heaven. There will be good fortune, advantage in every respect.

'The good fortune attached to the topmost line of Da You' arises from the help of Heaven.

15. Qian

1.

Qian indicates progress and success. The superior man, (being humble as it implies), will have a (good) issue (to his undertakings).

Qian indicates progress and success. It is the way of heaven to send down its beneficial influences below, where they are brilliantly displayed. It is the way of earth, lying low, to send its influences upwards and (there) to act. It is the way of heaven to diminish the full and augment the humble. It is the way of earth to overthrow the full and replenish the humble. Spiritual Beings inflict calamity on the full and bless the humble. It is the way of men to hate the full and love the humble. Humility in a position of honour makes that still more brilliant; and in a low position men will not (seek to) pass beyond it. Thus it is that 'the superior man will have a (good) issue (to his undertakings).'

(The trigram for) the earth and (that of) a mountain in the midst of it form Qian. The superior man, in accordance with this, diminishes what is excessive (in himself), and increases where there is any defect, bringing about an equality, according to the nature of the case, in his treatment (of himself and others).

2.

The first SIX, divided, shows us the superior man who adds humility to humility. (Even) the great stream may be crossed with this, and there will be good fortune.

'The superior man who adds humility to humility' is one who nourishes his (virtue) in lowliness.

3.

The second SIX, divided, shows us humility that has made itself recognised. With firm correctness there will be good fortune.

'The good fortune consequent on being firm and correct, where the humility has made itself recognised, is owing to the possessor's having (the virtue) in the core of his heart.

4.

The third NINE, undivided, shows the superior man of (acknowledged) merit. He will maintain his success to the end, and have good fortune.

'The superior man of (acknowledged) merit, and yet humble:' - the myriads of the people will submit to him.

5.

The fourth SIX, divided, shows one, whose action would be in every way advantageous, stirring up (the more) his humility.

'One, whose action would be in every way advantageous, stirs up his humility the more:'(but in doing so) he does not act contrary to the (proper) rule.

6.

The fifth SIX, divided, shows one who, without being rich, is able to employ his neighbours. He may advantageously use the force of arms. All his movements will be advantageous.

'He may advantageously use the force of arms:' - correcting, that is, those who do not submit.

7.

The sixth SIX, divided, shows us humility that has made itself recognised. The subject of it will with advantage put his hosts in motion; but (he will only) punish his own towns and state.

'His humility has made itself recognised:' - (but) all his aims have not yet been attained. He may employ the force of arms, (but only) in correcting (his own) towns and state.'

16.Yu

1.

Yu indicates that, (in the state which it implies), feudal princes may be set up, and the hosts put in motion, with advantage.

In Yu we see the strong (line) responded to by all the others, and the will (of him whom it represents) being carried out; and (also) docile obedience employing movement (for its

purposes). (From these things comes) Yu (the Condition of harmony and satisfaction). In this condition we have docile obedience employing movement (for its purposes), and therefore it is so as between heaven and earth; - how much more will it be so (among men) in 'the setting up of feudal princes and putting the hosts in motion!' Heaven and earth show that docile obedience in connexion with movement, and hence the sun and moon make no error (in time), and the four seasons do not deviate (from their order). The sages show such docile obedience in connexion with their movements, and hence their punishments and penalties are entirely just, and the people acknowledge it by their submission. Great indeed are the time and significance indicated in Yu!

(The trigrams for) the earth and thunder issuing from it with its crashing noise form Yu. The ancient kings, in accordance with this, composed their music and did honour to virtue, presenting it especially and most grandly to God, when they associated with Him (at the service) their highest ancestor and their father.

2.

The first SIX, divided, shows its subject proclaiming his pleasure and satisfaction. There will be evil.

'The (subject of the) first six proclaims his pleasure and satisfaction:' - there will be evil; his wishes have been satisfied to overflowing.

3.

The second SIX, divided, shows one who is firm as a rock. (He sees a thing) without waiting till it has come to pass; with his firm correctness there will be good fortune.

'(He sees a thing) without waiting till it has come to pass; with his firm correctness there will be good fortune:' - this is shown by the central and correct position (of the line).

4.

The third SIX, divided, shows one looking up (for favours), while he indulges the feeling of pleasure and satisfaction. If he would understand!--If he be late in doing so, there will indeed be occasion for repentance.

'He looks up (for favours), while he indulges the feeling of satisfaction; there will be occasion for repentance:' - this is intimated by the position not being the appropriate one.

5.

The fourth NINE, undivided, shows him from whom the harmony and satisfaction come. Great is the success which he obtains. Let him not allow suspicions to enter his mind, and thus friends will gather around him.

'From him the harmony and satisfaction come; great is the success which he obtains:' - his aims take effect on a grand scale.

6.

The fifth six, divided, shows one with a chronic complaint, but who lives on without dying.

'(The subject of) the fifth six has a chronic complaint:' - this is shown by his being mounted on the strong (line). 'He still lives on without dying:' - he is in the central position, (and its memories of the past) have not yet perished.

7.

The topmost six, divided, shows its subject with darkened mind devoted to the pleasure and satisfaction (of the time); but if he change his course even when (it may be considered as) completed, there will be no error.

'With darkened mind devoted to the harmony and satisfaction (of the time),' as shown in the topmost (line): - how can one in such a condition continue long?

17. Sui

1.

Sui indicates that (under its conditions) there will be great progress and success. But it will be advantageous to be firm and correct. There will (then) be no error.

In Sui we see the strong (trigram) come and place itself under the weak; we see (in the two) the attributes of movement and pleasure: - this gives (the idea of) Sui. 'There will be great progress and success; and through firm correctness no error:' - all under heaven will be found following at such a time. Great indeed are the time and significance indicated in Sui.

(The trigram for the waters of) a marsh and (that for) thunder (hidden) in the midst of it form Sui. The superior man in accordance with this, when it is getting towards dark, enters (his house) and rests.

2.

The first NINE, undivided, shows us one changing the object of his pursuit; but if he be firm and correct, there will he good fortune. Going beyond (his own) gate to find associates, he will achieve merit.

'He is changing the object of his pursuit:' - but if he follow what is correct, there will be good fortune. 'He goes beyond (his own) gate to find associates:' - he will not fail (in the method he pursues).

3.

The second SIX, divided, shows us one who cleaves to the little boy, and lets go the man of age and experience.

'He cleaves to the little boy:' - he cannot be with the two at the same time.

4.

The third SIX, divided, shows us one who cleaves to the man of age and experience, and lets go. the little boy. Such following will get what it seeks; but it will be advantageous to adhere to what is firm and correct.

'He cleaves to the man of age and experience:' - by the decision of his will, he abandons (the youth) below.

5.

The fourth NINE, undivided, shows us one followed and obtaining (adherents). Though he be firm and correct, there will be evil. If he be sincere (however) in his course, and make that evident, into what error will he fall?

'He is followed and obtains adherents:' - according to the idea (of the hexagram), this is evil. 'He is sincere in his course:' - showing his intelligence, and leading to achievement.

6.

The fifth NINE, undivided, shows us (the ruler) sincere in (fostering all) that is excellent. There will be good fortune.

'He is sincere in fostering what is excellent:' - his position is correct and in the centre.

7.

The topmost SIX, divided, shows us (that sincerity) firmly held and clung to, yea, and bound fast. (We see) the king with it presenting his offerings on the western mountain.

'The sincerity is firmly held and clung to, as shown in the topmost line:' - (the idea of the hexagram) has reached its extreme development.

18. Gu

1.

Gu indicates great progress and success (to him who deals properly with the condition represented by it). There will be advantage in (efforts like that of) crossing the great stream. (He should weigh well, however, the events of) three days before the turning point, and those (to be done) three days after it.

In Gu we have the strong (trigram) above, and the weak one below; we have (below) pliancy, and (above) stopping: - these give the idea of Gu (a Troublous Condition of affairs verging to ruin). 'Gu indicates great progress and success:' - (through the course shown in it), all under heaven, there will be good order. 'There will be advantage in crossing the great stream:' - he who advances will encounter the business to be done. '(He should weigh well, however, the events of) three days before (the turning-point), and those (to be done) three days after it:' - the end (of confusion) is the beginning (of order); such is the procedure of Heaven.

(The trigram for) a mountain, and below it that for wind, form Gu. The superior man, in accordance with this, (addresses himself to) help the people and nourish his own virtue.

2.

The first SIX, divided, shows (a son) dealing with the troubles caused by his father. If he be an (able) son, the father will escape the blame of having erred. The position is perilous, but there will be good fortune in the end.

'He deals with the troubles caused by his father:' - he feels that he has entered into the work of his father.

3.

The second NINE, undivided, shows (a son) dealing with the troubles caused by his mother. He should not (carry) his firm correctness (to the utmost).

'He deals with the troubles caused by his mother:' - he holds to the course of the due mean.

4.

The third NINE, undivided, shows (a son) dealing with the troubles caused by his father. There may be some small occasion for repentance, but there will not be any great error.

'He deals with the troubles caused by his father:' - in the end there will be no error

5.

The fourth SIX, divided, shows (a son) viewing indulgently the troubles caused by his father. If he go forward, he will find cause to regret it.

'He views indulgently the troubles caused by his father:' - if he go forward, he will not succeed.

6.

The fifth SIX, divided, shows (a son) dealing with the troubles caused by his father. He obtains the praise of using (the fit instrument for his work).

'He deals with the troubles caused by his father, and obtains praise:' - he is responded to (by the subject of line two) with all his virtue.

7.

The sixth NINE, undivided, shows us one who does not serve either king or feudal lord, but in a lofty spirit prefers (to attend to) his own affairs.

'He does not serve either king or feudal lord:' - but his aim may be a model (to others).

19. Lin

1.

Lin (indicates that under the conditions supposed in it) there will be great progress and success, while it will be advantageous to be firmly correct. In the eighth month there will be evil.

In Lin (we see) the strong (lines) gradually increasing and advancing. (The lower trigram is the symbol of) being pleased, and (the upper of) being compliant. The strong (line) is in the central position, and is properly responded to. 'There is great progress and success, along with firm correctness:' - this is the way of Heaven. 'In the eighth month there will be evil:' - (the advancing power) will decay after no long time.

(The trigram for) the waters of a marsh and that for the earth above it form Lin. The superior man, in accordance with this, has his purposes of instruction that are inexhaustible, and nourishes and supports the people without limit.

2.

The first NINE, undivided, shows its subject advancing in company (with the subject of the second line). Through his firm correctness there will be good fortune.

'The good fortune through the firm correctness of (the subject of the first line) advancing in company (with the subject of the second)' is due to his will being set on doing what is right.

3.

The second NINE, undivided, shows its subject advancing in company (with the subject of the first line). There will be good fortune; (advancing) will be in every way advantageous.

'The good fortune and every possible advantage attending the advance (of the subject of the second line), in company (with the subject of the first),' arises from the fact that those (to whom the advance is made) are not yet obedient to the ordinances (of Heaven).

4.

The third SIX, divided, shows one well pleased (indeed) to advance, (but whose action) will be in no way advantageous. If he become anxious about it (however), there will be no error.

'He (shows himself) well pleased to advance:' - his position is not that appropriate to him. 'If he become anxious, however, about his action,' his error will not be continued.

5.

The fourth SIX, divided, shows one advancing in the highest mode. There will be no error.

'The freedom from error consequent on the advance in the highest mode' is due to the (various) appropriateness of the position.

6.

The fifth SIX, divided, shows the advance of wisdom, such as befits the great ruler. There will be good fortune.

'What befits the great ruler' means the pursuing the course of the due mean.

7.

The sixth SIX, divided, shows the advance of honesty and generosity. There will be good fortune, and no error.

'The good fortune consequent on the advance of honesty and generosity' is due to the will (of the subject of the line) being set on the subjects of (the first two lines of) the inner (trigram).

20. Guan

1.

Guan shows (how he whom it represents should be like) the worshipper who has washed his hands, but not (yet) presented his offerings - with sincerity and an appearance of dignity (commanding reverent regard).

The great Manifester occupies an upper place (in the figure), which consists of (the trigrams whose attributes are) docility and flexibility. He is in the central position and his correct place, and thus exhibits (his lessons) to all under heaven. 'Guan shows its subject like a worshipper who has washed his hands, but not (yet) presented his offerings; - with sincerity and an appearance of dignity (commanding reverent regard):' - (all) beneath look to him and are transformed. When we contemplate the spirit-like way of Heaven, we see how the four

seasons proceed without error. The sages, in accordance with (this) spirit-like way, laid down their instructions, and all under heaven yield submission to them.

(The trigram representing) the earth, and that for wind moving above it, form Guan. The ancient kings, in accordance with this, examined the (different) regions (of the kingdom), to see the (ways of the) people, and set forth their instructions.

2.

The first SIX, divided, shows the looking of a lad - not blamable in men of inferior rank, but matter for regret in superior men.

'The looking of a lad shown by the first six, (divided); indicates the way of the inferior people.

3.

The second SIX, divided, shows one peeping out from a door. It would be advantageous if it were (merely) the firm correctness of a female.

'The firm correctness of a woman, in peeping out from a door' is also a thing to be ashamed of (in a superior man).

4.

The third SIX, divided, shows one looking at (the course of) his own life, to advance or recede (accordingly).

'He looks at (the course of his own life, to advance or recede (accordingly):' - he will not err in the path (to be pursued).

5.

The fourth SIX, divided, shows one contemplating the glory of the kingdom. It will be advantageous for him, being such as he is, (to seek) to be a guest of the king.

'He contemplates the glory of the kingdom:'(thence) arises the wish to be a guest (at court).

6.

The fifth NINE, undivided, shows its subject contemplating his own life(-course). A superior man, he will (thus) fall into no error.

'He contemplates his own life(-course):' - he should (for this purpose) contemplate (the condition of) the people.

7.

The sixth NINE, undivided, shows its subject contemplating his character to see if it be indeed that of a superior man. He will not fall into error.

'He contemplates his own character:' - he cannot even yet let his mind be at rest.

21. Shi He

1.

Shi He indicates successful progress (in the condition of things which it supposes). It will be advantageous to use legal constraints.

The existence of something between the jaws gives rise to the name Shi He (Union by means of biting through the intervening article). The Union by means of biting through the intervening article indicates 'the successful progress (denoted by the hexagram).' The strong and weak (lines) are equally divided (in the figure). Movement is denoted (by the lower trigram), and bright intelligence (by the upper); thunder and lightning uniting in them, and having brilliant manifestation. The weak (fifth) line is in the centre, and acts in its high position. Although it is not in its proper position, this is advantageous for the use of legal constraints.

(The trigrams representing) thunder and lightning form Shi He. The ancient kings, in accordance with this, framed their penalties with intelligence, and promulgated their laws.

2.

The first NINE, undivided, shows one with his feet in the stocks and deprived of his toes. There will be no error.

'His feet are in the stocks, and he is deprived of his toes:' - there is no walking (to do evil).

3.

The second SIX, divided, shows one biting through the soft flesh, and (going on to) bite off the nose. There will be no error.

'He bites through the soft flesh, and (goes on) to bite off the nose:' - (the subject of the line) is mounted on the strong (first line).

4.

The third SIX, divided, shows one gnawing dried flesh, and meeting with what is disagreeable. There will be occasion for some small regret, but no (great) error.

'He meets with what is disagreeable and hurtful:' - his position is not the proper one for him.

5.

The fourth NINE, undivided, shows one gnawing the flesh dried on the bone, and getting the pledges of money and arrows. It will be advantageous to him to realise the difficulty of his task and be firm,--in which case there will be good fortune.

'It will be advantageous to him to realise the difficulty of his task and be firm, in which case there will be good fortune:' - his light has not yet been sufficiently displayed.

6.

The fifth SIX, divided, shows one gnawing at dried flesh, and finding the yellow gold. Let him be firm and correct, realising the peril (of his position). There will be no error.

'Let him be firm and correct, realising the peril (of his position), and there will be no error:' - he will possess every quality appropriate (to his position and task).

7.

The sixth NINE, undivided, shows one wearing the cangue, and deprived of his ears. There will be evil.

'He wears the cangue and is deprived of his ears:' - he hears, but will not understand.

22. Bi

1.

Bi indicates that there should be free course (in what it denotes). There will be little advantage (however) if it be allowed to advance (and take the lead).

(When it is said that) Bi indicates that there should be free course (in what it denotes): - (We see) the weak line coming and ornamenting the strong lines (of the lower trigram), and

hence (it is said that ornament) 'should have free course.' On the other hand, the strong line above ornaments the weak ones (of the upper trigram), and hence (it is said) that 'there will be little advantage, if (ornament) be allowed to advance (and take the lead).' (This is illustrated in the) appearances that ornament the sky. Elegance and intelligence (denoted by the lower trigram) regulated by the arrest (denoted by the upper) suggest the observances that adorn human (society). We look at the ornamental figures of the sky, and thereby ascertain the changes of the seasons. We look at the ornamental observances of society, and understand how the processes of transformation are accomplished all under heaven.

(The trigram representing) a mountain and that for fire under it form Bi. The superior man, in accordance with this, throws a brilliancy around his various processes of government, but does not dare (in a similar way) to decide cases of criminal litigation.

2.

The first NINE, undivided, shows one adorning (the way of) his feet. He can discard a carriage and walk on foot.

'He can discard a carriage and walk on foot:' - righteousness requires that he should not ride.

3.

The second SIX, divided, shows one adorning his beard.

'He adorns his beard:' - he rouses himself to action (only) along with the (subject of the) line above.

4.

The third NINE, undivided, shows its subject with the appearance of being adorned and bedewed (with rich favours). But let him ever maintain his firm correctness, and there will be good fortune.

'The good fortune consequent on his ever maintaining firm correctness' is due to this, - that to the end no one will insult him.

5.

The fourth SIX, divided, shows one looking as if adorned, but only in white. As if (mounted on) a white horse, and furnished with wings, (he seeks union with the subject of the first

line), while (the intervening third pursues), not as a robber, but intent on a matrimonial alliance.

'The place occupied by the fourth six, (divided),' affords ground for doubt (as to its subject); but '(as the subject of the third pursues) not as a robber, but as intent on a matrimonial alliance,' he will in the end have no grudge against him.

6.

The fifth SIX, divided, shows its subject adorned by (the occupants of) the heights and gardens. He bears his roll of silk, small and slight. He may appear stingy; but there will be good fortune in the end.

'The good fortune falling to the fifth six, (divided); affords occasion for joy.

7.

The sixth NINE, undivided, shows one with white as his (only) ornament. There will be no error.

'The freedom from error attached to (the subject of) the topmost line, with no ornament but the (simple white),' shows how he has attained his aim.

23. Bo

1.

Bo indicates that (in the state which it symbolises) it will not be advantageous to make a movement in any direction whatever.

Bo denotes overthrowing or being overthrown. We see (in the figure) the weak lines (threatening to) change the (last) strong line (into one of themselves). That 'it will not be advantageous to make a movement in any direction whatever' appears from the fact that the small men are (now) growing and increasing. The superior man acts according to (the exigency of the time), and stops all forward movement, looking at the (significance of the) symbolic figures (in the hexagram). He values the processes of decrease and increase, of fulness and decadence, (as seen) in the movements of the heavenly bodies.

(The trigrams representing) the earth, and (above it) that for a mountain, which adheres to the earth, form Bo. Superiors, in accordance with this, seek to strengthen those below them, to secure the peace and stability of their own position.

2.

The first SIX, divided, shows one overturning the couch by injuring its legs. (The injury will go on to) the destruction of (all) firm correctness, and there will be evil.

'He overthrows the couch by injuring its legs:' - thus (he commences) his work of ruin with what is lowest (in the superior man).

3.

The second SIX, divided, shows one overthrowing the couch by injuring its frame. (The injury will go on to) the destruction of (all) firm correctness, and there will be evil.

'He destroys the couch by injuring its frame:' - (the superior man) has as yet no associates.

4.

The third SIX, divided, shows its subject among the overthrowers; but there will be no error.

That 'there will be no error on the part of this one among the overthrowers' arises from the difference between him and the others above and below.

5.

The fourth SIX, divided, shows its subject having overthrown the couch, and (going to injure) the skin (of him who lies on it). There will be evil.

'He has overthrown the couch, and (proceeds to injure) the skin (of him who lies on it):' - calamity is very near at hand.

6.

The fifth SIX, divided, shows (its subject leading on the others like) a string of fishes, and (obtaining for them) the favour that lights on the inmates of the palace. There will be advantage in every way.

'He obtains for them the favour that lights on the inmates of the palace:' - in the end there will be no grudge against him.

7.

The topmost NINE, undivided, shows its subject (as) a great fruit which has not been eaten. The superior man finds (the people again) as a chariot carrying him. The small men (by their course) overthrow their own dwellings.

'The superior man finds himself in a carriage:' - he is carried along by the people. 'The small men (by their course) overthrow their own dwellings:' - they can. never again be of use to them.

24. Fu

1.

Fu indicates that there will be free course and progress (in what it denotes). (The subject of it) finds no one to distress him in his exits and entrances; friends come to him, and no error is committed . He will return and repeat his (proper) course. In seven days comes his return. There will be advantage in whatever direction movement is made.

'Fu indicates the free course and progress (of what it denotes):' - it is the coming back of what is intended by the undivided line. (Its subject's) actions show movement directed by accordance with natural order. Hence 'he finds no one to distress him in his exits and entrances,' and 'friends come to him, and no error is committed.' 'He will return and repeat his proper course; in seven days comes his return:' - such is the movement of the heavenly (revolution). 'There will be advantage in whatever direction movement is made: - the strong lines are growing and increasing. Do we not see in Fu the mind of heaven and earth?

(The trigram representing) the earth and that for thunder in the midst of it form Fu. The ancient kings, in accordance with this, on the day. of the (winter) solstice, shut the gates of the passes (from one state to another), so that the travelling merchants could not (then) pursue their journeys, nor the princes go on with the inspection of their states.

2.

The first NINE, undivided, shows its subject returning (from an error) of no great extent, which would not proceed to anything requiring repentance. There will be great good fortune.

'Returning (from an error) of no great extent' is the prelude to the cultivation of the person.

3.

The second SIX, divided, shows the admirable return (of its subject). There will be good fortune.

'The good fortune attendant on the admirable return (of the subject of the second line)' is due to his condescension to the virtuous (subject of the line) below.

4.

The third SIX, divided, shows one who has made repeated returns. The position is perilous, but there will be no error.

Notwithstanding 'the perilous position of him who has made many returns,' there will be no error through (his aiming after righteousness).

5.

The fourth SIX, divided, shows its subject moving right in the centre (among those represented by the other divided lines), and yet returning alone (to his proper path).

'He moves right in the centre (among those represented by the other divided lines), and yet returns alone:' - his object is to pursue the (proper) path.

6.

The fifth SIX, divided, shows the noble return of its subject. There will be no ground for repentance.

'The noble return, giving no ground for repentance,' is due to (the subject of the line) striving to perfect himself in accordance with his central position.

7.

The topmost SIX, divided, shows its subject all astray on the subject of returning. There will be evil. There will be calamities and errors. If with his views he put the hosts in motion, the end will be a great defeat, whose issues will extend to the ruler of the state. Even in ten years he will not be able to repair the disaster.

'The evil consequent on being all astray on the subject of returning' is because the course pursued is contrary to the proper course for a ruler.

25. Wu Wang

1.

Wu Wang indicates great progress and success, while there will be advantage in being firm and correct. If (its subject and his action) be not correct, he will fall into errors, and it will not be advantageous for him to move in any direction.

In Wu Wang we have the strong (first) line come from the outer (trigram), and become in the inner trigram lord (of the whole figure); we have (the attributes of) motive power and strength; we have the strong line (of the fifth place) in the central position, and responded to (by the weak second): - there will be 'great progress proceeding from correctness; such is the appointment of Heaven. 'If (its subject and his action) be not correct, he will fall into errors, and it will not be advantageous for him to move in any direction:' - whither can he (who thinks he is) free from all insincerity, (and yet is as here described) proceed? Can anything be done (advantageously) by him whom the (will and) appointment of Heaven do not help?

The thunder rolls all under the sky, and to (every)thing there is given (its nature), free from all insincerity. The ancient kings, in accordance with this, (made their regulations) in complete accordance with the seasons, thereby nourishing all things.

2.

The first NINE, undivided, shows its subject free from all insincerity. His advance will be accompanied with good fortune.

When 'he who is free from insincerity makes any movement,' he will get what he desires.

3.

The second SIX, divided, shows one who reaps without having ploughed (that he might reap), and gathers the produce of his third year's fields without having cultivated them the first year for that end. To such a one there will be advantage in whatever direction he may move.

'He reaps without having ploughed:' - (the thought of) riches to be got had not risen (in his mind).

4.

The third SIX, divided, shows calamity happening to one who is free from insincerity - as in the case of an ox that has been tied up. A passer by finds it (and carries it off), while the people in the neighbourhood have the calamity (of being accused and. apprehended).

'The passer-by gets the ox:' - this proves a calamity to the people of the neighbourhood.

5.

The fourth NINE, undivided, shows (a case) in which, if its subject can remain firm and correct, there will be no error.

'If he can remain firm and correct there will be no error:' - he firmly holds fast (his correctness).

6.

The fifth NINE, undivided, shows one who is free from insincerity, and yet has fallen ill. Let him not use medicine, and he will have occasion for joy (in his recovery).

'Medicine in the case of one who is free from insincerity!' - it should not be tried (at all).

7.

The topmost NINE, undivided, shows its subject free from insincerity, yet sure to fall into error, if he take action. (His action) will not be advantageous in any way.

'The action (in this case) of one who is free from insincerity' will occasion the calamity arising from action (when the time for it is) exhausted.

26. Da Xu

1.

Under the conditions of Da Xu it will be advantageous to be firm and correct. (If its subject do not seek to) enjoy his revenues in his own family (without taking service at court), there will be good fortune. It will be advantageous for him to cross the great stream.

In (the trigrams composing) Da Xu we have (the attributes) of the greatest strength and of substantial solidity, which emit a brilliant light; and indicate a daily renewal of his virtue (by the subject of it). The strong line is in the highest place, and suggests the value set on talents

and virtue; there is power (in the upper trigram) to keep the strongest in restraint: - all this shows 'the great correctness' (required in the hexagram). 'The good fortune attached to the subject's not seeking to enjoy his revenues in his own family' shows how talents and virtue are nourished. 'It will be advantageous to cross the great stream:' - (the fifth line, representing the ruler,) is responded to by (the second, the central line of Qian, representing) Heaven.

(The trigram representing) a mountain, and in the midst of it that (representing) heaven, form Da Xu. The superior man, in accordance with this, stores largely in his memory the words and deeds of former men, to subserve the accumulation of his virtue.

2.

The first NINE, undivided, shows its subject in a position of peril. It will be advantageous for him to stop his advance.

‘He is in a position of peril; it will be advantageous for him to stop his advance:' - he should not rashly expose himself to calamity.

3.

The second NINE, undivided, shows a carriage with the strap under it removed.

‘(He is as) a carriage from which the strap under it has been removed:' - being in the central position, he will incur no blame.

4.

The third NINE, undivided, shows its subject urging his way with good horses. It will be advantageous for him to realise the difficulty (of his course), and to be firm and correct, exercising himself daily in his charioteering and methods of defence; then there will be advantage in whatever direction he may advance.

‘There will be advantage in whatever direction he may advance:' - (the subject of) the topmost line is of the same mind with him.

5.

The fourth six, divided, shows the young bull, (and yet) having the piece of wood over his horns. There will be great good fortune.

‘The great good fortune indicated by the fourth six, (divided),' shows that there is occasion for joy.

The fifth six, divided, shows the teeth of a castrated hog. There will be good fortune.

‘The good fortune indicated by the fifth six, (divided),' shows that there is occasion for congratulation.

7.

The sixth NINE, undivided, shows its subject (as) in command of the firmament of heaven. There will be progress.

‘In command of the firmament of heaven:' - the way is grandly open for movement.

27. Yi

1.

Yi indicates that with firm correctness there will be good fortune (in what is denoted by it). We must look at what we are seeking to nourish, and by the exercise of our thoughts seek for the proper aliment.

‘Yi indicates that with firm correctness there will be good fortune:' - when the nourishing is correct, there will be good fortune. 'We must look at what we are seeking to nourish:' - we must look at those whom we wish to nourish. 'We must by the exercise of our thoughts seek the proper aliment:' - we must look to our own nourishing of ourselves. Heaven and earth nourish all things. The sages nourish men of talents and virtue, by them to reach to the myriads of the people. Great is (the work intended by this) nourishing in its time!

(The trigram representing) a mountain and under it that for thunder form Yi. The superior man, in accordance with this, (enjoins) watchfulness over our words, and the temperate regulation of our eating and drinking.

2.

The first NINE, undivided, (seems to be thus addressed), 'You leave your efficacious tortoise, and look at me till your lower jaw hangs down.' There will be evil.

‘You look at me till your (lower) jaw hangs down:' - (the subject of the line) is thus shown unfit to be thought noble.

3.

The second SIX, divided, shows one looking downwards for nourishment, which is contrary to what is proper; or seeking it from the height (above), advance towards which will lead to evil.

‘The evil of advance by the subject of the second SIX, (divided),' is owing to his leaving in his movements his proper associates.

4.

The third SIX, divided, shows one acting contrary to the method of nourishing. However firm he may be, there will be evil. For ten years let him not take any action, (for) it will not be in any way advantageous.

‘For ten years let him not take any action:' - his course is greatly opposed (to what is right).

5.

The fourth SIX, divided, shows one looking downwards for (the power to) nourish. There will be good fortune. Looking with a tiger's downward unwavering glare, and with his desire that impels him to spring after spring, he will fall into no error.

‘The good fortune attached to looking downwards for (the power to) nourish,' shows how brilliant will be the diffusion (of that power) from (the subject of the line's) superior position.

6.

The fifth SIX, divided, shows one acting contrary to what is regular and proper; but if he abide in firmness, there will be good fortune. He should not, (however, try to) cross the great stream.

‘The good fortune from abiding in firmness' is due to the docility (of the subject of the line) in following (the subject of the line) above.

7.

The sixth NINE, undivided, shows him from whom comes the nourishing. His position is perilous, but there will be good fortune. It will be advantageous to cross the great stream.

‘The good fortune, notwithstanding the peril of his position, of him from whom comes the nourishing,' affords great cause for congratulation.

28. Da Guo

1.

Da Guo suggests to us a beam that is weak. There will be advantage in moving (under its conditions) in any direction whatever; there will be success.

Da Guo shows the great ones (= the undivided lines) in excess. In 'the beam that is weak' we see weakness both in the lowest and the topmost (lines). The strong lines are in excess, but (two of them) are in the central positions. The action (of the hexagram is represented by the symbols of) flexibility and satisfaction. (Hence it is said), 'There will be advantage in moving in any direction whatever; yea, there will be success. ' Great indeed is (the work to be done in) this very extraordinary time.

(The trigram representing) trees hidden beneath that for the waters of a marsh forms Da Guo. The superior man, in accordance with this, stands up alone and has no fear, and keeps retired from the world without regret.

2.

The first SIX, divided, shows one placing mats of the white m?o grass under things set on the ground. There will be no error.

‘He places mats of the white m?o grass under things set on the ground:' - he feels his weakness and his being in the lowest place, (and uses extraordinary care).

3.

The second NINE, undivided, shows a decayed willow producing shoots, or an old husband in possession of his young wife. There will be advantage in every way.

‘An old husband and a young wife:' - such association is extraordinary.

4.

The third NINE, undivided, shows a beam that is weak. There will be evil.

‘The evil connected with the beam that is weak' arises from this, that no help can be given (to the condition thus represented).

5.

The fourth NINE, undivided, shows a beam curving upwards. There will be good fortune. If (the subject of it) looks for other (help but that of line one), there will be cause for regret.

‘The good fortune connected with the beam curving upwards' arises from this, that it does not bend towards what is below.

6.

The fifth NINE, undivided, shows a decayed willow producing flowers, or an old wife in possession of her young husband. There will be occasion neither for blame nor for praise.

‘A decayed willow produces flowers:' - but how can this secure its long continuance? 'An old wife and a young husband:' - this also is a thing to be ashamed of.

7.

The topmost SIX, divided, shows its subject with extraordinary (boldness) wading through a stream, till the water hides the crown of his head. There will be evil, but no ground for blame.

‘Evil follows wading with (extraordinary) boldness (through the stream):' - but (the act) affords no ground for blame.

29. Kan

1.

Kan, here repeated, shows the possession of sincerity, through which the mind is. penetrating. Action (in accordance with this) will be of high value.

Kan repeated shows us one defile succeeding another. This is the nature of water; - it flows on, without accumulating its volume (so as to overflow); it pursues its way through a dangerous defile, without losing its true (nature). That 'the mind is penetrating' is indicated by the strong (line) in the centre. That 'action (in accordance with this) will be of high value' tells us that advance will be followed by achievement. The dangerous (height) of heaven cannot be ascended; the difficult places of the earth are mountains, rivers, hills, and

mounds. Kings and princes arrange by means of such strengths, to maintain their territories. Great indeed is the use of (what is here) taught about seasons of peril.

(The representation of) water flowing on continuously forms the repeated Kan. The superior man, in accordance with this, maintains constantly the virtue (of his heart) and (the integrity of) his conduct, and practises the business of instruction.

2.

The first SIX, divided, shows its subject in the double defile, and (yet) entering a cavern within it. There will be evil.

‘In the double defile, he enters a cavern within it:' - he has missed his (proper) way, and there will be evil.

3.

The second NINE, undivided, shows its subject in all the peril of the defile. He will, however, get a little (of the deliverance) that he seeks.

‘He will get a little (of the deliverance) that he seeks:' - he will not yet escape from his environed position.

4.

The third SIX, divided, shows its subject, whether he comes or goes (=descends or ascends), confronted by a defile. All is peril to him and unrest. (His endeavours) will lead him into the cavern of the pit. There should be no action (in such a case).

'Whether he comes or goes, he is confronted by a defile:' - he will never (in such circumstances) achieve any success.

5.

The fourth SIX, divided, shows its subject (at a feast), with (simply) a bottle of spirits, and a subsidiary basket of rice, while (the cups and bowls) are (only) of earthenware. He introduces his important lessons (as his ruler's) intelligence admits. There will in the end be no error.

''(Nothing but) a bottle of spirits and a subsidiary basket of rice:' - (these describe) the meeting at this point of (those who are represented by) the strong and weak lines.

6.

The fifth NINE, undivided, shows the water of the defile not yet full, (so that it might flow away); but order will (soon) be brought about. There will be no error.

'The water in the defile is not full (so as to flow away):' - (the virtue indicated by) the central situation is not yet (sufficiently) great.

7.

The topmost SIX, divided, shows its subject bound with cords of three strands or two strands, and placed in the thicket of thorns. But in three years he does not learn the course for him to pursue. There will be evil.

'The sixth line, divided, shows its subject missing his (proper) course:' - 'there will be evil for three years.'

30. Li

1.

Li indicates that, (in regard to what it denotes), it will be advantageous to be firm and correct, and that thus there will be free course and success. Let (its subject) also nourish (a docility like that of) the cow, and there will be good fortune.

Li means being attached to. The sun and moon have their place in the sky. All the grains, grass, and trees have their place on the earth. The double brightness (of the two trigrams) adheres to what is correct, and the result is the transforming and perfecting all under the sky. The weak (second line) occupies the middle and correct position, and gives the indication of 'a free and successful course;' and, moreover, 'nourishing (docility like that of) the cow' will lead to good fortune.

(The trigram for) brightness, repeated, forms Li. The great man, in accordance with this, cultivates more and more his brilliant (virtue), and diffuses its brightness over the four quarters (of the land).

2.

The first NINE, undivided, shows one ready to move with confused steps. But he treads at the same time reverently, and there will be no mistake.

‘The reverent attention directed to his confused steps' is the way by which error is avoided.

3.

The second SIX, divided, shows its subject in his place in yellow. There will be great good fortune.

‘The great good fortune (from the subject of the second line) occupying his place in yellow' is owing to his holding the course of the due mean.

4.

The third NINE, undivided, shows its subject in a position like that of the declining sun. Instead of playing on his instrument of earthenware, and singing to it, he utters the groans of an old man of eighty. There will be evil.

‘A position like that of the declining sun:' - how can it continue long?

5.

The fourth NINE, undivided, shows the manner of its subject's coming. How abrupt it is, as with fire, with death, to be rejected (by all)!

‘How abrupt is the manner of his coming!' - none can bear with him.

6.

The fifth SIX, divided, shows its subject as one with tears flowing in torrents, and groaning in sorrow. There will be good fortune.

‘The good fortune attached to the fifth SIX, divided),' is due to its occupying the place of a king or a prince.

7.

The topmost NINE, undivided, shows the king employing its subject in his punitive expeditions. Achieving admirable (merit), he breaks (only) the chiefs (of the rebels). Where his prisoners were not their associates, he does not punish. There will be no error.

‘The king employs him in his punitive expeditions:' - the object is to bring the regions to a correct state.

31. Xian

1.

Xian indicates that, (on the fulfilment of the conditions implied in it), there will be free course and success. Its advantageousness will depend on the being firm and correct, (as) in marrying a young lady. There will be good fortune.

Xian is here used in the sense of Kan, meaning (mutually) influencing. The weak (trigram) above, and the strong one below; their two influences moving and responding to each other, and thereby forming a union; the repression (of the one) and the satisfaction (of the other); (with their relative position), where the male is placed below the female: - all these things convey the notion of 'a free and successful course (on the fulfilment of the conditions), while the advantage will depend on being firm and correct, as in marrying a young lady, and there will be good fortune.' Heaven and earth exert their influences, and there ensue the transformation and production of all things. The sages influence the minds of men, and the result is harmony and peace all under the sky. If we look at (the method and issues) of those influences, the true character of heaven and earth and of all things can be seen.

(The trigram representing) a mountain and above it that for (the waters of) a marsh form Xian. The superior man, in accordance with this, keeps his mind free from pre-occupation, and open to receive (the influences of) others.

2.

The first six, divided, shows one moving his great toes.

‘He moves his great toe:' - his mind is set on what is beyond (himself).

3.

The second SIX, divided, shows one moving the calves of his leg. There will be evil. If he abide (quiet in his place), there will be good fortune.

Though 'there would be evil; yet, if he abide (quiet) in his place, there will be good fortune:' - through compliance (with the circumstances of his condition and place) there will be no injury.

4.

The third NINE, undivided, shows one moving his thighs, and keeping close hold of those whom he follows. Going forward (in this way) will cause regret.

‘He moves his thighs:' - he still does not (want to) rest in his place. His will is set on 'following others:' - what he holds in his grasp is low.

5.

The fourth NINE, undivided, shows that firm correctness whi.ch will lead to good fortune, and prevent all occasion for repentance. If its subject be unsettled in his movements, (only) his friends will follow his purpose.

‘Firm correctness will lead to good fortune, and prevent all occasion for repentance:' - there has not yet been any harm from (a selfish wish to) influence. 'He is unsettled in his movements:'(his power to influence) is not yet either brilliant or great.

6.

The fifth NINE, undivided, shows one moving the flesh along the spine above the heart. There will be no occasion for repentance.

‘He (tries to) move the flesh along the spine above the heart:' - his aim is trivial.

7.

The sixth six, divided, shows one moving his jaws and tongue.

‘He moves his jaws and tongue:' - he (only) talks with loquacious mouth.

32. Heng

1.

Heng indicates successful progress and no error (in what it denotes). But the advantage will come from being firm and correct; and movement in any direction whatever will be advantageous.

Heng denotes long continuance. The strong (trigram) is above, and the weak one below; (they are the symbols of) thunder and wind, which are in mutual communication; (they have the qualities of) docility and motive force; their strong and weak (lines) all respond, each to the other: - these things are all found in Heng. (When it is said that) 'Heng indicates successful progress and no error (in what it denotes); but the advantage will come from being firm and correct,' this indicates that there must be long continuance in its way of operation. The way of heaven and earth is to be long continued in their operation without stopping. (When it is said that) 'Movement in any direction whatever will be advantageous,' this implies that when (the moving power) is spent, it will begin again. The sun and moon, realising in themselves (the course of Heaven), can perpetuate their shining. The four seasons, by their changing and transforming, can perpetuate their production (of things). The sages persevere long in their course, and all under the sky are transformed and perfect. When we look at what they continue doing long, the natural tendencies of heaven, earth, and all things can be seen.

(The trigram representing) thunder and that for wind form Heng. The superior man, in accordance with this, stands firm, and does not change his method (of operation).

2.

The first SIX, divided, shows its subject deeply (desirous) of long continuance. Even with firm correctness there will be evil; there will be no advantage in any way.

‘The evil attached to the deep desire for long continuance (in the subject of the first line)' arises from the deep seeking for it at the commencement (of things).

3.

The second NINE, undivided, shows all occasion for repentance disappearing.

‘All occasion for repentance on the part of the subject of the second NINE, (undivided,), disappears:' - he can abide long in the due mean.

4.

The third NINE, undivided, shows one who does not continuously maintain his virtue. There are those who will impute this to him as a disgrace. However firm he may be, there will be ground for regret.

‘He does not continuously maintain his virtue:' - nowhere will he be borne with.

5.

The fourth NINE, undivided, shows a field where there is no game.

(Going) for long to what is not his proper place, how can he get game?

6.

The fifth SIX, divided, shows its subject continuously maintaining the virtue indicated by it. In a wife this will be fortunate; in a husband, evil.

‘Such firm correctness in a wife will be fortunate:' - it is hers to the end of life to follow with an unchanged mind. The husband must decide what is right, and lay down the rule accordingly: - for him to follow (like) a wife is evil.

7.

The topmost SIX, divided, shows its subject exciting himself to long continuance. There will be evil.

‘The subject of the topmost line is exciting himself to long continuance:' - far will he be from achieving merit.

33. Dun

1.

Dun indicates successful progress (in its circumstances). To a small extent it will (still) be advantageous to be firm and correct.

‘Dun indicates successful progress:' - that is, in the very retiring which Dun denotes there is such progress. The strong (line) is in the ruling place, (the fifth), and is properly responded to

(by the second line). The action takes place according to (the requirement of) the time. 'To a small extent it will (still) be advantageous to be firm and correct:' - (the small men) are gradually encroaching and advancing. Great indeed is the significance of (what is required to be done in) the time that necessitates retiring.

(The trigram representing) the sky and below it that for a mountain form Dun. The superior man, in accordance with this, keeps small men at a distance, not by showing that he hates them, but by his own. dignified gravity.

2.

The first SIX, divided, shows a retiring tail. The position is perilous. No movement in any direction should be made.

There is 'the perilousness of the position shown by the retiring tail:' - but if 'no movement' be made, what disaster can there be?

3.

The second SIX, divided, shows its subject holding (his purpose) fast as if by a (thong made from the) hide of a yellow ox, which cannot be broken.

‘He holds it as; by (a thong from the hide of) a yellow ox:' - his purpose is firm.

4.

The third NINE, undivided, shows one retiring but bound,--to his distress and peril. (If he were to deal with his binders as in) nourishing a servant or concubine, it would be fortunate for him.

'The peril connected with the case of one retiring, though bound,' is due to the (consequent) distress and exhaustion. 'If he were (to deal as in) nourishing a servant or concubine, it would be fortunate for him:' - but a great affair cannot be dealt with in this way.

5.

The fourth NINE, undivided, shows its subject retiring notwithstanding his likings. In a superior man this will lead to good fortune; a small man cannot attain to this.

‘A superior man retires notwithstanding his likings; a small man cannot attain to this.'

6.

The fifth NINE, undivided, shows its subject retiring in an admirable way. With firm correctness there will be good fortune.

'He retires in an admirable way, and with firm correctness there will be good fortune:' - this is due to the rectitude of his purpose.

7.

The sixth NINE, undivided, shows its subject retiring in a noble way. It will be advantageous in every respect.

‘He retires in a noble way, and his doing so will be advantageous in every respect:' - he who does so has no doubts about his course.

34. Da Zhuang

1.

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

In Da Zhuang we see that which is great becoming strong. We have the (trigram) denoting strength directing that which denotes movement, and hence (the whole) is expressive of vigour. 'Da Zhuang indicates that it will be advantageous to be firm and correct:' - that which is great (should be) correct. Given correctness and greatness (in their highest degree), and the character and tendencies of heaven and earth can be seen.

(The trigram representing) heaven and above it that for thunder form Da Zhuang. The superior man, in accordance with this, does not take a step which is not according to propriety.

2.

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

'He manifests his vigour in his toes:' - this will certainly lead to exhaustion.

3.

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

'The second NINE, (undivided), shows that with firm correctness there will be good fortune:' - this is due to its being in the centre, (and its subject exemplifying the due mean).

4.

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

'The small man uses all his strength; in the case of the superior man it is his rule not to do so.'

5.

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

'The fence is opened and the horns are not entangled:' - (the subject of the line) still advances.

6.

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

'He loses his ram and hardly perceives it:' - he is not in his appropriate place.

7.

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

'He is unable either to retreat or to advance:' - this is owing to his want of care. 'If he realise the difficulty (of his position), there will be good fortune:' - his error will not be prolonged.

35. Jin

1.

In Jin we see a prince who secures the tranquillity (of the people) presented on that account with numerous horses (by the king), and three times in a day received at interviews.

Jin denotes advancing. (In Jin we have) the bright (sun) appearing above the earth; (the symbol of) docile submission cleaving to that of the Great brightness; and the weak line advanced and moving above: - all these things give us the idea of 'a prince who secures the tranquillity (of the people), presented on that account with numerous horses (by the king), and three times in a day received at interviews.'

(The trigram representing) the earth and that for the bright (sun) coming forth above it form Jin. The superior man, according to this, gives himself to make more brilliant his bright virtue.

2.

The first SIX, divided, shows one wishing to advance, and (at the same time) kept back. Let him be firm and correct, and there will be good fortune. If trust be not reposed in him, let him maintain a large and generous mind, and there will be no error.

'He appears wishing to advance, but (at the same time) being kept back:' - all-alone he pursues the correct course. 'Let him maintain a large and generous mind, and there will be no error:' - he has not yet received an official charge.

3.

The second SIX, divided, shows its subject with the appearance of advancing, and yet of being sorrowful. If he be firm and correct, there will be good fortune. He will receive this great blessing from his grandmother.

'He will receive this great blessing:' - for he is in the central place and the correct position for him.

4.

The third SIX, divided, shows its subject trusted by all (around him). All occasion for repentance will disappear.

'All (around) trust him:' - their (common) aim is to move upwards and act.

5.

The fourth NINE, undivided, shows its subject with the appearance of advancing, but like a marmot. However firm and correct he may be, the position is one of peril.

'(He advances like) a marmot. However firm and correct he may be, his position is one of peril:' - his place is not that appropriate for him.

6.

The fifth SIX, divided, shows how all occasion for repentance disappears (from its subject). (But) let him not concern himself about whether he shall fail or succeed. To advance will be fortunate, and in every way advantageous.

'Let him not concern himself whether he fails or succeeds:' - his movement in advance will afford ground for congratulation.

7.

The topmost NINE, undivided, shows one advancing his horns. But he only uses them to punish the (rebellious people of his own) city. The position is perilous, but there will be good fortune. (Yet) however firm and correct he may be, there will be occasion for regret.

'He uses his horns only to punish (the rebellious people of) his city:' - his course of procedure is not yet brilliant.

36. Ming Yi

1.

Ming Yi indicates that (in the circumstances which it denotes) it will be advantageous to realise the difficulty (of the position), and maintain firm correctness.

(The symbol of) the Earth and that of Brightness entering into the midst of it give the idea of Ming Yi (Brightness wounded or obscured). The inner (trigram) denotes being accomplished

and bright; the outer, being pliant and submissive. The case of king Wen was that of one who with these qualities was yet involved in great difficulties. 'It will be advantageous to realise the difficulty (of the position), and maintain firm correctness: - that is, (the individual concerned) should obscure his brightness. The case of the count of K? was that of one who, amidst the difficulties of his House, was able (thus) to maintain his aim and mind correct.

(The trigram representing) the earth and that for the bright (sun) entering within it form Ming Yi. The superior man, in accordance with this, conducts his management of men; - he shows his intelligence by keeping it obscured.

2.

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

'The superior man (is revolving his) going away:' - (in such a case) he feels it right not to eat.

3.

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

'The good fortune of (the subject of) the second SIX, divided,' is due to the proper fashion of his acting according to his circumstances.

4.

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

With the aim represented by 'hunting in the south' a great achievement is accomplished.

5.

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

'He has (just) entered into the left side of the belly (of the dark land):' - he is still able to carry out the idea in his (inner) mind.

6.

The fifth six, divided, shows how the count of K? fulfilled the condition indicated by Ming Yi. It will be advantageous to be firm and correct.

'With the firm correctness of the count of K?,' his brightness could not be (quite) extinguished

7.

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

'He had at first ascended to (the top of) the sky:' - he might have enlightened the four quarters of the kingdom. 'His future shall be to go into the earth:' - he has failed to fulfil the model (of a ruler).

37. Jia Ren

1.

For (the realisation of what is taught in) Jia Ren, (or for the regulation of the family), what is most advantageous is that the wife be firm and correct.

In Jia Ren the wife has her correct place in the inner (trigram), and the man his correct place in the outer. That man and woman occupy their correct places is the great righteousness shown (in the relation and positions of) heaven and earth. In Jia Ren we have the idea of an authoritative ruler; - that, namely, represented by the parental authority. Let the father be indeed father, and the son son; let the elder brother be indeed elder brother, and the younger brother younger brother, let the husband be indeed husband, and the wife wife: - then will the family be in its normal state. Bring the family to that state, and all under heaven will be established.

(The trigram representing) fire, and that for wind coming forth from it, form Jia Ren. The superior man, in accordance with this, orders his words according to (the truth of) things, and his conduct so that it is uniformly consistent.

2.

The first NINE, undivided, shows its subject establishing restrictive regulations in his household Occasion for repentance will disappear.

'He establishes restrictive regulations in his household: - (he does so), before any change has taken place in their wills.

3.

The second SIX, divided, shows its subject taking nothing on herself, but in her central place attending to the preparation of the food. Through her firm correctness there will be good fortune.

'The good fortune attached to the second six, (divided),' is due to the docility (of its subject), operating with humility.

4.

The third NINE, undivided, shows its subject (treating) the members of the household with stern severity. There will be occasion for repentance, there will be peril, (but) there will (also) be good fortune. If the wife and children were to be smirking and chattering, in the end there would be occasion for regret.

When 'the members of the household are treated with stern severity,' there has been no (great) failure (in the regulation of the family). When 'wife and children are smirking and chattering,' the (proper) economy of the family has been lost.

5.

The fourth SIX, divided, shows its subject enriching the family. There will be great good fortune.

'The family is enriched, and there is great good fortune:' - this is due to the docility (belonging to the subject of the line), and its being in its correct place.

6.

The fifth NINE, undivided, shows the influence of the king extending to his family. There need be no anxiety; there will be good fortune.

'The influence of the king extends to his family:' - the intercourse between them is that of mutual love.

7.

The topmost NINE, undivided, shows its subject possessed of sincerity and arrayed in majesty. In the end there will be good fortune.

'The good fortune connected with the display of majesty' describes (the result of) the recovery of the true character.

38. Kui

1.

Kui indicates that, (notwithstanding the condition of things which it denotes), in small matters there will (still) be good success.

In Kui we have (the symbol of) Fire, which, when moved, tends upwards, and that of a Marsh, whose waters, when moved, tend downwards. We have (also the symbols of) two sisters living together, but whose wills do not move in the same direction. (We see how the inner trigram expressive of) harmonious satisfaction is attached to (the outer expressive of) bright intelligence; (we see) the weak line advanced and acting above, and how it occupies the central place, and is responded to by the strong (line below). These indications show that 'in small matters there will (still) be good fortune.' Heaven and earth are separate and apart, but the work which they do is the same. Male and female are separate and apart, but with a common will they seek the same object. There is diversity between the myriad classes of beings, but there is an analogy between their several operations. Great indeed are the phenomena and the results of this condition of disunion and separation.

(The trigram representing) fire above, and that for (the waters of) a marsh below, form Kui. The superior man, in accordance with this, where there is a general agreement, yet admits diversity.

2.

The first NINE, undivided, shows that (to its subject) occasion for repentance will disappear. He has lost his horses, but let him not seek for them - they will return of themselves. Should he meet with bad men, he will not err (in communicating with them).

'He meets with bad men (and communicates with them):' - (he does so), to avoid the evil of their condemnation.

3.

The second NINE, undivided, shows its subject happening to meet with his lord in a bye-passage. There will be no error.

'He happens to meet with his lord in a bye-passage:' - but he has not deviated (for this meeting) from the (proper) course.

4.

In the third SIX, divided, we see one whose carriage is dragged back, while the oxen in it are pushed back, and he is himself subjected to the shaving of his head and the cutting off of his nose. There is no good beginning, but there will be a good end.

'We see his carriage dragged back:' - this is indicated by the inappropriateness of the position (of the line). 'There is no (good) beginning, but there will be a (good) end:' - this arises from his meeting with the strong (subject of the topmost line).

5.

The fourth NINE, undivided, shows its subject solitary amidst the (prevailing) disunion. (But) he meets with the good man (represented by the first line), and they blend their sincere desires together. The position is one of peril, but there will be no mistake.

'They blend their sincere desires together, and there will be no error:' - their (common) aim is carried into effect.

6.

The fifth SIX, divided, shows that (to its subject) occasion for repentance will disappear. With his relative (and minister he unites closely and readily) as if he were biting through a piece of skin. When he goes forward (with this help), what error can there be?

'With his hereditary minister (he unites closely and easily) as if he were biting through a piece of skin:' - his going forward will afford ground for congratulation.

7.

The topmost NINE, undivided, shows its subject solitary amidst the (prevailing) disunion. (In the subject of the third line, he seems to) see a pig bearing on its back a load of mud, (or fancies) there is a carriage full of ghosts. He first bends his bow against him, and afterwards unbends it, (for he discovers) that he is not an assailant to injure, but a near relative. Going forward, he shall meet with (genial) rain, and there will be good fortune.

'The good fortune symbolised by meeting with (genial) rain' springs from the passing away of all doubts.

39. Jian

1.

In (the state indicated by) Jian advantage will be found in the south-west, and the contrary in the north-east. It will be advantageous (also) to meet with the great man. (In these circumstances), with firmness and correctness, there will be good fortune.

Jian denotes difficulty. There is (the trigram expressive of) perilousness in front. When one, seeing the peril, can arrest his steps (in accordance with the significance of the lower tri. gram), is he not wise? (The language of) Jian, that 'advantage will be found in the south-west,' refers to the (strong fifth line) advanced and in the central place. That 'there will be no advantage in the north-east,' intimates that the way (of dealing with the Jian state) is exhausted. That 'it will be advantageous to see the great man,' intimates that advance will lead to achievement. That the places (of the different lines after the first) are those appropriate to them indicates firm correctness and good fortune, with which the regions (of the kingdom) are brought to their normal state. Great indeed is the work to be done in the time of Jian!

(The trigram representing) a mountain, and above it that for water, form Jian. The superior man, in accordance with this, turns round (and examines) himself, and cultivates his virtue.

2.

From the first SIX, divided, we learn that advance (on the part of its subject) will lead to (greater) difficulties, while remaining stationary will afford ground for praise.

'Advancing will conduct to (greater) difficulties, while remaining stationary will afford ground for praise:' - the proper course is to wait.

3.

The second SIX, divided, shows the minister of the king struggling with difficulty on difficulty, and not with a view to his own advantage.

'The minister of the king struggles with difficulty on difficulty:' - in the end no blame will be attached to him.

4.

The third NINE, undivided, shows its subject advancing, (but only) to (greater) difficulties. He remains stationary, and returns (to his former associates).

'He advances, (but only) to (greater) difficulty; he remains stationary, and returns to his former associates:' - they, (represented in) the inner (trigram), rejoice in him.

5.

The fourth SIX, divided, shows its subject advancing, (but only) to (greater) difficulties. He remains stationary, and unites (with the subject of the line above).

'To advance will (only be to) encounter (greater) difficulties; he remains stationary, and unites (with the subject of the line above):' - that is in its proper place and has the solidity (due to it in that position).

6.

The fifth NINE, undivided, shows its subject struggling with the greatest difficulties, while friends are coming to help him.

'He struggles with the greatest difficulties, while friends are coming (to help him):' - he is in the central position, and possesses the requisite virtue.

7.

The topmost SIX, divided, shows its subject going forward, (only to increase) the difficulties, while his remaining stationary will be (productive of) great (merit). There will be good fortune, and it will be advantageous to meet with the great man

'To advance will (only) increase the difficulties, while his remaining stationary will (be productive of) great (merit):' - his aim is to assist the (subject of the line) inside of him. 'It will be advantageous to meet the great man:' - by his course he follows that noble (lord of the figure).

40. Jie

1.

In (the state indicated by) Jie advantage will be found in the south-west. If no (further) operations be called for, there will be good fortune in coming back (to the old conditions). If some operations be called for, there will be good fortune in the early conducting of them.

In Jie we have (the trigram expressive of) peril going on to that expressive of movement. By movement there is an escape from the peril: - (this is the meaning of) Jie. 'In (the state indicated by) Jie, advantage will be found in the south-west:' - the movement (thus) intimated will win all. That 'there will be good fortune in coming back (to the old conditions)' shows that such action is that of the due medium. That 'if some operations be necessary, there will be good fortune in the early conducting of them' shows that such operations will be successful. When heaven and earth are freed (from the grasp of winter), we have thunder and rain. When these come, the buds of the plants and trees that produce the various fruits begin to burst. Great indeed are the phenomena in the time intimated by Jie.

(The trigram representing) thunder and that for rain, with these phenomena in a state of manifestation, form Jie. The superior man, in accordance with this, forgives errors, and deals gently with crimes.

2.

The first SIX, divided, shows that its subject will commit no error.

The strong (fourth) line and the weak line here are in correlation: - we judge rightly in saying that 'its subject will commit no error.'

3.

The second NINE, undivided, shows its subject catch, in hunting, three foxes, and obtain the yellow (= golden) arrows. With firm correctness there will be good fortune.

'The good fortune springing from the firm correctness of the second NINE, (undivided),' is due to its subject holding the due mean.

4.

The third SIX, divided, shows a porter with his burden, (yet) riding in a carriage. He will (only) tempt robbers to attack him. However firm and correct he may (try to) be, there will be cause for regret.

For 'a porter with his burden to be riding in a carriage' is a thing to be ashamed of. 'It is he himself that tempts the robbers to come:' - on whom besides can we lay the blame? (See Appendix III, i, 48.)

5.

(To the subject of) the fourth NINE, undivided, (it is said), 'Remove your toes. Friends will (then) come, between you and whom there will be mutual confidence.'

'Remove your toes:' - the places (of this line and of the third and first) are all inappropriate to them.

6.

The fifth SIX, divided, shows (its subject), the superior man (= the ruler), executing his function of removing (whatever is injurious to the idea of the hexagram), in which case there will he good fortune, and confidence in him will be shown even by the small men.

When 'the superior man executes his function of removing (whatever is injurious to the idea of the hexagram),' small men will of themselves retire.

7.

In the sixth SIX, divided, we see a feudal prince (with his bow) shooting at a falcon on the top of a high wall, and hitting it. (The effect of his action) will be in every way advantageous.

'A prince with his bow shoots a falcon:' - thus he removes (the promoters of) rebellion.

41. Sun

1.

In (what is denoted by) Sun, if there be sincerity (in him who employs it), there will be great good fortune:--freedom from error; firmness and correctness that can be maintained; and advantage in every movement that shall be made. In what shall this (sincerity in the exercise of Sun) be employed? (Even) in sacrifice two baskets of grain, (though there be nothing else), may be presented.

In Sun (we see) the lower (trigram) diminished, and the upper added to. (But) the method (of action) implied in this operates also above (or, mounts upwards (also) and operates). 'If there be sincerity in this method of diminution, there will be great good fortune; freedom from error; firmness and correctness that can be maintained; and advantage in every movement that shall be made. In what shall this (sincerity in the exercise of Sun) be employed? (Even) in sacrifice, two baskets of grain, (though there be nothing else), may be presented:' - for these two baskets there ought to be the fitting time. There is a time when the strong should be diminished, and the weak should be strengthened. Diminution and increase, overflowing and emptiness: -these take place in harmony with the conditions of the time.

(The trigram representing) a mountain and beneath it that for the waters of a marsh form Sun. The superior man, in accordance with this, restrains his wrath and represses his desires.

2.

The first NINE, undivided, shows its subject suspending his own affairs, and hurrying away (to help the subject of the fourth line). He will commit no error, but let him consider how far he should contribute of what is his (for the other).

'He suspends his own affairs and hurries away (to help the subject of the fourth line):' - the (subject of that) upper (line) mingles his wishes with his.

3.

The second NINE, undivided, shows that it will be advantageous for its subject to maintain a firm correctness, and that action on his part will be evil. He can give increase (to his correlate) without taking from himself

'It will be advantageous for (the subject of) the second NINE, (undivided), to maintain his firm correctness:' - his central position gives its character to his aim.

4.

The third SIX, divided, shows how of three men walking together, the number is diminished by one; and how one, walking, finds his friend.

'One man, walking,' (finds his friend): - when three are together, doubts rise among them.

5.

The fourth SIX, divided, shows its subject diminishing the ailment under which he labours by making (the subject of the first line) hasten (to his help), and make him glad. There will be no error.

'He diminishes the ailment under which he labours:' - this is matter for joy.

6.

The fifth SIX, divided, shows parties adding to (the stores of) its subject ten pairs of tortoise shells, and accepting no refusal. There will be great good fortune.

'The great good fortune attached to the fifth six, (divided),' is due to the blessing from above.

7.

The topmost NINE, undivided, shows its subject giving increase to others without taking from himself. There will be no error. With firm correctness there will be good fortune. There will be advantage in every movement that shall be made. He will find ministers more than can be counted by their clans.

'He gives increase to others without taking from what is his own:' - he obtains his wish on a grand scale.

42. Yi

1.

Yi indicates that (in the state which it denotes) there will be advantage in every movement which shall be undertaken, that it will be advantageous (even) to cross the great stream.

In Yi we see the upper (trigram) diminished, and the lower added to. The satisfaction of the people (in consequence of this) is without limit. What descends from above reaches to all below, so great and brilliant is the course (of its operation). That 'there will be advantage in every movement which shall be undertaken' appears from the central and correct (positions of the second and fifth lines), and the (general) blessing (the dispensing of which they imply). That 'it will be advantageous (even) to cross the great stream' appears from the action of wood (shown in the figure). Yi is made up of (the trigrams expressive of) movement and docility, (through which) there is daily advancement to an unlimited extent. We have (also) in it heaven dispensing and earth producing, leading to an increase without restriction of place. Everything in the method of this increase proceeds according to the requirements of the time.

(The trigram representing) wind and that for thunder form Yi. The superior man, in accordance with this, when he sees what is good, moves towards it; and when he sees his errors, he turns from them.

2.

The first NINE, undivided, shows that it will be advantageous for its subject in his position to make a great movement. If it be greatly fortunate, no blame will be imputed to him.

'If the movement be greatly fortunate, no blame will be imputed to him:' - though it is not for one in so low a position to have to do with great affairs.

3.

The second SIX, divided, shows parties adding to the stores of its subject ten pairs of tortoise shells whose oracles cannot be opposed. Let him persevere in being firm and correct, and there will be good fortune. Let the king, (having the virtues thus distinguished), employ them in presenting his offerings to God, and there will be good fortune.

'Parties add to his stores:' - they come from beyond (his immediate circle) to do so.

4.

The third SIX, divided, shows increase given to its subject by means of what is evil, so that he shall (be led to good), and be without blame. Let him be sincere and pursue the path of the Mean, (so shall he secure the recognition of the ruler, like) an officer who announces himself to his prince by the symbol of his rank.

'Increase is given by means of what is evil and difficult:' - as he has in himself (the qualities called forth).

5.

The fourth SIX, divided, shows its subject pursuing the due course. His advice to his prince is followed. He can with advantage be relied on in such a movement as that of removing the capital.

'His advice to his prince is followed:' - his (only) object in it being the increase (of the general good).

6.

The fifth NINE, undivided, shows its subject with sincere heart seeking to benefit (all below). There need be no question about it; the result will be great good fortune. (All below) will with sincere heart acknowledge his goodness.

'(The ruler) with sincere heart seeks to benefit (all below):' - there need be no question (about the result). '(All below) with sincere heart acknowledge (his goodness):' - he gets what he desires on a great scale.

7.

In the sixth NINE, undivided, we see one to whose increase none will contribute, while many will seek to assail him. He observes no regular rule in the ordering of his heart. There will be evil.

'To his increase none will contribute:' - this expresses but half the result. 'Many will seek to assail him:' - they will come from beyond (his immediate circle) to do so.

43. Guai

1.

Guai requires (in him who would fulfil its meaning) the exhibition (of the culprit's guilt) in the royal court, and a sincere and earnest appeal (for sympathy and support), with a consciousness of the peril (involved in cutting off the criminal). He should (also) make announcement in his own city, and show that it will not be well to have recourse at once to arms. (In this way) there will be advantage in whatever he shall go forward to.

Guai is the symbol of displacing or removing. We see (in the figure) the strong (lines) displacing the weak. (We have in it the attributes of) strength and complacency. There is displacement, but harmony (continues). 'The exhibition (of the criminal's guilt) in the royal courtyard' is suggested by the (one) weak (line) mounted on the five strong lines. There 'is an earnest and sincere appeal (for sympathy and support), and a consciousness of the peril (involved in the undertaking):' - it is the realisation of this danger, which makes the method (of compassing the object) brilliant. 'He should make an announcement in his own city, and show that it will not be well to have recourse at once to arms:' - (if he have recourse to arms), what he prefers will (soon) be exhausted. 'There will be advantage in whatever he shall go forward to:' - when the growth of the strong (lines) has been completed, there will be an end (of the displacement).

(The trigram representing) heaven and that for the waters of a marsh mounting above it form Guai. The superior man, in accordance with this, bestows emolument on those below him, and dislikes allowing his gifts to accumulate (undispensed).

2.

The first NINE, undivided, shows its subject in (the pride of) strength advancing with his toes. He goes forward, but will not succeed. There will be ground for blame.

'Without (being able to) succeed, he goes forward:' - this is an error.

3.

The second NINE, undivided, shows its subject full of apprehension and appealing (for sympathy and help). Late at night hostile measures may be (taken against him), but he need not be anxious about them.

'Though hostile measures be taken against him, he need not be anxious:' - he pursues the course of the due mean.

4.

The third NINE, undivided, shows its subject (about to advance) with strong (and determined) looks. There will be evil. (But) the superior man, bent on cutting off (the criminal), will walk alone and encounter the rain, (till he be hated by his proper associates) as if he were contaminated (by the others). (In the end) there will be no blame against him.

'The superior man looks bent on cutting off the culprit:' - there will in the end be no error.

5.

The fourth NINE, undivided, shows one from whose buttocks the skin has been stripped, and who walks slowly and with difficulty. (If he could act) like. a sheep led (after its companions), occasion for repentance would disappear. But though he hear these words, he will not believe them.

'He walks slowly and with difficulty:' - he is not in the place appropriate to him. 'He hears these words, but does not believe them:' - he hears, but does not understand.

6.

The fifth NINE, undivided, shows (the small men like) a bed of purslain, which ought to be uprooted with the utmost determination. (The subject of the line having such determination), his action, in harmony with his central position, will lead to no error or blame.

'If his action be in harmony with his central position, there will be no error:' - but his standing in the due mean is not yet clearly displayed.

7.

The sixth SIX, divided, shows its subject without any (helpers) on whom to call. His end will be evil.

'There is the misery of having none on whom to call:' - the end will be that he cannot continue any longer.

44. Gou

1.

Gou shows a female who is bold and strong. It will not be good to marry (such) a female.

Gou has the significance of unexpectedly coming on. (We see in it) the weak (line) coming unexpectedly on the strong ones. 'It will not be good to marry (such) a female:' - one (so symbolised) should not be long associated with. Heaven and earth meeting together (as here represented), all the variety of natural things become fully displayed. When a strong (line) finds itself in the central and correct position, (good government) will greatly prevail all under the sky. Great indeed is the significance of what has to be done at the time indicated by Gou!

(The trigram representing) wind and that for the sky above it form Gou. The sovereign, in accordance with this, delivers his charges, and promulgates his announcements throughout the four quarters (of the kingdom).

2.

The first SIX, divided, shows how its subject should be kept (like a carriage) tied and fastened to a metal drag, in which case with firm correctness there will be good fortune. (But) if he move in any direction, evil will appear. He will be (like) a lean pig, which is sure to keep jumping about.

'Tied and fastened to a metal drag:' - (this describes the arrest of) the weak (line) in its advancing course.

3.

The second NINE, undivided, shows its subject with a wallet of fish. There will be no error. But it will not be well to let (the subject of the first line) go forward to the guests.

'He has a wallet of fish:' - it is right for him not to allow (the subject of the first line) to get to the guests.

4.

The third NINE, undivided, shows one from whose buttocks the skin has been stripped so that he walks with difficulty. The position is perilous, but there will be no great error.

'He walks with difficulty:' - but his steps have not yet been drawn (into the course of the first line).

5.

The fourth NINE, undivided, shows its subject with his wallet, but no fish in it. This will give rise to evil.

'The evil' indicated by there being 'no fish in the wallet' is owing to (the subject of the line) keeping himself aloof from the people.

6.

The fifth NINE, undivided, (shows its subject as) a medlar tree overspreading the gourd (beneath it). If he keep his brilliant qualities concealed, (a good issue) will descend (as) from Heaven.

'The subject of the fifth NINE, (undivided), keeps his brilliant qualities concealed:' - as is indicated by his central and correct position. '(The good issue) descends (as) from Heaven: - 'his aim does not neglect the ordinances (of Heaven).

7.

The sixth NINE, undivided, shows its subject receiving others on his horns. There will be occasion for regret, but there will be no error.

'He receives others on his horns:' - he is exhausted at his greatest height, and there will be cause for regret.

45. Cui

1.

In (the state denoted by) Cui, the king will repair to his ancestral temple. It will be advantageous (also) to meet with the great man; and then there will be progress and success, though the advantage must come through firm correctness. The use of great victims will conduce to good fortune; and in whatever direction movement is made, it will be advantageous.

Cui indicates (the condition of union, or) being collected. We have in it (the symbol of) docile obedience going on to (what is expressed by that of) satisfaction. There is the strong line in

the central place, and rightly responded to. Hence comes the (idea of) union. 'The king will repair to his ancestral temple:' - with the utmost filial piety he presents his offerings (to the spirits of his ancestors). 'It will be advantageous to meet the great man, and there will then be prosperity and success:' - the union effected by him will be on and through what is correct. 'The, use of great victims will conduce to good fortune; and in whatsoever direction movement is made, it will be advantageous:' - all is done in accordance with the ordinances of Heaven. When we look at the way in which the gatherings (here shown) take place, the natural tendencies (in the outward action) of heaven and earth and of all things can be seen..

(The trigram representing the) earth and that for the waters of a marsh raised above it form Cui. The superior man, in accordance with this, has his weapons of war put in good repair, to be prepared against unforeseen contingencies.

2.

The first SIX, divided, shows its subject with a sincere desire (for union), but unable to carry it out, so that disorder is brought into the sphere of his union. If he cry out (for help to his proper correlate), all at once (his tears) will give place to smiles. He need not mind (the temporary difficulty); as he goes forward, there will be no error.

'In consequence disorder is brought into the sphere of his union:' - his mind and aim are thrown into confusion.

3.

The second SIX, divided, shows its subject led forward (by his correlate). There will be good fortune, and freedom from error. There is entire sincerity, and in that case (even the small offerings of) the vernal sacrifice are acceptable.

'He is led forward; there will be good fortune, and freedom from error:' - (the virtue proper to) his central place has not undergone any change.

4.

The third SIX, divided, shows its subject striving after union and seeming to sigh, yet nowhere finding any advantage. If he go forward, he will not err, though there may be some small cause for regret.

'If he go forward, he will not err:' - in the subject of the topmost line there is humility and condescension.

5.

The fourth NINE, undivided, shows its subject in such a state that, if he be greatly fortunate, he will receive no blame.

'If he be grandly fortunate, he will receive no blame:' - (this condition is necessary, because) his position is not the one proper to him.

6.

The fifth NINE, undivided, shows the union (of all) under its subject in the place of dignity. There will be no error. If any do not have confidence in him, let him see to it that (his virtue) be great, long-continued, and firmly correct, and all occasion for repentance will disappear.

'There is the union (of all) under him in the place of dignity:' - (but) his mind and aim have not yet been brilliantly displayed.

7.

The topmost SIX, divided, shows its subject sighing and weeping; but there will be no error.

'He sighs and weeps:' - he does not yet rest in his topmost position.

46. Sheng

1.

Sheng indicates that (under its conditions) there will be great progress and success. Seeking by (the qualities implied in it) to meet with the great man, its subject need have no anxiety. Advance to the south will be fortunate.

(We find) the weak (line), as it finds the opportunity, ascending upwards. We have (the attribute) of flexibility and that of obedience; we have the strong line (below) and its proper correlate above: - these things indicate that there will be 'great progress and success.' 'Seeking (by the qualities implied in Sheng) to meet with the great man, its subject need have no anxiety:' - there will be ground for congratulation. 'Advance to the south will be fortunate:' - his aim will be carried out.

(The trigram representing) wood and that for the earth with the wood growing in the midst of it form Sheng. The superior man, in accordance with this, pays careful attention to his virtue, and accumulates the small developments of it till it is high and great.

2.

The first SIX, divided, shows its subject advancing upwards with the welcome (of those above him). There will be great good fortune.

'He is welcomed in his advance upwards, and there will be great good fortune:' - (the subjects of) the upper (trigram) are of the same mind with him.

3.

The second NINE, undivided, shows its subject with that sincerity which will make even the (small) offerings of the vernal sacrifice acceptable. There will be no error.

'The sincerity of the subject of the second NINE, undivided,' affords occasion for joy.

4.

The third NINE, undivided, shows its subject ascending upwards (as into) an empty city.

'He advances upwards (as into) an empty city:' - he has no doubt or hesitation.

5.

The fourth SIX, divided, shows its subject employed by the king to present his offerings on mount Kh?. There will be good fortune; there will be no mistake.

'The king employs him to prevent his offerings on mount Kh?:' - such a service (of spiritual Beings) is according to (their mind).

6.

The fifth six, divided, shows its subject firmly correct, and therefore enjoying good fortune. He ascends the stairs (with all due ceremony).

'He is firmly correct, and will therefore enjoy good fortune. He ascends the stairs (with all due ceremony):' - he grandly succeeds in his aim.

7.

The sixth six, divided, shows its subject advancing upwards blindly. Advantage will be found in a ceaseless maintenance of firm correctness.

'He blindly advances upwards,' and is in the highest place: - but there is decay in store for him, and he will not (preserve) his riches.

47. Kun

1.

In (the condition denoted by) Kun there may (yet be) progress and success. For the firm and correct, the (really) great man, there will be good fortune. He will fall into no error. If he make speeches, his words cannot be made good.

In Kun (we see) the strong (lines) covered and obscured (by the weak). We have in it (the attribute of) perilousness going on to that of satisfaction. Who is it but the superior man that, though straitened, still does not fail in making progress to his proper end? 'For the firm and correct, the (really) great man, there will be good fortune:' - this is shown by the central positions of the strong (lines). 'If he make speeches, his words cannot be made good:' - to be fond of arguing or pleading is the way to be reduced to extremity.

(The trigram representing) a marsh, and (below it that for a defile, which has drained the other dry so that there is) no water in it, form Kun. The superior man, in accordance with this, will sacrifice his life in order to carry out his purpose.

2.

The first SIX, divided, shows its subject with bare buttocks straitened under the stump of a tree. He enters a dark valley, and for three years has no prospect (of deliverance).

'He enters a dark valley:' - so benighted is he, and without clear vision.

3.

The second NINE, undivided, shows its subject straitened amidst his wine and viands. There come to him anon the red knee-covers (of the ruler). It will be well for him (to maintain his sincerity as) in sacrificing. Active operations (on his part) will lead to evil, but he will be free from blame.

'He is straitened amidst his wine and viands:' - (but) his position is central, and there will be ground for congratulation.

4.

The third SIX, divided, shows its subject straitened before a (frowning) rock. He lays hold of thorns. He enters his palace, and does not see his wife. There will be evil.

'He lays hold of thorns:' - (this is suggested by the position of the line) above the strong (line). 'He enters his palace, and does not see his wife:' - this is inauspicious.

5.

The fourth NINE, undivided shows its subject proceeding very slowly (to help the subject of the first line), who is straitened by the carriage adorned with metal in front of him. There will be occasion for regret, but the end will be good.

'He proceeds very slowly (to help the subject of the first line):' - his aim is directed to (help) that lower (line). Although he is not in his appropriate place, he and that other will (in the end) be together.

6.

The fifth NINE, undivided, shows its subject with his nose and feet cut off. He is straitened by (his ministers in their) scarlet aprons. He is leisurely in his movements, however, and is satisfied. It will be well for him to be (as sincere) as in sacrificing (to spiritual beings).

'His nose and feet are cut off:' - his aim has not yet been gained. 'He is leisurely, however, in his movements, and is satisfied:' - his position is central and (his virtue) is correct. 'It will be well for him to be (as sincere as) in sacrificing:' - so shall he receive blessing.

7.

The sixth SIX, divided, shows its subject straitened, as if bound with creepers; or n a high and dangerous position, and saying (to himself), 'If I move, I shall repent it.' If he do repent of former errors, there will be good fortune in his going forward.

'He is straitened as if bound with creepers: (his spirit and action) are unsuitable. '(He says), "If I move, I shall repent of it." And he does repent (of former errors), which leads to good fortune:' - so he (now) goes on.

48. Jing

1.

(Looking at) Jing, (we think of) how (the site of) a town may be changed, while (the fashion of) its wells undergoes no change. (The water of a well) never disappears and never receives (any great) increase, and those who come and those who go can draw and enjoy the benefit. If (the drawing) have nearly been accomplished, but, before the rope has quite reached the water, the bucket is broken, this is evil.

(We have the symbol of) wood in the water and the raising of the water; which (gives us the idea of) a well. A well supplies nourishment and is not (itself) exhausted. 'The site of a town may be changed, while the fashion of its wells undergoes no change:' - this is indicated by the central position of the strong lines (in the second and fifth places). 'The drawing is nearly accomplished, but the rope has not yet reached the water of the well:' - its service has not yet been accomplished. 'The bucket is broken:' - it is this that occasions evil.

(The trigram representing) wood and above it that for water form Jing. The superior man, in accordance with this, comforts the people, and. stimulates them to mutual helpfulness.

2.

The first SIX, divided, shows a well so muddy that men will not drink of it; or an old well to which neither birds (nor other creatures) resort.

'A well so muddy that men will not drink of it:' - this is indicated by the low position (of the line). 'An old well to which the birds do not come:' - it has been forsaken in the course of time.

3.

The second NINE, undivided, shows a well from which by a hole the water escapes and flows away to the shrimps (and such small creatures among the grass), or one the water of which leaks away from a broken basket.

'A well from which by a hole the water escapes, and flows away to the shrimps:' - (the subject of this second line has) none co-operating with him (above).

4.

The third NINE, undivided, shows a well, which has been cleared out, but is not used. Our hearts are sorry for this, for the water might be drawn out and used. If the king were (only) intelligent, both he and we might receive the benefit of it.

'The well has been cleared out, but is not used:' - (even) passers-by would be sorry for this. A prayer is made 'that the king were intelligent:' - for then blessing would be received.

5.

The fourth SIX, divided, shows a well, the lining of which is well laid. There will be no error.

'A well the lining of which is well laid. There will be no error:' - the well has been put in good repair.

6.

The fifth NINE, undivided, shows a clear, limpid well, (the waters from) whose cold spring are (freely) drunk.

'The waters from the cold spring are (freely) drunk:' - this is indicated by the central and correct position (of the line).

7.

The topmost SIX, divided, shows (the water from) the well brought to the top, which is not allowed to be covered. This suggests the idea of sincerity. There will be great good fortune.

‘The great good fortune' at the topmost place indicates the grand accomplishment (of the idea in the hexagram).

49. Ge

1.

(What takes place as indicated by) Ge is believed in only after it has been accomplished. There will be great progress and success. Advantage will come from being firm and correct. (In that case) occasion for repentance will disappear.

In Ge (we see) water and fire extinguishing each other; (we see also) two daughters dwelling together, but with their minds directed to different objects: - (on account of these things) it

is called (the hexagram of) Change. 'It is believed in (only) after it has been accomplished:' - when the change has been made, faith is accorded to it. (We have) cultivated intelligence (as the basis of) pleased satisfaction, (suggesting) 'great progress and success,' coming from what is correct. When change thus takes place in the proper way, 'occasion for repentance disappears.' Heaven and earth undergo their changes, and the four seasons complete their functions. Thang changed the appointment (of the line of Hsi? to the throne), and Wu (that of the line of Shang), in accordance with (the will of) Heaven, and in response to (the wishes of) men. Great indeed is what takes place in a time of change.

(The trigram representing the waters of) a marsh and that for fire in the midst of them form Ge. The superior man, in accordance with this, regulates his (astronomical) calculations, and makes clear the seasons and times.

2.

The first NINE, undivided, shows its subject (as if he were) bound with the skin of a yellow ox.

'He is bound with (the skin of) a yellow ox:' - he should in his circumstances be taking action.

3.

The second SIX, divided, shows its subject making his changes after some time has passed. Action taken will be fortunate. There will be no error.

'He makes his changes when some time has passed:' - what he does will be matter of admiration.

4.

The third NINE, undivided, shows that action taken by its subject will be evil. Though he be firm and correct, his position is perilous. If the change (he contemplates) have been three times fully discussed, he will be believed in.

'The change (contemplated) has been three times fully discussed:' - to what else should attention (now) be directed?

5.

The fourth NINE, undivided, shows occasion for repentance disappearing (from its subject). Let him be believed in; and though he change (existing) ordinances, there will be good fortune.

'The good fortune consequent on changing (existing) ordinances' is due to the faith reposed in his aims.

6.

The fifth NINE, undivided, shows the great man (producing his changes) as the tiger (does when he) changes (his stripes). Before he divines (and proceeds to action), faith has been reposed in him.

'The great man produces his changes as the tiger does when he changes his stripes:' - their beauty becomes more brilliant.

7.

The sixth SIX, divided, shows the superior man producing his changes as the leopard (does when he) changes (his spots), while small men change their faces (and show their obedience). To go forward (now) would lead to evil, but there will be good fortune in abiding firm and correct.

'The superior man produces his changes as the leopard does when he changes his spots:' - their beauty becomes more elegant. 'Small men change their faces:' - they show themselves prepared to follow their ruler.

50. Ding

1.

Ding gives the intimation of great progress and success.

In Ding we have (symbolically) the figure of a caldron. (We see) the (symbol of) wood entering into that of fire, which suggests the idea of cooking. The sages cooked their offerings in order to present them to God, and made great feasts to nourish their wise and able (ministers). We have the symbol of) flexible obedience, and that (which denotes) ears quick of hearing and eyes clear-sighted. (We have also) the weak (line) advanced and acting

above, in the central place, and responded to by the strong (line below). All these things give the idea of 'great progress and success.'

(The trigram representing) wood and above it that for fire form Ding. The superior man, in accordance with this, keeps his every position correct, and maintains secure the appointment (of Heaven).

2.

The first SIX, divided, shows the caldron overthrown and its feet turned up. (But) there will be advantage in its getting rid of what was bad in it. (Or it shows us) the concubine (whose position is improved) by means of her son. There will be no error.

'The caldron is overturned, and its feet turned upwards:' - but this is not (all) contrary (to what is right). 'There will be advantage in getting rid of what was bad:' - thereby (the subject of the line) will follow the more noble (subject of the fourth line).

3.

The second NINE, undivided, shows the caldron with the things (to be cooked) in it. (If its subject can say), 'My enemy dislikes me, but he cannot approach me,' there will be good fortune.

'There is the caldron with the things (to be cooked) in it:' - let (the subject of the line) be careful where he goes. 'My enemy dislikes me:' - but there will in the end be no fault (to which he can point).

4.

The third NINE, undivided, shows the caldron with (the places of) its ears changed. The progress (of its subject) is (thus) stopped. The fat flesh of the pheasant (which is in the caldron) will not be eaten. But the (genial) rain will come, and the grounds for repentance will disappear. There will be good fortune in the end.

'There is the caldron with (the places for) its ears changed:' - (its subject) has failed in what was required of him (in his situation).

5.

The fourth NINE, undivided, shows the caldron with its feet broken; and its contents, designed for the ruler's use, overturned and spilt. Its Subject will be made to blush for shame. There will be evil.

'The contents designed for the ruler's use are overturned and spilt:' - how can (the subject of the line) be trusted?

6.

The fifth six, divided, shows the caldron with yellow ears and rings of metal in them. There will be advantage through being firm and correct.

'The caldron has yellow ears:' - the central position (of the line) is taken as (a proof of) the solid (virtue of its subject).

7.

The sixth NINE, undivided, shows the caldron with rings of jade. There will be great good fortune, and all action taken will be in every way advantageous.

'The rings of jade' are at the very top: - the strong and the weak meet in their due proportions.

51. Zhen

1.

Zhen gives the intimation of ease and development. When (the time of) movement (which it indicates) comes, (the subject of the hexagram) will be found looking out with apprehension, and yet smiling and talking cheerfully. When the movement (like a crash of thunder) terrifies all within a hundred Li, he will be (like the sincere worshipper) who is not (startled into) letting go his ladle and (cup of) sacrificial spirits.

Zhen (gives the intimation of) ease and development. 'When the (time of) movement (which it indicates) comes, (its subject) will be found looking out with apprehension:' - that feeling of dread leads to happiness. 'And yet smiling and talking cheerfully:' - the issue (of his dread) is that he adopts (proper) laws (for his course). 'The movement (like a crash of thunder) terrifies all within a hundred Lu:' - it startles the distant and frightens the near. 'He will be

like the sincere worshipper, who is not startled into letting go his ladle and cup of sacrificial spirits:' - he makes his appearance, and maintains his ancestral temple and the altars of the spirits of the land and grain, as presiding at all sacrifices.

(The trigram representing) thunder, being repeated, forms Zhen. The superior man, in accordance with this, is fearful and apprehensive, cultivates (his virtue), and examines (his faults).

2.

The first NINE, undivided, shows its subject, when the movement approaches, looking out and around with apprehension, and afterwards smiling and talking cheerfully. There will be good fortune.

'When the (time of) movement comes, he will be found looking out with apprehension:' - that feeling of dread leads to happiness. 'He yet smiles and talks cheerfully:' - the issue (of his dread) is that he adopts (proper) laws (for his course).

3.

The second SIX, divided, shows its subject, when the movement approaches, in a position of peril. He judges it better to let go the articles (in his possession), and to ascend a very lofty height. There is no occasion for him to pursue after (the things he has let go); in seven days he will find them.

'When the movement approaches, he is in a position of peril:' - (a weak line) is mounted on a strong (one).

4.

The third six, divided, shows its subject distraught amid the startling movements going on. If those movements excite him to (right) action, there will be no mistake.

'He is distraught amid the startling movements going on:' - (the third line) is in a position unsuitable to it.

5.

The fourth NINE, undivided, shows its subject, amid the startling movements, supinely sinking (deeper) in the mud.

'Amid the startling movements, he sinks supinely in the mud:' - the light in him has not yet been brilliantly developed.

6.

The fifth SIX, divided, shows its subject going and coming amidst the startling movements (of the time), and always in peril; but perhaps he will not incur loss, and find business (which he can accomplish).

'He goes and comes amid the startling movements, and (always) in peril:' - full of risk are his doings. 'What he has to do has to be done in his central position:' - far will he be from incurring any loss.

7.

The topmost SIX, divided, shows its subject, amidst the startling movements (of the time), in breathless dismay and looking round him with trembling apprehension. If he take action, there will be evil. If, while the startling movements have not reached his own person and his neighbourhood, (he were to take precautions), there would be no error, though his relatives might (still) speak against him.

'Amid the startling movements he is in breathless dismay:' - he has not found out (the course of) the due mean. 'Though evil (threatens), he will not fall into error:' - he is afraid of being warned by his neighbours.

52. Gen

1.

When one's resting is like that of the back, and he loses all consciousness of self; when he walks in his courtyard, and does not see any (of the persons) in it,--there will be no error.

Gen denotes stopping or resting; - resting when it is the time to rest, and acting when it is the time to act. When one's movements and restings all take place at the proper time for them, his way (of proceeding) is brilliant and intelligent. Resting in one's resting-point is resting in one's proper place. The upper and lower (lines of the hexagram) exactly correspond to each other, but are without any interaction; hence it is said that '(the subject of the hexagram) has no consciousness of self; that when he walks in his courtyard, he does not see (any of) the persons in it; and that there will be no error.'

(Two trigrams representing) a mountain, one over the other, form Gen. The superior man, in accordance with this, does not go in his thoughts beyond the (duties of the) position in which he is.

2.

The first SIX, divided, shows its subject keeping his toes at rest. There will be no error; but it will be advantageous for him to be persistently firm and correct.

'He keeps his toes at rest:' - he does not fail in what is correct (according to the idea of the figure).

3.

The second SIX, divided, shows its subject keeping the calves of his legs at rest. He cannot help (the subject of the line above) whom he follows, and is dissatisfied in his mind.

'He cannot help him whom he follows:'(he whom he follows) will not retreat to listen to him.

4.

The third NINE, undivided, shows its subject keeping his loins at rest, and separating the ribs (from the body below). The situation is perilous, and the heart glows with suppressed excitement.

'He keeps the loins at rest:' - the danger (from his doing so) produces a glowing, heat in the heart.

5.

The fourth SIX, divided, shows its subject keeping his trunk at rest. There will be no error.

'He keeps the trunk of his body at rest:' - he keeps himself free (from agitation).

6.

S. The fifth SIX, divided, shows its subject keeping his jawbones at rest, so that his words are (all) orderly. Occasion for repentance will disappear.

'He keeps his cheek bones at rest:' - in harmony with his central position he acts correctly.

7.

The sixth NINE, undivided, shows its subject devotedly maintaining his restfulness. There will be good fortune.

'There is good fortune through his devotedly maintaining his restfulness:' - to the end he shows himself generous and good.

53. Jian

1.

Jian suggests to us the marriage of a young lady, and the good fortune (attending it). There will be advantage in being firm and correct.

The advance indicated by Jian is (like) the marrying of a young lady which is attended by good fortune. (The lines) as they advance get into their correct places: - this indicates the achievements of a successful progress. The advance is made according to correctness: - (the subject of the hexagram) might rectify his country. Among the places (of the hexagram) we see the strong undivided line in the centre. 'In (the attributes of) restfulness and flexible penetration we have (the assurance of) an (onward) movement that is inexhaustible.

(The trigram representing) a mountain and above it that for a tree form Jian. The superior man, in accordance with this, attains to and maintains his extraordinary virtue, and makes the manners of the people good.

2.

The first SIX, divided, shows the wild geese gradually approaching the shore. A young officer (in similar circumstances) will be in a position of danger, and be spoken against; but there will be no error.

'The danger of a small officer (as represented in the first line)' is owing to no fault of his in the matter of what is right.

3.

The second SIX, divided, shows the geese gradually approaching the large rocks, where they eat and drink joyfully and at ease. There will be good fortune.

'They eat and drink joyfully and at ease:' - but not without having earned their food.

4.

The third NINE, undivided, shows them gradually advanced to the dry plains. (It suggests also the idea of) a husband who goes on an expedition from which he does not return, and of a wife who is pregnant, but will not nourish her child. There will be evil. (The case symbolised) might be advantageous in resisting plunderers.

'A husband goes and does not return:' - he separates himself from his comrades. 'A wife is pregnant, but will not nourish her child:' - she has failed in her (proper) course. 'It might be advantageous in resisting plunderers:' - by acting as here indicated men would preserve one another.

5.

The fourth SIX, divided, shows the geese gradually advanced to the trees. They may light on the flat branches. There will be no error.

'They may light on the flat branches:' - there is docility (in the line) going on to flexible penetration.

6.

The fifth NINE, undivided, shows the geese gradually advanced to the high mound. (It suggests the idea of) a wife who for three years does not become pregnant; but in the end the natural issue cannot be prevented. There will be good fortune.

'In the end the natural issue cannot be prevented. There will be good fortune:' - (the subject of the line) will get what he desires.

7.

The sixth NINE, undivided, shows the geese gradually advanced to the large heights (beyond). Their feathers can be used as ornaments. There will be good fortune.

'Their feathers can be used as ornaments. There will be good fortune:' - (the object and character of the subject of the line) cannot be disturbed.

54. Gui Mei

1.

Gui Mei indicates that (under the conditions which it denotes) action will be evil, and in no wise advantageous.

By Gui Mei (the marrying away of a younger sister) the great and righteous relation between heaven and earth (is suggested to us). If heaven and earth were to have no intercommunication, things would not grow and flourish as they do. The marriage of a younger sister is the end (of her maidenhood) and the beginning (of her motherhood). We have (in the hexagram the desire of) pleasure and, on the ground of that, movement following. The marrying away is of a younger sister. 'Any action will be evil:' - the places (of the lines) are not those appropriate to them. 'It will be in no wise advantageous:' - the weak (third and fifth lines) are mounted on strong lines

(The trigram representing the waters of) a marsh and over it that for thunder form Gui Mei. The superior man, in accordance with this, having regard to the far-distant end, knows the mischief (that may be done at the beginning).

2.

The first NINE, undivided, shows the younger sister married off in a position ancillary to the real wife. (It suggests the idea of) a person lame on one leg who yet manages to tramp along. Going forward will be fortunate.

'The younger sister is married off in a position ancillary to that of the real wife:' - it is the constant practice (for such a case). 'Lame on one leg, she is able to tramp along:' - she can render helpful service.

3.

The second NINE, undivided, shows her blind of one eye, and yet able to see. There will be advantage in her maintaining the firm correctness of a solitary widow.

'There will be advantage in maintaining the firm correctness of a solitary widow:' - (the subject of the line) has not changed from the constancy (proper to a wife).

4.

The third SIX, divided, shows the younger sister who was to be married off in a mean position. She returns and accepts an ancillary position.

'The younger sister who was to be married off is in a mean position:' - this is shown by the improprieties (indicated in the line).

5.

The fourth NINE, undivided, shows the younger sister who is to be married off protracting the time. She may be late in being married, but the time will come.

(The purpose in) 'protracting the time' is that, after waiting, the thing may be done (all the better).

6.

The fifth SIX, divided, reminds us of the marrying of the younger sister of (king) Di-yi, when the sleeves of her the princess were not equal to those of the (still) younger sister who accompanied her in an inferior capacity. (The case suggests the thought of) the moon almost full. There will be good fortune.

'The sleeves of the younger sister of (king) Di-yi, when she was married away, were not equal to those of her (half-)sister, who accompanied her:' - such was her noble character, indicated by the central position of the line.

7.

The sixth SIX, divided, shows the young lady bearing the basket, but without anything in it, and the gentleman slaughtering the sheep, but without blood flowing from it. There will be no advantage in any way.

'(What is said in) the sixth SIX, (divided),about there being nothing in the basket' shows that the subject of it is carrying an empty basket.

55. Feng

1.

Feng intimates progress and development. When a king has reached the point (which the name denotes) there is no occasion to be anxious (through fear of a change). Let him be as the sun at noon.

Feng has the signification of being great. It is made up of the trigrams (representing) intelligence and movement directed by that intelligence. It is thus that it has that

signification. 'The king has reached the condition (denoted by Feng):' - he has still to make it greater. 'There is no occasion to be anxious. Let him be as the sun at noon:' - it is for him to cause his light to shine on all under the sky. When the sun has reached the meridian height, it begins to decline. When the moon has become full, it begins to wane. The (interaction of) heaven and earth is now vigorous and abundant, now dull and scanty, growing and diminishing according to the seasons. How much more must it be so with (the operations of) men! How much more also with the spiritual agency!

(The trigrams representing) thunder and lightning combine to form Feng. The superior man, in accordance with this, decides cases of litigation, and apportions punishments with exactness.

2.

The first NINE, undivided, shows its subject meeting with his mate. Though they are both of the same character, there will be no error. Advance will call forth approval.

'Though they are both of the same character, there will be no error:' - if the subject of this line seek to overpass that similarity, there will be calamity.

3.

The second SIX, divided, shows its subject surrounded by screens so large and thick that at midday he can see from them the constellation of the Bushel. If he go (and try to enlighten his ruler who is thus emblemed), he will make himself to be viewed with suspicion and dislike. Let him cherish his feeling of sincere devotion that he may thereby move (his ruler's mind), and there will be good fortune.

'Let him cherish his feeling of sincere devotion, that it shall appear being put forth:' - it is by sincerity that the mind is affected.

4.

The third NINE, undivided, shows its subject with an (additional) screen of a large and thick banner, through which at midday he can see (the small) Mei star. (In the darkness) he breaks his right arm; but there will be no error.

'There is an (additional) screen of a large and thick banner:' - great things should not be attempted (in such circumstances). 'He breaks his right arm:' - in the end he will not be fit to be employed.

5.

The fourth NINE, undivided, shows its subject in a tent so large and thick that at midday he can see from it the constellation of the Bushel. But he meets with the subject of the (first) line, undivided like himself. There will be good fortune.

'He is surrounded by a screen large and thick:' - the position of the line is inappropriate. 'At midday he sees the constellation of the Bushel:' - there is darkness and no light. 'He meets with the subject of the line, undivided like himself. There will be good fortune:' - action may be taken.

6.

The fifth SIX, divided, shows its subject bringing around him the men of brilliant ability. There will be occasion for congratulation and praise. There will be good fortune.

'The good fortune indicated by the fifth six, (divided),'is the congratulation (that is sure to arise).

7.

The topmost SIX, divided, shows its subject with his house made large, but only serving as a screen to his household. When he looks at his door, it is still, and there is nobody about it. For three years no one is to be seen. There will be evil.

'He has made his house large:' - he soars (in his pride) to the heavens. 'He looks at his door, which is still, with no one about it:' - he (only) keeps himself withdrawn from all others.

56. Lu

1.

Lu intimates that (in the condition which it denotes) there may be some little attainment and progress. If the stranger or traveller be firm and correct as he ought to be, there will be good fortune.

'Lu indicates that there may be some small attainment and progress:' - the weak (line) occupies the central place in the outer (trigram), and is obedient to the strong (lines on either side of it). (We have also the attributes of quiet) resting closely attached to intelligence (in the component trigrams). Hence it is said, 'There may be some small attainment and progress. If the stranger or traveller be firm and correct as he ought to be, there will be good fortune.' Great is the time and great is the right course to be taken as intimated in Lu!

(The trigram representing) a mountain and above it that for fire form Lu. The superior man, in accordance with this, exerts his wisdom and caution in the use of punishments and not allowing litigations to continue.

2.

The first SIX, divided, shows the stranger mean and meanly occupied. It is thus that he brings on himself (further) calamity.

'The stranger is mean and meanly occupied:' - his aim is become of the lowest character, and calamity will ensue.

3.

The second SIX, divided, shows the stranger, occupying his lodging-house, carrying with him his means of livelihood, and provided with good and trusty servants

'He is provided with good and trusty servants:' - he will in the end have nothing of which to complain.

4.

The third NINE, undivided, shows the stranger, burning his lodging-house, and having lost his servants. However firm and correct he (try to) be, he will be in peril.

'The stranger burns his lodging-house:' - and he himself also suffers hurt thereby. When, as a stranger, he treats those below him (as the line indicates), the right relation between him and them is lost.

5.

The fourth NINE, undivided, shows the traveller in a resting-place, having (also) the means of livelihood and the axe, (but still saying), 'I am not at ease in my mind.'

'The stranger is in a resting-place:' - but he has not got his proper position. 'He has the means of livelihood, and the axe:' - but his mind is not at ease.

6.

The fifth SIX, divided, shows its subject shooting a pheasant. He will lose his arrow, but in the end he will obtain praise and a (high) charge.

'In the end he will obtain praise and a (high) charge:' - he has reached a high place.

7.

The sixth NINE, undivided, suggests the idea of a bird burning its nest. The stranger, (thus represented), first laughs and then cries out. He has lost his ox(-like docility) too readily and easily. There will be evil.

'Considering that the stranger is here at the very height (of distinction),' with the spirit that possesses him, it is right he (should be emblemed by a bird) burning (its nest). 'He loses his ox(-like docility) too readily and easily:' - to the end he would not listen to (the truth about the course to be pursued).

57.Xun

1.

Xun intimates that (under the conditions which it denotes) there will be some little attainment and progress. There will be advantage in movement onward in whatever direction. It will be advantageous (also) to see the great man.

The double Xun shows how, in accordance with it, (governmental) orders are reiterated. (We see that) the strong (fifth line) has penetrated into the central and correct place, and the will (of its subject) is being carried into effect; (we see also) the weak (first and fourth lines) both obedient to the strong lines (above them). It is hence said, 'There will be some little attainment and progress. There will be advantage in movement onward in whatever direction. It will be advantageous also to see the great man.'

(Two trigrams representing) wind, following each other, form Xun. The superior man, in accordance with this, reiterates his orders, and secures the practice of his affairs.

2.

The first SIX, divided, shows its subject (now) advancing, (now) receding. It would be advantageous for him to have the firm correctness of a brave soldier.

'(Now) he advances, (now) he recedes:' - his mind is perplexed. 'It would be advantageous for him to have the firmness of a brave soldier:' - his mind would in that case be well governed.

3.

The second NINE, undivided, shows the representative of Sun beneath a couch, and employing diviners and exorcists in a way bordering on confusion. There will be good fortune and no error.

'The good fortune springing from what borders on confusion' is due to the position (of the line) in the centre.

4.

The third NINE, undivided, shows its subject penetrating (only) by violent and repeated efforts. There will be occasion for regret.

'The regret arising from the violent and repeated efforts to penetrate' shows the exhaustion of the will.

5.

The fourth SIX, divided, shows all occasion for repentance (in its subject) passed away. He takes game for its threefold use in his hunting.

'He takes game in his hunting, enough for the threefold use of it:' - he achieves merit.

6.

The fifth NINE, undivided, shows that with firm correctness there will be good fortune (to its subject). All occasion for repentance will disappear, and all his movements will be advantageous. There may have been no (good) beginning, but there will be a (good) end.

Three days before making any changes, (let him give notice of them); and three days after, (let him reconsider them). There will (thus) be good fortune.

'The good fortune of (the subject of) the fifth NINE, undivided,' is owing to its correct position and its being in the centre.

7.

The sixth NINE, undivided, shows the representative of penetration beneath a couch, and having lost the axe with which he executed his decisions. However firm and correct he may (try to) be, there will be evil.

'The representative of penetration is beneath a couch:' - though occupying the topmost place, his powers are exhausted. 'He has lost the axe with which he executed his decisions:' - though he try to be correct, there will be evil.

58. Dui

1.

Dui intimates that (under its conditions) there will be progress and attainment. (But) it will be advantageous to be firm and correct.

Dui has the meaning of pleased satisfaction. (We have) the strong (lines) in the centre, and the weak (lines) on the outer edge (of the two trigrams), (indicating that) in pleasure what is most advantageous is the maintenance of firm correctness. Through this there will be found an accordance with (the will of) heaven, and a correspondence with (the feelings of) men. When (such) pleasure goes before the people, (and leads them on), they forget their toils; when it animates them in encountering difficulties, they forget (the risk of) death. How great is (the power of) this pleased satisfaction, stimulating in such a way the people!

(Two symbols representing) the waters of a marsh, one over the other, form Dui. The superior man, in accordance with this, (encourages) the conversation of friends and (the stimulus of) their (common) practice.

2.

The first NINE, undivided, shows the pleasure of (inward) harmony. There will be good fortune.

'The good fortune attached to the pleasure of (inward) harmony' arises from there being nothing in the conduct (of the subject of the line) to awaken doubt.

3.

The second NINE, undivided, shows the pleasure arising from (inward) sincerity. There will be good fortune. Occasion for repentance will disappear.

'The good fortune attached to the pleasure arising from (inward sincerity)' is due to the confidence felt in the object (of the subject of the line).

4.

The third SIX, divided, shows its subject bringing round himself whatever can give pleasure. There will be evil.

'The evil predicated of one's bringing around himself whatever can give pleasure' is shown by the inappropriateness of the place (of the line).

5.

The fourth NINE, undivided, shows its subject deliberating about what to seek his pleasure in, and not at rest. He borders on what would be injurious, but there will be cause for joy.

'The joy in connexion with (the subject of) the fourth NINE, (undivided): is due to the happiness (which he will produce).

6.

The fifth NINE, undivided, shows its subject trusting in one who would injure him. The situation is perilous.

'He trusts in one who would injure him:' - his place is that which is correct and appropriate.

7.

The topmost SIX, divided, shows the pleasure of its subject in leading and attracting others.

'The topmost SIX, (divided), shows the pleasure (of its subject) in leading and attracting others:' - his (virtue) is not yet brilliant.

59. Huan

1.

Huan intimates that (under its conditions) there will be progress and success. The king goes to his ancestral temple; and it will be advantageous to cross the great stream. It will be advantageous to be firm and correct.

'Huan intimates that there will be progress and success:' - (we see) the strong line (in the second place) of the lower trigram, and not suffering any extinction there; and (also) the weak line occupying its place in the outer trigram, and uniting (its action) with that of the line above. 'The king goes to his ancestral temple:' - the king's (mind) is without any deflection. 'It will be advantageous to cross the great stream:' - (the subject of the hexagram) rides in (a vessel of) wood (over water), and will do so with success.

(The trigram representing) water and that for wind moving above the water form Huan. The ancient kings, in accordance with this, presented offerings to God and established the ancestral temple.

2.

The first SIX, divided, shows its subject engaged in rescuing (from the impending evil) and having (the assistance of) a strong horse. There will be good fortune.

'The good fortune attached to the first six, divided),'is due to the natural course (pursued by its subject).

3.

The second NINE, undivided, shows its subject, amid the dispersion, hurrying to his contrivance (for security). All occasion for repentance will disappear.

'Amidst the prevailing dispersion, he hurries to his contrivance (for security):' - he gets what he desires.

4.

The third SIX, divided, shows its subject discarding any regard to his own person. There will be no occasion for repentance.

'He has no regard to his own person:' - his aim is directed to what is external to himself.

5.

The fourth SIX, divided, shows its subject scattering the (different) parties (in the state); which leads to great good fortune. From the dispersion (he collects again good men standing out, a crowd) like a mound, which is what ordinary men would not have thought of.

'He scatters the (different) parties (in the state), and there is great good fortune:' - brilliant and great (are his virtue and service).

6.

The fifth NINE, undivided, shows its subject amidst the dispersion issuing his great announcements as the perspiration (flows from his body). He scatters abroad (also) the accumulations in the royal granaries. There will be no error.

'The accumulations of the royal (granaries) are dispersed, and there is no error:' - this is due to the correctness of the position.

7.

The topmost NINE, undivided, shows its subject disposing of (what may be called) its bloody wounds, and going and separating himself from its anxious fears. There will be no error.

'His bloody wounds are gone:' - he is far removed from the danger of injury.

60. Jie

1.

Jie intimates that (under its conditions) there will be progress and attainment. (But) if the regulations (which it prescribes) be severe and difficult, they cannot be permanent.

'Jie intimates progress and attainment:' - the strong and weak (lines) are equally divided, and the strong lines occupy the central places. 'If the regulations (which Jie prescribes) be severe and difficult, they cannot be permanent:' - its course (of action) will in that case come to an end. (We have the feeling of) pleasure and satisfaction directing the course amidst peril. (We have) all regulations controlled (by authority) in its proper place. (We have) free action proceeding from the central and correct position. Heaven and earth observe their regular terms, and we have the four seasons complete. (If rulers) frame their measures according to

(the due) regulations, the resources (of the state) suffer no injury, and the people receive no hurt.

(The trigram representing) a lake, and above it that for water, form Jie. The superior man, in accordance with this, constructs his (methods of) numbering and measurement, and discusses (points of) virtue and conduct.

2.

The first NINE, undivided, shows its subject not quitting the courtyard outside his door. There will be no error.

'He does not quit the courtyard outside his door:' - he knows when he has free course and when he is obstructed.

3.

The second NINE, undivided, shows its subject not quitting the courtyard inside his gate. There will be evil.

'He does not quit the courtyard inside his gate. There will be evil:' - he loses the time (for action) to an extreme degree.

4.

The third SIX, divided, shows its subject with no appearance of observing the (proper) regulations, in which case we shall see him lamenting. But there will be no one to blame (but himself).

In 'the lamentation for not observing the (proper) regulations,' who should there be to blame?

5.

The fourth SIX, divided, shows its subject quietly and naturally (attentive to all) regulations. There will be progress and success.

'The progress and success of the quiet and natural (attention) to all regulations' is due to the deference which accepts the ways of (the ruler) above.

6.

The fifth NINE, undivided, shows its subject sweetly and acceptably enacting his regulations. There will be good fortune. The onward progress with them will afford ground for admiration.

'The good fortune arising from the regulations enacted sweetly and acceptably' is due to (the line) occupying the place (of authority) and being in the centre.

7.

The topmost SIX, divided, shows its subject enacting regulations severe and difficult. Even with firmness and correctness there will be evil. But though there will be cause for repentance, it will (by and by) disappear.

'The regulations are severe and difficult. Even with firm correctness there will be evil:' - the course (indicated by the hexagram) is come to an end.

61. Zhong Fu

1.

Zhong Fu (moves even) pigs and fish, and leads to good fortune. There will be advantage in crossing the great stream. There will be advantage in being firm and correct.

In Zhong Fu we have the (two) weak lines in the innermost part (of the figure), and strong lines occupying the central places (in the trigrams). (We have the attributes) of pleased satisfaction and flexible penetration. Sincerity (thus symbolled) will transform a country. 'Pigs and fish (are moved), and there will be good fortune:' - sincerity reaches to (and affects even) pigs and fishes. 'There will be advantage in crossing the great stream:' - (we see in the figure) one riding on (the emblem of) wood, which forms an empty boat. In (the exercise of the virtue denoted by) Zhong Fu, (it is said that) 'there will be advantage in being firm and correct:' - in that virtue indeed we have the response (of man) to Heaven.

(The trigram representing the waters of) a marsh and that for wind above it form Zhong Fu. The superior man, in accordance with this, deliberates about cases of litigation and delays (the infliction of) death.

2.

I. The first NINE, undivided, shows its subject resting (in himself). There will be good fortune. If he sought to any other, he would not find rest.

'The first NINE, (undivided), shows its subject resting (in himself). There will be good fortune:' - no change has yet come over his purpose.

3.

The second NINE, undivided, shows its subject (like) the crane crying out in her hidden retirement, and her young ones responding to her. (It is as if it were said), 'I have a cup of good spirits,' (and the response were), 'I will partake of it with you.'

'Her young ones respond to her:' - from the (common) wish of the inmost heart.

4.

The third SIX, divided, shows its subject having met with his mate. Now he beats his drum, and now he leaves off. Now he weeps, and now he sings.

'Now he beats his drum, and now he leaves off:' - the position (of the line) is the appropriate one for it.

5.

The fourth SIX, divided, shows its subject (like) the moon nearly full, and (like) a horse (in a chariot) whose fellow disappears. There will be no error.

'A horse the fellow of which disappears:' - he breaks from his (former) companions, and mounts upwards.

6.

The fifth NINE, undivided, shows its subject perfectly sincere, and linking (others) to him in closest union. There will be no error.

'He is perfectly sincere, and links others to him in closest union:' - the place (of the line) is the correct and appropriate one.

7.

The topmost NINE, undivided, shows its subject in chanticleer (trying to) mount to heaven. Even with firm correctness there will be evil.

'Chanticleer (tries to) mount to heaven:' - but how can (such an effort) continue long?

62. Xiao Guo

1.

Xiao Guo indicates that (in the circumstances which it implies) there will be progress and attainment. But it will be advantageous to be firm and correct. (What the name denotes) may be done in small affairs, but not in great affairs. (It is like) the notes that come down from a bird on the wing - to descend is better than to ascend. There will (in this way) be great good fortune.

In Xiao Guo (we see) the small (lines) exceeding the others, and (giving the intimation of) progress and attainment. Such 'exceeding, in order to its being advantageous, must be associated with firmness and correctness:' - that is, it must take place (only) according to (the requirements of) the time. The weak (lines) are in the central places, and hence (it is said that what the name denotes) may be done in small affairs, and there will be good fortune. Of the strong (lines one) is not in its proper place, and (the other) is not central, hence it is said that (what the name denotes) 'should not be done in great affairs.' (In the hexagram) we have 'the symbol of a bird on the wing, and of the notes that come down from such a bird, for which it is better to descend than to ascend, thereby leading to great good fortune:' - to ascend is contrary to what is reasonable in the case, while to descend is natural and right.

(The trigram representing) a hill and that for thunder above it form Xiao Guo. The superior man, in accordance with this, in his conduct exceeds in humility, in mourning exceeds in sorrow, and in his expenditure exceeds in economy.

2.

The first SIX, divided, suggests (the idea of) a bird flying, (and ascending) till the issue is evil.

'There is a bird flying (and ascending) till the result is evil:' - nothing can be done to avoid this issue.

3.

The second SIX, divided, shows its subject passing by his grandfather, and meeting with his grandmother; not attempting anything against his ruler, but meeting him as his minister. There will be no error.

'He does not attempt to reach his ruler:' - a minister should not overpass the distance (between his ruler and himself).

4.

The third NINE, undivided, shows its subject taking no extraordinary precautions against danger; and some in consequence finding opportunity to assail and injure him. There will be evil.

'Some in consequence find opportunity to assail and injure him. There will be evil:' - how great will it be!

5.

The fourth NINE, undivided, shows its subject falling into no error, but meeting (the exigency of his situation), without exceeding (in his natural. course). If he go forward, there will be peril, and he must be cautious. There is no occasion to be using firmness perpetually.

'He meets the exigency (of his situation), without exceeding (the proper course):' - (he does so), the position being inappropriate (for a strong line). 'If he go forward, there will be peril, and he must be cautious:' - the result would be that his course would not be long pursued.

6.

The fifth SIX, divided, (suggests the idea) of dense clouds, but no rain, coming from our borders in the west. It also (shows) the prince shooting his arrow, and taking the bird in a cave.

'There are dense clouds, but no rain:' - (the line) is in too high a place.

7.

The sixth SIX, divided, shows. its subject not meeting (the exigency of his situation), and exceeding (his proper course). (It suggests the idea of) a bird flying far aloft. There will be evil. The case is what is called one of calamity and self-produced injury.

'He does not meet the exigency (of his situation), and exceeds (his proper course):' - (the position indicates) the habit of domineering.

63. Ji Ji

1.

Ji Ji intimates progress and success in small matters. There will be advantage in being firm and correct. There has been good fortune in the beginning; there may be disorder in the end.

'Ji Ji intimates progress and success:' - in small matters, that is, there will be that progress and success. 'There will be advantage in being firm and correct:' - the strong and weak (lines) are correctly arranged, each in its appropriate place. 'There has been good fortune in the beginning: - the weak (second line) is in the centre. 'In the end' there is a cessation (of effort), and 'disorder arises:' - the course (that led to rule and order) is (now) exhausted.

(The trigram representing) fire and that for water above it form Ji Ji. The superior man, in accordance with this, thinks of evil (that may come), and beforehand guards against it.

2.

The first NINE, undivided, (shows its subject as a driver) who drags back his wheel, (or as a fox) which has wet his tail. There will be no error.

'He drags back his wheel:' - as we may rightly judge, there will be no mistake.

3.

The second SIX, divided, (shows its subject as) a wife who has lost her (carriage-)screen. There is no occasion to go in pursuit of it. In seven days she will find it.

'In seven days she will find it:' - for the course pursued is that indicated by the central position (of the line).

4.

The third NINE, undivided, (suggests the case of) K?o ?ung, who attacked the Demon region, but was three years in subduing it. Small men should not be employed (in such enterprises).

'He was three years in subduing it:' - enough to make him weary.

5.

The fourth SIX, divided, shows its subject with rags provided against any leak (in his boat), and on his guard all day long.

'He is on his guard all the day:' - he is in doubt about something.

6.

The fifth NINE, undivided, shows its subject (as) the neighbour in the east who slaughters an ox (for his sacrifice); but this is not equal to the (small) spring sacrifice of the neighbour in the west, whose sincerity receives the blessing.

'The slaughtering of an ox by the neighbour in the east is not equal to (the small sacrifice of) the neighbour in the west:' - because the time (in the latter case is more important and fit). 'His sincerity receives the blessing:' - good fortune comes on a great scale.

7.

The topmost SIX, divided, shows its subject with (even) his head immersed. The position is perilous.

'His head is immersed; the position is perilous:' - how could such a state continue long?

64. Wei Ji

1.

Wei Ji intimates progress and success (in the circumstances which it implies). (We see) a young fox that has nearly crossed (the stream), when its tail gets immersed. There will be no advantage in any way.

'Wei Ji intimates progress and success (in the circumstances which it implies):' - the weak (fifth) line is in the centre. 'The young fox has nearly crossed the stream:' - but he has not yet escaped from the midst (of the danger and calamity). 'Its tail gets immersed. There will be no

advantage in any way:' - there is not at the end a continuance (of the purpose) at the beginning. Although the places (of the different lines) are not those appropriate to them, yet a strong (line) and a weak (line always) respond to each other.

(The trigram representing) water and that for fire above it form Wei Ji. The superior man, in accordance with this, carefully discriminates among (the qualities of) things, and the (different) positions they (naturally) occupy.

2.

The first SIX, divided, shows its subject (like a fox) whose tail gets immersed. There will be occasion for regret.

'His tail gets immersed:' - this is the very height of ignorance.

3.

The second NINE, undivided, shows its subject dragging back his (carriage-) wheel. With firmness and correctness there will be good fortune.

'The second NINE, (undivided), shows good fortune arising from being firm and correct:' - it is in the central place, and the action of its subject thereby becomes correct.

4.

The third SIX, divided, shows its subject, with (the state of things) not yet remedied, advancing on; which will lead to evil. But there will be advantage in (trying to) cross the great stream.

'(The state of things is) not yet remedied. Advancing will lead to evil:' - the place (of the line) is not that appropriate for it.

5.

The fourth NINE, undivided, shows its subject by firm correctness obtaining good fortune, so that all occasion for repentance disappears. Let him stir himself up, as if he were invading the Demon region, where for three years rewards will come to him (and his troops) from the great kingdom.

(By firm correctness there is good fortune, and cause for repentance disappears:' - the aim (of the subject of the line) is carried into effect.

6.

The fifth SIX, divided, shows its subject by firm correctness obtaining good fortune, and having no occasion for repentance. (We see in him) the brightness of a superior man, and the possession of sincerity. There will be good fortune.

'(We see) the brightness of a superior man: - 'the diffusion of that brightness tends to good fortune.

7.

The topmost NINE, undivided, shows its subject full of confidence and therefore feasting (quietly). There will be no error. (If he) cherish this confidence, till he (is like the fox who) gets his head immersed, it will fail of what is right.

'He drinks and gets his head immersed:' - he does not know how to submit to the (proper) regulations.

Xiang Zhuan

1. Qian

1.

Heaven, in its motion, (gives the idea of) strength. The superior man, in accordance with this, nerves himself to ceaseless activity.

2.

'The dragon lies hid in the deep; - it is not the time for active doing:' - (this appears from) the strong and undivided line's being in the lowest place.

3.

'The dragon appears in the field:' - the diffusion of virtuous influence has been wide.

4.

'Active and vigilant all the day:' - (this refers to) the treading of the (proper) path over and over again.

5.

'He seems to be leaping up, but is still in the deep:' - if he advance, there will be no error.

6.

'The dragon is on the wing in the sky:' - the great man rouses himself to his work.

7.

'The dragon exceeds the proper limits; - there will be occasion for repentance:' - a state of fulness, that is, should not be indulged in long.

8.

'The same NINE (undivided) is used' (in all the places of this hexagram), but the attribute of heaven (thereby denoted) should not (always) take the foremost place.

2. Kun

1.

Complete is the 'great and originating (capacity)' indicated by Kun! All things owe to it their birth; - it receives obediently the influences of Heaven. Kun, in its largeness, supports and contains all things. Its excellent capacity matches the unlimited power (of Qian). Its comprehension is wide, and its brightness great. The various things obtain (by it) their full development. The mare is a creature of earthly kind. Its (power of) moving on the earth is without limit; it is mild and docile, advantageous and firm: - such is the course of the superior man. 'If he take the initiative, he goes astray:' - he misses, that is, his proper course. 'If he follow,' he is docile, and gets into his regular (course). 'In the south-west he will get friends:' - he will be walking with those of his own class. 'In the north-east he will lose friends:' - but in the end there will be ground for congratulation. 'The good fortune arising from resting in firmness' corresponds to the unlimited capacity of the earth.

3. Zhun

1.

In Zhun we have the strong (Qian) and the weak (Kun) commencing their intercourse, and difficulties arising. Movement in the midst of peril gives rise to 'great progress and success, (through) firm correctness.' By the action of the thunder and rain, (which are symbols of Kan and Zhen), all (between heaven and earth) is filled up. But the condition of the time is full of irregularity and obscurity. Feudal princes should be established, but the feeling that rest and peace have been secured should not be indulged (even then).

4. Meng

1.

In Meng we have (the trigram for) a mountain, and below it that of a rugged defile with a stream in it. The conditions of peril and arrest of progress (suggested by these) give (the idea in) Meng. 'Meng indicates that there will be progress and success:' - for there is development at work in it, and its time of action is exactly what is right. 'I do not seek the youthful and inexperienced; he seeks me:' - so does will respond to will. 'When he shows (the sincerity that marks) the first recourse to divination, I instruct him:' - for possessing the qualities of the undivided line and being in the central place, (the subject of the second line thus speaks). 'A second and third application create annoyance, and I do not instruct so as to create annoyance:' - annoyance (he means) to the ignorant. (The method of dealing with) the young and ignorant is to nourish the correct (nature belonging to them); - this accomplishes the service of the sage.

5. Xu

1.

Xu denotes waiting. (The figure) shows peril in front; but notwithstanding the firmness and strength (indicated by the inner trigram), its subject does not allow himself to be involved (in the dangerous defile); - it is right he should not be straitened or reduced to extremity. When it is said that, 'with the sincerity declared in Xu, there will be brilliant success, and with firmness there will be good fortune,' this is shown by the position (of the fifth line) in the place assigned by Heaven, and its being the correct position for it, and in the centre. 'It will

be advantageous to go through the great stream;' - that is, going forward will be followed by meritorious achievement.

6. Song

1.

The upper portion of Song is (the trigram representing) strength, and the lower (that representing) peril. (The coming together of) strength and peril gives (the idea in) Song. 'Song intimates how, though there is sincerity in one's contention, he will yet meet with opposition and obstruction; but if he cherish an apprehensive caution, there will be good fortune:' - a strong (line) has come and got the central place (in the lower trigram).'If he must prosecute the contention to the (bitter) end, there will be evil:' - contention is not a thing to be carried on to extremity. 'It will be advantageous to meet with the great man:' - what he sets a value on is the due mean, and the correct place. 'It will not be advantageous to cross the great stream:' - one (attempting to do so) would find himself in an abyss.

7. Shi

1.

(The name) Shi describes the multitude (of the host). The 'firmness and correctness' (which the hexagram indicates) refer to (moral) correctness (of aim). When (the mover) is able to use the multitude with such correctness, he may attain to the royal sway. There is (the symbol of) strength in the centre (of the trigram below), and it is responded to (by its proper correlate above). The action gives rise to perils, but is in accordance (with the best sentiments of men). (Its mover) may by such action distress all the country, but the people will follow him; - there will be good fortune, and what error should there be?

8. Bi

1.

'Bi indicates that there is good fortune:' - (the name) Bi denotes help; (and we see in the figure) inferiors docilely following (their superior). 'Let (the principal party intended in it) reexamine himself, (as if) by divination, whether his virtue be great, unintermitting, and firm; - if it be so, there will be no error: - all this follows from the position of the strong line in the centre (of the upper trigram). 'Those who have not rest will come to him:' - high and low will

respond to its subject. 'With those who are (too) late in coming it will be ill:' - (for them) the way (of good fortune here indicated) has been exhausted.

9. Xiao Xu

1.

In Xiao Xu the weak line occupies its (proper) position, and (the lines) above and below respond to it. Hence comes the name of Xiao Xu (Small Restraint). (It presents the symbols of) strength and flexibility. Strong lines are in the central places, and the will (of their subjects) will have free course. Thus it indicates that there will be progress and success. 'Dense clouds but no rain' indicate the movement (of the strong lines) still going forward. The 'Commencing at our western border' indicates that the (beneficial) influence has not yet been widely displayed.

10. Lu

1.

In Lu we have (the symbol of) weakness treading on (that of) strength. (The lower trigram) indicates pleasure and satisfaction, and responds to (the upper) indicating strength. Hence (it is said), 'He treads on the tail of a tiger, which does not bite him; there will be progress and success.' (The fifth line is) strong, in the centre, and in its correct place. (Its subject) occupies the God-(given) position, and falls into no distress or failure; - (his) action will be brilliant.

11. Tai

1.

'The little come and the great gone in Tai, and its indication that there will be good fortune with progress and success' show to us heaven and earth in communication with each other, and all things in consequence having free course, and (also) the high and the low, (superiors and inferiors), in communication with one another, and possessed by the same aim. The inner (trigram) is made up of the strong and undivided lines, and the outer of the weak and divided; the inner is (the symbol of) strength, and the outer of docility; the inner (represents) the superior man, and the outer the small man. (Thus) the way of the superior man appears increasing, and that of the small man decreasing.

12. Pi

1.

'The want of good understanding between the (different classes of) men in Pi, and its indication as unfavourable to the firm and correct course of the superior man; with the intimation that the great are gone and the little come:' - all this springs from the fact that in it heaven and earth are not in communication with each other, and all things in consequence do not have free course; and that the high and the low (superiors and inferiors) are not in communication with one another, and there are no (well-regulated) states under the sky. The inner (trigram) is made up of the weak and divided lines, and the outer of the strong and undivided: the inner is (the symbol of) weakness, and the outer of strength; the inner (represents) the small man, and the outer the superior man. Thus the way of the small man appears increasing, and that of the superior man decreasing.

13. Tong Ren

1.

In Tong Ren the weak (line) has the place (of influence), the central place, and responds to (the corresponding line in) Qian (above); hence comes its name of Tong Ren (or 'Union of men'). Tong Ren says: - The language, 'Tong Ren appears here (as we find it) in (the remote districts of) the country, indicating progress and success, and that it will be advantageous to cross the great stream,' is moulded by its containing the strength (symbolled) in Qian. (Then) we have (the trigram indicating) elegance and intelligence, supported by (that indicating) strength; with the line in the central, and its correct, position, and responding (to the corresponding line above): - (all representing) the correct course of the superior man. It is only the superior man who can comprehend and affect the minds of all under the sky.

14. Da You

1.

In Da You the weak (line) has the place of honour, is grandly central, and (the strong lines) above and below respond to it. Hence comes its name of Da You (Having what is Great). The attributes (of its component trigrams) are strength and vigour with elegance and brightness. (The ruling line in it) responds to (the ruling line in the symbol of) heaven, and

(consequently) its action is (all) at the proper times. In this way (it is said to) indicate great progress and success.

15. Qian

1.

Qian indicates progress and success. It is the way of heaven to send down its beneficial influences below, where they are brilliantly displayed. It is the way of earth, lying low, to send its influences upwards and (there) to act. It is the way of heaven to diminish the full and augment the humble. It is the way of earth to overthrow the full and replenish the humble. Spiritual Beings inflict calamity on the full and bless the humble. It is the way of men to hate the full and love the humble. Humility in a position of honour makes that still more brilliant; and in a low position men will not (seek to) pass beyond it. Thus it is that 'the superior man will have a (good) issue (to his undertakings).'

16. Yu

1.

In Yu we see the strong (line) responded to by all the others, and the will (of him whom it represents) being carried out; and (also) docile obedience employing movement (for its purposes). (From these things comes) Yu (the Condition of harmony and satisfaction). In this condition we have docile obedience employing movement (for its purposes), and therefore it is so as between heaven and earth; - how much more will it be so (among men) in 'the setting up of feudal princes and putting the hosts in motion!' Heaven and earth show that docile obedience in connexion with movement, and hence the sun and moon make no error (in time), and the four seasons do not deviate (from their order). The sages show such docile obedience in connexion with their movements, and hence their punishments and penalties are entirely just, and the people acknowledge it by their submission. Great indeed are the time and significance indicated in Yu!

17. Sui

1.

In Gu we have the strong (trigram) above, and the weak one below; we have (below) pliancy, and (above) stopping: - these give the idea of Gu (a Troublous Condition of affairs verging to ruin). 'Gu indicates great progress and success:' - (through the course shown in it), all under

heaven, there will be good order. 'There will be advantage in crossing the great stream:' - he who advances will encounter the business to be done. '(He should weigh well, however, the events of) three days before (the turning-point), and those (to be done) three days after it:' - the end (of confusion) is the beginning (of order); such is the procedure of Heaven.

18. Gu

1.

In Gu we have the strong (trigram) above, and the weak one below; we have (below) pliancy, and (above) stopping: - these give the idea of Gu (a Troublous Condition of affairs verging to ruin). 'Gu indicates great progress and success:' - (through the course shown in it), all under heaven, there will be good order. 'There will be advantage in crossing the great stream:' - he who advances will encounter the business to be done. '(He should weigh well, however, the events of) three days before (the turning-point), and those (to be done) three days after it:' - the end (of confusion) is the beginning (of order); such is the procedure of Heaven.

19. Lin

1.

In Lin (we see) the strong (lines) gradually increasing and advancing. (The lower trigram is the symbol of) being pleased, and (the upper of) being compliant. The strong (line) is in the central position, and is properly responded to. 'There is great progress and success, along with firm correctness:' - this is the way of Heaven. 'In the eighth month there will be evil:' - (the advancing power) will decay after no long time.

20. Guan

1.

The great Manifester occupies an upper place (in the figure), which consists of (the trigrams whose attributes are) docility and flexibility. He is in the central position and his correct place, and thus exhibits (his lessons) to all under heaven. 'Guan shows its subject like a worshipper who has washed his hands, but not (yet) presented his offerings; - with sincerity and an appearance of dignity (commanding reverent regard):' - (all) beneath look to him and are transformed. When we contemplate the spirit-like way of Heaven, we see how the four seasons proceed without error. The sages, in accordance with (this) spirit-like way, laid down their instructions, and all under heaven yield submission to them.

21. Shi He

1.

The existence of something between the jaws gives rise to the name Shi He (Union by means of biting through the intervening article). The Union by means of biting through the intervening article indicates 'the successful progress (denoted by the hexagram).' The strong and weak (lines) are equally divided (in the figure). Movement is denoted (by the lower trigram), and bright intelligence (by the upper); thunder and lightning uniting in them, and having brilliant manifestation. The weak (fifth) line is in the centre, and acts in its high position. Although it is not in its proper position, this is advantageous for the use of legal constraints.

22. Bi

1.

(When it is said that) Bi indicates that there should be free course (in what it denotes): - (We see) the weak line coming and ornamenting the strong lines (of the lower trigram), and hence (it is said that ornament) 'should have free course.' On the other hand, the strong line above ornaments the weak ones (of the upper trigram), and hence (it is said) that 'there will be little advantage, if (ornament) be allowed to advance (and take the lead).' (This is illustrated in the) appearances that ornament the sky. Elegance and intelligence (denoted by the lower trigram) regulated by the arrest (denoted by the upper) suggest the observances that adorn human (society). We look at the ornamental figures of the sky, and thereby ascertain the changes of the seasons. We look at the ornamental observances of society, and understand how the processes of transformation are accomplished all under heaven.

23. Bo

1.

Bo denotes overthrowing or being overthrown. We see (in the figure) the weak lines (threatening to) change the (last) strong line (into one of themselves). That 'it will not be advantageous to make a movement in any direction whatever' appears from the fact that the small men are (now) growing and increasing. The superior man acts according to (the exigency of the time), and stops all forward movement, looking at the (significance of the)

symbolic figures (in the hexagram). He values the processes of decrease and increase, of fulness and decadence, (as seen) in the movements of the heavenly bodies.

24. Fu

1.

'Fu indicates the free course and progress (of what it denotes):' - it is the coming back of what is intended by the undivided line. (Its subject's) actions show movement directed by accordance with natural order. Hence 'he finds no one to distress him in his exits and entrances,' and 'friends come to him, and no error is committed.' 'He will return and repeat his proper course; in seven days comes his return:' - such is the movement of the heavenly (revolution). 'There will be advantage in whatever direction movement is made: - the strong lines are growing and increasing. Do we not see in Fu the mind of heaven and earth?

25. Wu Wang

1.

In Wu Wang we have the strong (first) line come from the outer (trigram), and become in the inner trigram lord (of the whole figure); we have (the attributes of) motive power and strength; we have the strong line (of the fifth place) in the central position, and responded to (by the weak second): - there will be 'great progress proceeding from correctness; such is the appointment of Heaven. 'If (its subject and his action) be not correct, he will fall into errors, and it will not be advantageous for him to move in any direction:' - whither can he (who thinks he is) free from all insincerity, (and yet is as here described) proceed? Can anything be done (advantageously) by him whom the (will and) appointment of Heaven do not help?

26. Da Xu

1.

In (the trigrams composing) Da Xu we have (the attributes) of the greatest strength and of substantial solidity, which emit a brilliant light; and indicate a daily renewal of his virtue (by the subject of it). The strong line is in the highest place, and suggests the value set on talents and virtue; there is power (in the upper trigram) to keep the strongest in restraint: - all this shows 'the great correctness' (required in the hexagram). 'The good fortune attached to the subject's not seeking to enjoy his revenues in his own family' shows how talents and virtue

are nourished. 'It will be advantageous to cross the great stream:' - (the fifth line, representing the ruler,) is responded to by (the second, the central line of Qian, representing) Heaven.

27. Yi

1.

'Yi indicates that with firm correctness there will be good fortune:' - when the nourishing is correct, there will be good fortune. 'We must look at what we are seeking to nourish:' - we must look at those whom we wish to nourish. 'We must by the exercise of our thoughts seek the proper aliment:' - we must look to our own nourishing of ourselves. Heaven and earth nourish all things. The sages nourish men of talents and virtue, by them to reach to the myriads of the people. Great is (the work intended by this) nourishing in its time!

28. Da Guo

1.

Da Guo shows the great ones (= the undivided lines) in excess. In 'the beam that is weak' we see weakness both in the lowest and the topmost (lines). The strong lines are in excess, but (two of them) are in the central positions. The action (of the hexagram is represented by the symbols of) flexibility and satisfaction. (Hence it is said), 'There will be advantage in moving in any direction whatever; yea, there will be success. ' Great indeed is (the work to be done in) this very extraordinary time.

29. Kan

1.

Kan repeated shows us one defile succeeding another. This is the nature of water; - it flows on, without accumulating its volume (so as to overflow); it pursues its way through a dangerous defile, without losing its true (nature). That 'the mind is penetrating' is indicated by the strong (line) in the centre. That 'action (in accordance with this) will be of high value' tells us that advance will be followed by achievement. The dangerous (height) of heaven cannot be ascended; the difficult places of the earth are mountains, rivers, hills, and mounds. Kings and princes arrange by means of such strengths, to maintain their territories. Great indeed is the use of (what is here) taught about seasons of peril.

30. Li

1.

Li means being attached to. The sun and moon have their place in the sky. All the grains, grass, and trees have their place on the earth. The double brightness (of the two trigrams) adheres to what is correct, and the result is the transforming and perfecting all under the sky. The weak (second line) occupies the middle and correct position, and gives the indication of 'a free and successful course;' and, moreover, 'nourishing (docility like that of) the cow' will lead to good fortune.

31. Xian

1.

Xian is here used in the sense of Kan, meaning (mutually) influencing. The weak (trigram) above, and the strong one below; their two influences moving and responding to each other, and thereby forming a union; the repression (of the one) and the satisfaction (of the other); (with their relative position), where the male is placed below the female: - all these things convey the notion of 'a free and successful course (on the fulfilment of the conditions), while the advantage will depend on being firm and correct, as in marrying a young lady, and there will be good fortune.' Heaven and earth exert their influences, and there ensue the transformation and production of all things. The sages influence the minds of men, and the result is harmony and peace all under the sky. If we look at (the method and issues) of those influences, the true character of heaven and earth and of all things can be seen.

32. Heng

1.

Heng denotes long continuance. The strong (trigram) is above, and the weak one below; (they are the symbols of) thunder and wind, which are in mutual communication; (they have the qualities of) docility and motive force; their strong and weak (lines) all respond, each to the other: - these things are all found in Heng. (When it is said that) 'Heng indicates successful progress and no error (in what it denotes); but the advantage will come from being firm and correct,' this indicates that there must be long continuance in its way of operation. The way of heaven and earth is to be long continued in their operation without stopping. (When it is said that) 'Movement in any direction whatever will be advantageous,'

this implies that when (the moving power) is spent, it will begin again. The sun and moon, realising in themselves (the course of Heaven), can perpetuate their shining. The four seasons, by their changing and transforming, can perpetuate their production (of things). The sages persevere long in their course, and all under the sky are transformed and perfect. When we look at what they continue doing long, the natural tendencies of heaven, earth, and all things can be seen.

33. Dun

1.

'Dun indicates successful progress:' - that is, in the very retiring which Dun denotes there is such progress. The strong (line) is in the ruling place, (the fifth), and is properly responded to (by the second line). The action takes place according to (the requirement of) the time. 'To a small extent it will (still) be advantageous to be firm and correct:' - (the small men) are gradually encroaching and advancing. Great indeed is the significance of (what is required to be done in) the time that necessitates retiring.

34. Da Zhuang

1.

In Da Zhuang we see that which is great becoming strong. We have the (trigram) denoting strength directing that which denotes movement, and hence (the whole) is expressive of vigour. 'Da Zhuang indicates that it will be advantageous to be firm and correct:' - that which is great (should be) correct. Given correctness and greatness (in their highest degree), and the character and tendencies of heaven and earth can be seen.

35. Jin

1.

Jin denotes advancing. (In Jin we have) the bright (sun) appearing above the earth; (the symbol of) docile submission cleaving to that of the Great brightness; and the weak line advanced and moving above: - all these things give us the idea of 'a prince who secures the tranquillity (of the people), presented on that account with numerous horses (by the king), and three times in a day received at interviews.'

36. Ming Yi

1.

(The symbol of) the Earth and that of Brightness entering into the midst of it give the idea of Ming Yi (Brightness wounded or obscured). The inner (trigram) denotes being accomplished and bright; the outer, being pliant and submissive. The case of king Wen was that of one who with these qualities was yet involved in great difficulties. 'It will be advantageous to realise the difficulty (of the position), and maintain firm correctness: - that is, (the individual concerned) should obscure his brightness. The case of the count of K? was that of one who, amidst the difficulties of his House, was able (thus) to maintain his aim and mind correct.

37. Jia Ren

1.

In Jia Ren the wife has her correct place in the inner (trigram), and the man his correct place in the outer. That man and woman occupy their correct places is the great righteousness shown (in the relation and positions of) heaven and earth. In Jia Ren we have the idea of an authoritative ruler; - that, namely, represented by the parental authority. Let the father be indeed father, and the son son; let the elder brother be indeed elder brother, and the younger brother younger brother, let the husband be indeed husband, and the wife wife: - then will the family be in its normal state. Bring the family to that state, and all under heaven will be established.

38. Kui

1.

In Kui we have (the symbol of) Fire, which, when moved, tends upwards, and that of a Marsh, whose waters, when moved, tend downwards. We have (also the symbols of) two sisters living together, but whose wills do not move in the same direction. (We see how the inner trigram expressive of) harmonious satisfaction is attached to (the outer expressive of) bright intelligence; (we see) the weak line advanced and acting above, and how it occupies the central place, and is responded to by the strong (line below). These indications show that 'in small matters there will (still) be good fortune.' Heaven and earth are separate and apart, but the work which they do is the same. Male and female are separate and apart, but with a common will they seek the same object. There is diversity between the myriad classes of

beings, but there is an analogy between their several operations. Great indeed are the phenomena and the results of this condition of disunion and separation.

39. Jian

1.

Jian denotes difficulty. There is (the trigram expressive of) perilousness in front. When one, seeing the peril, can arrest his steps (in accordance with the significance of the lower tri. gram), is he not wise? (The language of) Jian, that 'advantage will be found in the south-west,' refers to the (strong fifth line) advanced and in the central place. That 'there will be no advantage in the north-east,' intimates that the way (of dealing with the Jian state) is exhausted. That 'it will be advantageous to see the great man,' intimates that advance will lead to achievement. That the places (of the different lines after the first) are those appropriate to them indicates firm correctness and good fortune, with which the regions (of the kingdom) are brought to their normal state. Great indeed is the work to be done in the time of Jian!

40. Jie

1.

In Jie we have (the trigram expressive of) peril going on to that expressive of movement. By movement there is an escape from the peril: - (this is the meaning of) Jie. 'In (the state indicated by) Jie, advantage will be found in the south-west:' - the movement (thus) intimated will win all. That 'there will be good fortune in coming back (to the old conditions)' shows that such action is that of the due medium. That 'if some operations be necessary, there will be good fortune in the early conducting of them' shows that such operations will be successful. When heaven and earth are freed (from the grasp of winter), we have thunder and rain. When these come, the buds of the plants and trees that produce the various fruits begin to burst. Great indeed are the phenomena in the time intimated by Jie.

41. Sun

1.

In Sun (we see) the lower (trigram) diminished, and the upper added to. (But) the method (of action) implied in this operates also above (or, mounts upwards (also) and operates). 'If there be sincerity in this method of diminution, there will be great good fortune; freedom

from error; firmness and correctness that can be maintained; and advantage in every movement that shall be made. In what shall this (sincerity in the exercise of Sun) be employed? (Even) in sacrifice, two baskets of grain, (though there be nothing else), may be presented:' - for these two baskets there ought to be the fitting time. There is a time when the strong should be diminished, and the weak should be strengthened. Diminution and increase, overflowing and emptiness: -these take place in harmony with the conditions of the time.

42. Yi

1.

In Yi we see the upper (trigram) diminished, and the lower added to. The satisfaction of the people (in consequence of this) is without limit. What descends from above reaches to all below, so great and brilliant is the course (of its operation). That 'there will be advantage in every movement which shall be undertaken' appears from the central and correct (positions of the second and fifth lines), and the (general) blessing (the dispensing of which they imply). That 'it will be advantageous (even) to cross the great stream' appears from the action of wood (shown in the figure). Yi is made up of (the trigrams expressive of) movement and docility, (through which) there is daily advancement to an unlimited extent. We have (also) in it heaven dispensing and earth producing, leading to an increase without restriction of place. Everything in the method of this increase proceeds according to the requirements of the time.

43. Guai

1.

Guai is the symbol of displacing or removing. We see (in the figure) the strong (lines) displacing the weak. (We have in it the attributes of) strength and complacency. There is displacement, but harmony (continues). 'The exhibition (of the criminal's guilt) in the royal courtyard' is suggested by the (one) weak (line) mounted on the five strong lines. There 'is an earnest and sincere appeal (for sympathy and support), and a consciousness of the peril (involved in the undertaking):' - it is the realisation of this danger, which makes the method (of compassing the object) brilliant. 'He should make an announcement in his own city, and show that it will not be well to have recourse at once to arms:' - (if he have recourse to arms), what he prefers will (soon) be exhausted. 'There will be advantage in whatever he

shall go forward to:' - when the growth of the strong (lines) has been completed, there will be an end (of the displacement).

44. Gou

1.

Gou has the significance of unexpectedly coming on. (We see in it) the weak (line) coming unexpectedly on the strong ones. 'It will not be good to marry (such) a female:' - one (so symbolised) should not be long associated with. Heaven and earth meeting together (as here represented), all the variety of natural things become fully displayed. When a strong (line) finds itself in the central and correct position, (good government) will greatly prevail all under the sky. Great indeed is the significance of what has to be done at the time indicated by Gou!

45. Cui

1.

Cui indicates (the condition of union, or) being collected. We have in it (the symbol of) docile obedience going on to (what is expressed by that of) satisfaction. There is the strong line in the central place, and rightly responded to. Hence comes the (idea of) union. 'The king will repair to his ancestral temple:' - with the utmost filial piety he presents his offerings (to the spirits of his ancestors). 'It will be advantageous to meet the great man, and there will then be prosperity and success:' - the union effected by him will be on and through what is correct. 'The, use of great victims will conduce to good fortune; and in whatsoever direction movement is made, it will be advantageous:' - all is done in accordance with the ordinances of Heaven. When we look at the way in which the gatherings (here shown) take place, the natural tendencies (in the outward action) of heaven and earth and of all things can be seen.

46. Sheng

1.

(We find) the weak (line), as it finds the opportunity, ascending upwards. We have (the attribute) of flexibility and that of obedience; we have the strong line (below) and its proper correlate above: - these things indicate that there will be 'great progress and success.' 'Seeking (by the qualities implied in Sheng) to meet with the great man, its subject need

have no anxiety:' - there will be ground for congratulation. 'Advance to the south will be fortunate:' - his aim will be carried out.

47. Kun

1.

In Kun (we see) the strong (lines) covered and obscured (by the weak). We have in it (the attribute of) perilousness going on to that of satisfaction. Who is it but the superior man that, though straitened, still does not fail in making progress to his proper end? 'For the firm and correct, the (really) great man, there will be good fortune:' - this is shown by the central positions of the strong (lines). 'If he make speeches, his words cannot be made good:' - to be fond of arguing or pleading is the way to be reduced to extremity.

48. Jing

1.

(We have the symbol of) wood in the water and the raising of the water; which (gives us the idea of) a well. A well supplies nourishment and is not (itself) exhausted. 'The site of a town may be changed, while the fashion of its wells undergoes no change:' - this is indicated by the central position of the strong lines (in the second and fifth places). 'The drawing is nearly accomplished, but the rope has not yet reached the water of the well:' - its service has not yet been accomplished. 'The bucket is broken:' - it is this that occasions evil.

49. Ge

1.

In Ge (we see) water and fire extinguishing each other; (we see also) two daughters dwelling together, but with their minds directed to different objects: - (on account of these things) it is called (the hexagram of) Change. 'It is believed in (only) after it has been accomplished:' - when the change has been made, faith is accorded to it. (We have) cultivated intelligence (as the basis of) pleased satisfaction, (suggesting) 'great progress and success,' coming from what is correct. When change thus takes place in the proper way, 'occasion for repentance disappears.' Heaven and earth undergo their changes, and the four seasons complete their functions. Thang changed the appointment (of the line of Hsi? to the throne), and Wu (that of the line of Shang), in accordance with (the will of) Heaven, and in response to (the wishes of) men. Great indeed is what takes place in a time of change.

50. Ding

1.

In Ding we have (symbolically) the figure of a caldron. (We see) the (symbol of) wood entering into that of fire, which suggests the idea of cooking. The sages cooked their offerings in order to present them to God, and made great feasts to nourish their wise and able (ministers). We have the symbol of) flexible obedience, and that (which denotes) ears quick of hearing and eyes clear-sighted. (We have also) the weak (line) advanced and acting above, in the central place, and responded to by the strong (line below). All these things give the idea of 'great progress and success.'

51. Zhen

1.

Zhen (gives the intimation of) ease and development. 'When the (time of) movement (which it indicates) comes, (its subject) will be found looking out with apprehension:' - that feeling of dread leads to happiness. 'And yet smiling and talking cheerfully:' - the issue (of his dread) is that he adopts (proper) laws (for his course). 'The movement (like a crash of thunder) terrifies all within a hundred Lu:' - it startles the distant and frightens the near. 'He will be like the sincere worshipper, who is not startled into letting go his ladle and cup of sacrificial spirits:' - he makes his appearance, and maintains his ancestral temple and the altars of the spirits of the land and grain, as presiding at all sacrifices.

52. Gen

1.

Gen denotes stopping or resting; - resting when it is the time to rest, and acting when it is the time to act. When one's movements and restings all take place at the proper time for them, his way (of proceeding) is brilliant and intelligent. Resting in one's resting-point is resting in one's proper place. The upper and lower (lines of the hexagram) exactly correspond to each other, but are without any interaction; hence it is said that '(the subject of the hexagram) has no consciousness of self; that when he walks in his courtyard, he does not see (any of) the persons in it; and that there will be no error.'

53. Jian

1.

The advance indicated by Jian is (like) the marrying of a young lady which is attended by good fortune. (The lines) as they advance get into their correct places: - this indicates the achievements of a successful progress. The advance is made according to correctness: - (the subject of the hexagram) might rectify his country. Among the places (of the hexagram) we see the strong undivided line in the centre. 'In (the attributes of) restfulness and flexible penetration we have (the assurance of) an (onward) movement that is inexhaustible.

54. Gui Mei

1.

By Gui Mei (the marrying away of a younger sister) the great and righteous relation between heaven and earth (is suggested to us). If heaven and earth were to have no intercommunication, things would not grow and flourish as they do. The marriage of a younger sister is the end (of her maidenhood) and the beginning (of her motherhood). We have (in the hexagram the desire of) pleasure and, on the ground of that, movement following. The marrying away is of a younger sister. 'Any action will be evil:' - the places (of the lines) are not those appropriate to them. 'It will be in no wise advantageous:' - the weak (third and fifth lines) are mounted on strong lines.

55. Feng

1.

Feng has the signification of being great. It is made up of the trigrams (representing) intelligence and movement directed by that intelligence. It is thus that it has that signification. 'The king has reached the condition (denoted by Feng):' - he has still to make it greater. 'There is no occasion to be anxious. Let him be as the sun at noon:' - it is for him to cause his light to shine on all under the sky. When the sun has reached the meridian height, it begins to decline. When the moon has become full, it begins to wane. The (interaction of) heaven and earth is now vigorous and abundant, now dull and scanty, growing and diminishing according to the seasons. How much more must it be so with (the operations of) men! How much more also with the spiritual agency!

56. Lu

1.

'Lu indicates that there may be some small attainment and progress:' - the weak (line) occupies the central place in the outer (trigram), and is obedient to the strong (lines on either side of it). (We have also the attributes of quiet) resting closely attached to intelligence (in the component trigrams). Hence it is said, 'There may be some small attainment and progress. If the stranger or traveller be firm and correct as he ought to be, there will be good fortune.' Great is the time and great is the right course to be taken as intimated in Lu!

57. Xun

1.

The double Xun shows how, in accordance with it, (governmental) orders are reiterated. (We see that) the strong (fifth line) has penetrated into the central and correct place, and the will (of its subject) is being carried into effect; (we see also) the weak (first and fourth lines) both obedient to the strong lines (above them). It is hence said, 'There will be some little attainment and progress. There will be advantage in movement onward in whatever direction. It will be advantageous also to see the great man.'

58. Dui

1.

Dui has the meaning of pleased satisfaction. (We have) the strong (lines) in the centre, and the weak (lines) on the outer edge (of the two trigrams), (indicating that) in pleasure what is most advantageous is the maintenance of firm correctness. Through this there will be found an accordance with (the will of) heaven, and a correspondence with (the feelings of) men. When (such) pleasure goes before the people, (and leads them on), they forget their toils; when it animates them in encountering difficulties, they forget (the risk of) death. How great is (the power of) this pleased satisfaction, stimulating in such a way the people!

59. Huan

1.

'Huan intimates that there will be progress and success:' - (we see) the strong line (in the second place) of the lower trigram, and not suffering any extinction there; and (also) the

weak line occupying its place in the outer trigram, and uniting (its action) with that of the line above. 'The king goes to his ancestral temple:' - the king's (mind) is without any deflection. 'It will be advantageous to cross the great stream:' - (the subject of the hexagram) rides in (a vessel of) wood (over water), and will do so with success.

60. Jie

1.

'Jie intimates progress and attainment:' - the strong and weak (lines) are equally divided, and the strong lines occupy the central places. 'If the regulations (which Jie prescribes) be severe and difficult, they cannot be permanent:' - its course (of action) will in that case come to an end. (We have the feeling of) pleasure and satisfaction directing the course amidst peril. (We have) all regulations controlled (by authority) in its proper place. (We have) free action proceeding from the central and correct position. Heaven and earth observe their regular terms, and we have the four seasons complete. (If rulers) frame their measures according to (the due) regulations, the resources (of the state) suffer no injury, and the people receive no hurt.

61. Zhong Fu

1.

In Zhong Fu we have the (two) weak lines in the innermost part (of the figure), and strong lines occupying the central places (in the trigrams). (We have the attributes) of pleased satisfaction and flexible penetration. Sincerity (thus symbolled) will transform a country. 'Pigs and fish (are moved), and there will be good fortune:' - sincerity reaches to (and affects even) pigs and fishes. 'There will be advantage in crossing the great stream:' - (we see in the figure) one riding on (the emblem of) wood, which forms an empty boat. In (the exercise of the virtue denoted by) Zhong Fu, (it is said that) 'there will be advantage in being firm and correct:' - in that virtue indeed we have the response (of man) to Heaven.

62. Xiao Guo

1.

In Xiao Guo (we see) the small (lines) exceeding the others, and (giving the intimation of) progress and attainment. Such 'exceeding, in order to its being advantageous, must be associated with firmness and correctness:' - that is, it must take place (only) according to

(the requirements of) the time. The weak (lines) are in the central places, and hence (it is said that what the name denotes) may be done in small affairs, and there will be good fortune. Of the strong (lines one) is not in its proper place, and (the other) is not central, hence it is said that (what the name denotes) 'should not be done in great affairs.' (In the hexagram) we have 'the symbol of a bird on the wing, and of the notes that come down from such a bird, for which it is better to descend than to ascend, thereby leading to great good fortune:' - to ascend is contrary to what is reasonable in the case, while to descend is natural and right.

63. Ji Ji

1.

'Ji Ji intimates progress and success:' - in small matters, that is, there will be that progress and success. 'There will be advantage in being firm and correct:' - the strong and weak (lines) are correctly arranged, each in its appropriate place. 'There has been good fortune in the beginning: - the weak (second line) is in the centre. 'In the end' there is a cessation (of effort), and 'disorder arises:' - the course (that led to rule and order) is (now) exhausted.

64. Wei Ji

1.

'Wei Ji intimates progress and success (in the circumstances which it implies):' - the weak (fifth) line is in the centre. 'The young fox has nearly crossed the stream:' - but he has not yet escaped from the midst (of the danger and calamity). 'Its tail gets immersed. There will be no advantage in any way:' - there is not at the end a continuance (of the purpose) at the beginning. Although the places (of the different lines) are not those appropriate to them, yet a strong (line) and a weak (line always) respond to each other.

Xiang Zhuan

1. **Qian**

1.

Heaven, in its motion, (gives the idea of) strength. The superior man, in accordance with this, nerves himself to ceaseless activity.

2.

'The dragon lies hid in the deep; - it is not the time for active doing:' - (this appears from) the strong and undivided line's being in the lowest place.

3.

'The dragon appears in the field:' - the diffusion of virtuous influence has been wide.

4.

'Active and vigilant all the day:' - (this refers to) the treading of the (proper) path over and over again.

5.

'He seems to be leaping up, but is still in the deep:' - if he advance, there will be no error.

6.

'The dragon is on the wing in the sky:' - the great man rouses himself to his work.

7.

'The dragon exceeds the proper limits; - there will be occasion for repentance:' - a state of fulness, that is, should not be indulged in long.

8.

'The same NINE (undivided) is used' (in all the places of this hexagram), but the attribute of heaven (thereby denoted) should not (always) take the foremost place.

2. Kun

1.

The (capacity and sustaining) power of the earth is what is denoted by Kun. The superior man, in accordance with this, with his large virtue supports (men and) things.

2.

'He is treading on hoarfrost; - the strong ice will come (by and by):' - the cold (air) has begun to take form. Allow it to go on quietly according to its nature, and (the hoarfrost) will come to strong ice.

3.

The movement indicated by the second six, (divided),is 'from the straight (line) to the square.' '(Its operation), without repeated effort, in every way advantageous,' shows the brilliant result of the way of earth.

4.

'He keeps his excellence tinder restraint, but firmly maintains it:' - at the proper time he will manifest it. 'He may have occasion to engage in the king's service: - great is the glory of his wisdom.

5.

'A sack tied up; - there will be no error:' - this shows how, through carefulness, no injury will be received.

6.

S. 'The Yellow lower-garment; - there will be great good fortune:' - this follows from that ornamental (colour's) being in the right and central place.

7.

'The dragons fight in the wild: - the (onward) course (indicated by Kun) is pursued to extremity.

8.

'(The lines are all weak and divided, as appears from) the use of the number SIX: - but (those who are thus represented) becoming perpetually correct and firm, there will thereby be a great consummation.

3. Zhun

1.

(The trigram representing) clouds and (that representing) thunder form Zhun. The superior man, in accordance with this, (adjusts his measures of government) as in sorting the threads of the warp and woof.

2.

Although 'there is a difficulty in advancing,' the mind (of the subject of the line) is set on doing what is correct. While noble, he humbles himself to the mean, and grandly gains the people.

3.

The difficulty (to the subject of) the second six, (divided), arises from, its place over the undivided line below it. 'The union and children after ten years' shows things resuming their regular course.

4.

'One pursues the deer without the (guidance of the) forester:' - (he does so) in (his eagerness to) follow the game. 'The superior man gives up the chase, (knowing that) if he go forward he will regret it:' - he would be reduced to extremity.

5.

'Going forward after such a search (for a helper)' shows intelligence.

6.

'Difficulty is experienced (by the subject of the fifth line) in bestowing his rich favours:' - the extent to which they reach will not yet be conspicuous.

7.

'He weeps tears of blood in streams:' - how can the state (thus emblemed) continue long?

4. Meng

1.

(The trigram representing) a mountain, and beneath it that for a spring issuing forth form Meng. The superior man, in accordance with this, strives to be resolute in his conduct and nourishes his virtue.

2.

'It will be advantageous to use punishment:' - the object being to bring under the influence of correcting law.

3.

'A son able to (sustain the burden of) his family:' - as appears from the reciprocation between this strong line and the weak (fifth line).

4.

'A woman (such as is here represented) should not be taken in marriage:' - her conduct is not agreeable to what is right.

5.

'The regret arising from ignorance bound in chains' is due to the special distance of (the subject of this line) from the solidity (shown in lines 2 and 6).

6.

'The good fortune belonging to the simple lad without experience' comes from his docility going on to humility.

7.

'Advantage will come from warding off injury:' - (the subject of this line) above and (the ignorant) below, all do and are done to in accordance with their nature.

5. Xu

1.

(The trigram for) clouds ascending over that for the sky forms Xu. The superior man, in accordance with this, eats and drinks, feasts and enjoys himself (as if there were nothing else to employ him).

2.

'He is waiting in the (distant) border:' - he makes no movement to encounter rashly the difficulties (of the situation). 'It will be advantageous for him constantly to maintain (the purpose thus shown), in which case there will be no error:' - he will not fail to pursue that regular course.

3.

'He is waiting on the sand:' - he occupies his position in the centre with a generous forbearance. Though 'he suffer the small injury of being spoken (against),' he will bring things to a good issue.

4.

'He is waiting in the mud:' - calamity is (close at hand, and as it were) in the outer (trigram). 'He himself invites the approach of injury:' - if he be reverent and careful, he will not be worsted.

5.

'He is waiting in (the place of) blood:' - he accommodates himself (to the circumstances of the time), and hearkens to (its requirements).

6.

'The appliances of a feast, and the good fortune through being firm and correct,' are indicated by (the position in) the central and correct place.

7.

'Guests come unurged (to give their help), and if (the subject of the line) receive them respectfully, there will be good fortune in the end:' - though the occupant and the place are not suited to each other, there has been no great failure (in what has been done).

6. Song

1.

(The trigram representing) heaven and (that representing) water, moving away from each other, form Song. The superior man, in accordance with this, in the transaction of affairs takes good counsel about his first steps.

2.

'He does not perpetuate the matter about which (the contention is):' - contention should not be prolonged. Although 'he may suffer the small (injury) of being spoken against,' his argument is clear.

3.

'He is unequal to the contention; he retires and keeps concealed, stealthily withdrawing from it:' - for him from his lower place to contend with (the stronger one) above, would be to (invite) calamity, as if he brought it with his hand to himself.

4.

'He confines himself to the support assigned to him of old:' - (thus) following those above him, he will have good fortune.

5.

'He returns to (the study of Heaven's) ordinances, changes (his wish to contend), and rests in being firm and correct:' - he does not fail (in doing what is right).

6.

'He contends; - and 'with great fortune: - this is shown by his holding the due mean and being in the correct place.

7.

'He receives the robe through his contention:' - but still be is not deserving of respect.

7. Shi

1.

(The trigram representing) the earth and in the midst of it that representing water, form Shi. The superior man, in accordance with this, nourishes and educates the people, and collects (from among them) the multitudes (of the hosts).

2.

'The host goes forth according to the rules (for) such a movement:' - if those rules be not observed, there will be evil.

3.

'He is in the midst of the host, and there will be good fortune:' - he has received the favour of Heaven. 'The king has thrice conveyed to him the orders (of) his favour:' - (the king) cherishes the myriad regions in his heart.

4.

'The host with the possibility of its having many idle leaders:' - great will be its want of success.

5.

'The host is in retreat; but there is no error:' - there has been no failure in the regular course.

6.

'The oldest son leads the host:' - its movements are directed by him in accordance with his position in the centre. 'Younger men idly occupy their positions:' - the employment of such men is improper.

7.

'The great ruler delivers his charges:' - thereby he rightly apportions merit. 'Small men should not be employed:' - they are sure to throw the states into confusion.

8. Bi

1.

(The trigram representing) the earth, and over it (that representing) water, form Bi. The ancient kings, in accordance with this, established the various states and maintained an affectionate relation to their princes.

2.

From 'the seeking union with its object' shown in the first SIX, (divided),there will be other advantages.

3.

'The movement towards union and attachment proceeds from the inward (mind):' - (the party concerned) does not fail in what is proper to himself

4.

'Union is sought with such as ought not to be associated with:' - but will not injury be the result?

5.

'Union is sought (by the party intended here) with one beyond himself, and (in this case) with a worthy object:' - he is following (the ruler) above him.

6.

'The good fortune belonging to the most illustrious instance of seeking union and attachment' appears in the correct and central position (of the fifth line, undivided). (The king's) neglecting (the animals) confronting him (and then fleeing), and (only) taking those who present themselves as it were obediently, is seen in his allowing the escape of those in front of him.' 'That the people of his towns do not warn one another (to prevent such escape),' shows how he, in his high eminence, has made them pursue the due course.

7.

'He seeks union and attachment without taking the first (step to such an end):' - there is no possibility of a (good) issue.

9. Xiao Xu

1.

(The trigram representing) the sky, and that representing wind moving above it, form Xiao Xu The superior man, in accordance with this, adorns the outward manifestation of his virtue.

2.

'He returns and pursues his own path:' - it is right that there should be good fortune.

3.

'By the attraction (of the subject of the former line) he returns (to its own course),' and is in the central place: - neither will he err in what is due from him.

4.

'Husband and wife look on each other with averted eyes:' - (the subject of line three is like a husband who) cannot maintain correctly his relations with his wife.

5.

'He is possessed of sincerity; his (ground for) apprehension is dismissed:' - (the subjects of the lines) above agree in aim with him.

6.

'He is possessed of sincerity, and draws others to unite with him:' - he does not use only his own rich resources.

7.

'The rain has fallen and (the onward progress) is stayed:' - the power (denoted in the figure) has accumulated to the full. 'If the superior man prosecute his measures, there will be evil:' - he will find himself obstructed.

10. Lu

1.

(The trigram representing) the sky above, and below it (that representing the waters of) a marsh, form Lu. The superior man, in accordance with this, discriminates between high and low, and gives settlement to the aims of the people.

2.

'He treads his accustomed path and goes forward:' - singly and exclusively he carries out his (long-cherished) wishes.

3.

'A quiet and solitary man, to whom, being firm and correct, there will be good fortune:' - holding the due mean, he will not allow himself to be thrown into disorder.

4.

'A one-eyed man (who thinks that he) can see:' - he is not fit to see clearly. 'A lame man (who thinks that he can) tread well:' - one cannot walk along with him. 'The ill fortune of being bitten' arises from the place not being the proper one for him. 'A (mere) bravo acting the part of a great ruler:' - this is owing to his aims being (too) violent.

5.

'He becomes full of apprehensive caution, and in the end there will be good fortune:' - his aim takes effect.

6.

'He treads resolutely; and though he be firm and correct, there is peril:' - this is due to his being in the position that is correct and appropriate to him.

7.

'There will be great good fortune,' and that in the occupancy of the topmost line: - this is great matter for congratulation.

11. Tai

1.

(The trigrams for) heaven and earth in communication together form Tai. The (sage) sovereign, in harmony with this, fashions and completes (his regulations) after the courses of heaven and earth, and assists the application of the adaptations furnished by them, - in order to benefit the people.

2.

'The good fortune of advance, (as suggested by the emblem of) the grass pulled up,' arises from the will (of the party intended) being set on what is external to himself.

3.

'He bears with the uncultivated, and proves himself acting in accordance with the due mean:' - for (his intelligence is) bright and (his capacity is) great.

4.

'There is no going away so that there shall not be a return' refers to this as the point where the interaction of heaven and earth takes place.

5.

'He comes fluttering (down), not relying on his own rich resources:' - both he and his neighbours are out of their real (place where they are). 'They have not received warning, but

(come) in the sincerity (of their hearts):' - this is what they have desired in the core of their hearts.

6.

'By such a course there is happiness, and there will be great good fortune:' - (the subject of the line) employs the virtue proper to his central position to carry his wishes into effect.

7.

'The city wall returned back into the moat' shows how the (governmental) orders have (long) been in disorder.

12. Pi

1.

(The trigrams of) heaven and earth, not in intercommunication, form Pi. The superior man, in accordance with this, restrains (the manifestation) of) his virtue, and avoids the calamities (that threaten him). There is no opportunity of conferring on him the glory of emolument.

2.

'The good fortune through firm goodness, (suggested by) the pulling up of the grass,' arises from the will (of the parties intended) being bent on (serving) the ruler.

3.

'The great man, comporting himself as the distress and obstruction require, will have success: - 'he does not allow himself to be disordered by the herd (of small men).

4.

That 'his shame is folded in his breast' is owing to the inappropriateness of his position.

5.

'He acts in accordance with the ordination (of Heaven), and commits no error:' - the purpose of his mind can be carried into effect.

6.

The good fortune of the great man' arises from the correctness of his position.

7.

'The distress and obstruction having reached its end, it is overthrown and removed:' - how could it be prolonged?

13. Tong Ren

1.

(The trigrams for) heaven and fire form Tong Ren. The superior man, in accordance with this), distinguishes things according to their kinds and classes.

2.

'(The representative of) the union of men is just issuing from his gate:' - who will blame him?

3.

'(The representative of) the union of men appears in relation with his kindred:' - that is the path to regret.

4.

'He hides his arms in the thick grass:' - because of the strength of his opponent. 'For three years he makes no demonstration:' - how can he do anything?

5.

'He is mounted on his city-wall;' but yielding to the right, 'he does not proceed to make the attack (he contemplated).' (Where it is said),'There will be good fortune,' (that shows how) he feels the strait he is in, and returns to the rule of law.

6.

The first action of (the representative of) the union of men (here described) arises from his central position and straightforward character. 'The meeting secured by his great host' intimates that the opponents of it have been overcome.

7.

'(The representative of) the union of men appears in the suburbs:' - his object has not yet been attained.

14. Da You

1.

(The trigram for) heaven and (that of) fire above it form Da You. The superior man, in accordance with this, represses what is evil and gives distinction to what is good, in sympathy with the excellent Heaven-conferred (nature).

2.

This first NINE, (undivided), of Da You shows no approach to what is injurious.

3.

'A large waggon with its load' refers to the (virtue) accumulated (in the subject of the line), so that he will suffer no loss (in the conduct of affairs).

4.

'A feudal prince presents his offerings to the son of Heaven:' - a small man (in such a position) does (himself) harm.

5.

'He keeps his great resources under restraint:' - his wisdom discriminates clearly (what he ought to do).

6.

'His sincerity is reciprocated by all the others:' - his sincerity serves to stir and call out what is in their minds. 'The good fortune springing from a display of proper majesty' shows how they might (otherwise) feel too easy, and make no preparation (to serve him).

7.

'The good fortune attached to the topmost line of Da You' arises from the help of Heaven.

15. Qian

1.

(The trigram for) the earth and (that of) a mountain in the midst of it form Qian. The superior man, in accordance with this, diminishes what is excessive (in himself), and

increases where there is any defect, bringing about an equality, according to the nature of the case, in his treatment (of himself and others).

2.

'The superior man who adds humility to humility' is one who nourishes his (virtue) in lowliness.

3.

'The good fortune consequent on being firm and correct, where the humility has made itself recognised, is owing to the possessor's having (the virtue) in the core of his heart.

4.

'The superior man of (acknowledged) merit, and yet humble:' - the myriads of the people will submit to him.

5.

'One, whose action would be in every way advantageous, stirs up his humility the more:'(but in doing so) he does not act contrary to the (proper) rule.

6.

'He may advantageously use the force of arms:' - correcting, that is, those who do not submit.

7.

'His humility has made itself recognised:' - (but) all his aims have not yet been attained. He may employ the force of arms, (but only) in correcting (his own) towns and state.'

16. Yu

1.

(The trigrams for) the earth and thunder issuing from it with its crashing noise form Yu. The ancient kings, in accordance with this, composed their music and did honour to virtue, presenting it especially and most grandly to God, when they associated with Him (at the service) their highest ancestor and their father.

2.

'The (subject of the) first six proclaims his pleasure and satisfaction:' - there will be evil; his wishes have been satisfied to overflowing.

3.

'(He sees a thing) without waiting till it has come to pass; with his firm correctness there will be good fortune:' - this is shown by the central and correct position (of the line).

4.

'He looks up (for favours), while he indulges the feeling of satisfaction; there will be occasion for repentance:' - this is intimated by the position not being the appropriate one.

5.

'From him the harmony and satisfaction come; great is the success which he obtains:' - his aims take effect on a grand scale.

6.

'(The subject of) the fifth six has a chronic complaint:' - this is shown by his being mounted on the strong (line). 'He still lives on without dying:' - he is in the central position, (and its memories of the past) have not yet perished.

7.

'With darkened mind devoted to the harmony and satisfaction (of the time),' as shown in the topmost (line): - how can one in such a condition continue long?

17. Sui

1.

(The trigram for the waters of) a marsh and (that for) thunder (hidden) in the midst of it form Sui. The superior man in accordance with this, when it is getting towards dark, enters (his house) and rests.

2.

'He is changing the object of his pursuit:' - but if he follow what is correct, there will be good fortune. 'He goes beyond (his own) gate to find associates:' - he will not fail (in the method he pursues).

3.

'He cleaves to the little boy:' - he cannot be with the two at the same time.

4.

'He cleaves to the man of age and experience:' - by the decision of his will, he abandons (the youth) below.

5.

'He is followed and obtains adherents:' - according to the idea (of the hexagram), this is evil. 'He is sincere in his course:' - showing his intelligence, and leading to achievement.

6.

'He is sincere in fostering what is excellent:' - his position is correct and in the centre.

7.

'The sincerity is firmly held and clung to, as shown in the topmost line:' - (the idea of the hexagram) has reached its extreme development.

18. Gu

1.

(The trigram for) a mountain, and below it that for wind, form Gu. The superior man, in accordance with this, (addresses himself to) help the people and nourish his own virtue.

2.

'He deals with the troubles caused by his father:' - he feels that he has entered into the work of his father.

3.

'He deals with the troubles caused by his mother:' - he holds to the course of the due mean.

4.

'He deals with the troubles caused by his father:' - in the end there will be no error.

5.

'He views indulgently the troubles caused by his father:' - if he go forward, he will not succeed.

6.

'He deals with the troubles caused by his father, and obtains praise:' - he is responded to (by the subject of line two) with all his virtue.

7.

'He does not serve either king or feudal lord:' - but his aim may be a model (to others).

19. Lin

1.

(The trigram for) the waters of a marsh and that for the earth above it form Lin. The superior man, in accordance with this, has his purposes of instruction that are inexhaustible, and nourishes and supports the people without limit.

2.

'The good fortune through the firm correctness of (the subject of the first line) advancing in company (with the subject of the second)' is due to his will being set on doing what is right.

3.

'The good fortune and every possible advantage attending the advance (of the subject of the second line), in company (with the subject of the first),' arises from the fact that those (to whom the advance is made) are not yet obedient to the ordinances (of Heaven).

4.

'He (shows himself) well pleased to advance:' - his position is not that appropriate to him. 'If he become anxious, however, about his action,' his error will not be continued.

5.

'The freedom from error consequent on the advance in the highest mode' is due to the (various) appropriateness of the position.

6.

'What befits the great ruler' means the pursuing the course of the due mean.

7.

'The good fortune consequent on the advance of honesty and generosity' is due to the will (of the subject of the line) being set on the subjects of (the first two lines of) the inner (trigram).

20. Guan

1.

(The trigram representing) the earth, and that for wind moving above it, form Guan. The ancient kings, in accordance with this, examined the (different) regions (of the kingdom), to see the (ways of the) people, and set forth their instructions.

2.

'The looking of a lad shown by the first six, (divided); indicates the way of the inferior people.

3.

'The firm correctness of a woman, in peeping out from a door' is also a thing to be ashamed of (in a superior man).

4.

'He looks at (the course of his own life, to advance or recede (accordingly):' - he will not err in the path (to be pursued).

5.

'He contemplates the glory of the kingdom:'(thence) arises the wish to be a guest (at court).

6.

'He contemplates his own life(-course):' - he should (for this purpose) contemplate (the condition of) the people.

7.

'He contemplates his own character:' - he cannot even yet let his mind be at rest.

21. Shi He

1.

(The trigrams representing) thunder and lightning form Shi He. The ancient kings, in accordance with this, framed their penalties with intelligence, and promulgated their laws.

2.

'His feet are in the stocks, and he is deprived of his toes:' - there is no walking (to do evil).

3.

'He bites through the soft flesh, and (goes on) to bite off the nose:' - (the subject of the line) is mounted on the strong (first line).

4.

'He meets with what is disagreeable and hurtful:' - his position is not the proper one for him.

5.

'It will be advantageous to him to realise the difficulty of his task and be firm, in which case there will be good fortune:' - his light has not yet been sufficiently displayed.

6.

'Let him be firm and correct, realising the peril (of his position), and there will be no error:' - he will possess every quality appropriate (to his position and task).

7.

'He wears the cangue and is deprived of his ears:' - he hears, but will not understand.

22. Bi

1.

(The trigram representing) a mountain and that for fire under it form Bi. The superior man, in accordance with this, throws a brilliancy around his various processes of government, but does not dare (in a similar way) to decide cases of criminal litigation.

2.

'He can discard a carriage and walk on foot:' - righteousness requires that he should not ride.

3.

'He adorns his beard:' - he rouses himself to action (only) along with the (subject of the) line above.

4.

'The good fortune consequent on his ever maintaining firm correctness' is due to this, - that to the end no one will insult him.

5.

'The place occupied by the fourth six, (divided),' affords ground for doubt (as to its subject); but '(as the subject of the third pursues) not as a robber, but as intent on a matrimonial alliance,' he will in the end have no grudge against him.

6.

'The good fortune falling to the fifth six, (divided); affords occasion for joy.

7.

'The freedom from error attached to (the subject of) the topmost line, with no ornament but the (simple white),' shows how he has attained his aim.

23. Bo

1.

(The trigrams representing) the earth, and (above it) that for a mountain, which adheres to the earth, form Bo. Superiors, in accordance with this, seek to strengthen those below them, to secure the peace and stability of their own position.

2.

'He overthrows the couch by injuring its legs:' - thus (he commences) his work of ruin with what is lowest (in the superior man).

3.

'He destroys the couch by injuring its frame:' - (the superior man) has as yet no associates.

4.

That 'there will be no error on the part of this one among the overthrowers' arises from the difference between him and the others above and below.

5.

'He has overthrown the couch, and (proceeds to injure) the skin (of him who lies on it):' - calamity is very near at hand.

6.

'He obtains for them the favour that lights on the inmates of the palace:' - in the end there will be no grudge against him.

7.

'The superior man finds himself in a carriage:' - he is carried along by the people. 'The small men (by their course) overthrow their own dwellings:' - they can. never again be of use to them.

24. Fu

1.

(The trigram representing) the earth and that for thunder in the midst of it form Fu. The ancient kings, in accordance with this, on the day. of the (winter) solstice, shut the gates of the passes (from one state to another), so that the travelling merchants could not (then) pursue their journeys, nor the princes go on with the inspection of their states.

2.

'Returning (from an error) of no great extent' is the prelude to the cultivation of the person.

3.

'The good fortune attendant on the admirable return (of the subject of the second line)' is due to his condescension to the virtuous (subject of the line) below.

4.

Notwithstanding 'the perilous position of him who has made many returns,' there will be no error through (his aiming after righteousness).

5.

'He moves right in the centre (among those represented by the other divided lines), and yet returns alone:' - his object is to pursue the (proper) path.

6.

'The noble return, giving no ground for repentance,' is due to (the subject of the line) striving to perfect himself in accordance with his central position.

7.

'The evil consequent on being all astray on the subject of returning' is because the course pursued is contrary to the proper course for a ruler.

25. Wu Wang

1.

The thunder rolls all under the sky, and to (every)thing there is given (its nature), free from all insincerity. The ancient kings, in accordance with this, (made their regulations) in complete accordance with the seasons, thereby nourishing all things.

2.

When 'he who is free from insincerity makes any movement,' he will get what he desires.

3.

'He reaps without having ploughed:' - (the thought of) riches to be got had not risen (in his mind).

4.

'The passer-by gets the ox:' - this proves a calamity to the people of the neighbourhood.

5.

'If he can remain firm and correct there will be no error:' - he firmly holds fast (his correctness).

6.

'Medicine in the case of one who is free from insincerity!' - it should not be tried (at all).

7.

'The action (in this case) of one who is free from insincerity' will occasion the calamity arising from action (when the time for it is) exhausted.

26. Da Xu

1.

(The trigram representing) a mountain, and in the midst of it that (representing) heaven, form Da Xu. The superior man, in accordance with this, stores largely in his memory the words and deeds of former men, to subserve the accumulation of his virtue.

2.

'He is in a position of peril; it will be advantageous for him to stop his advance:' - he should not rashly expose himself to calamity.

3.

'(He is as) a carriage from which the strap under it has been removed:' - being in the central position, he will incur no blame.

4.

'There will be advantage in whatever direction he may advance:' - (the subject of) the topmost line is of the same mind with him.

5.

'The great good fortune indicated by the fourth six, (divided),' shows that there is occasion for joy.

6.

'The good fortune indicated by the fifth six, (divided),' shows that there is occasion for congratulation.

7.

'In command of the firmament of heaven:' - the way is grandly open for movement.

27. Yi

1.

(The trigram representing) a mountain and under it that for thunder form Yi. The superior man, in accordance with this, (enjoins) watchfulness over our words, and the temperate regulation of our eating and drinking.

2.

'You look at me till your (lower) jaw hangs down:' - (the subject of the line) is thus shown unfit to be thought noble.

3.

'The evil of advance by the subject of the second SIX, (divided),' is owing to his leaving in his movements his proper associates.

4.

'For ten years let him not take any action:' - his course is greatly opposed (to what is right).

5.

'The good fortune attached to looking downwards for (the power to) nourish,' shows how brilliant will be the diffusion (of that power) from (the subject of the line's) superior position.

6.

'The good fortune from abiding in firmness' is due to the docility (of the subject of the line) in following (the subject of the line) above.

7.

'The good fortune, notwithstanding the peril of his position, of him from whom comes the nourishing,' affords great cause for congratulation.

28. Da Guo

1.

(The trigram representing) trees hidden beneath that for the waters of a marsh forms Da Guo. The superior man, in accordance with this, stands up alone and has no fear, and keeps retired from the world without regret.

2.

'He places mats of the white m?o grass under things set on the ground:' - he feels his weakness and his being in the lowest place, (and uses extraordinary care).

3.

'An old husband and a young wife:' - such association is extraordinary.

4.

'The evil connected with the beam that is weak' arises from this, that no help can be given (to the condition thus represented).

5.

'The good fortune connected with the beam curving upwards' arises from this, that it does not bend towards what is below.

6.

'A decayed willow produces flowers:' - but how can this secure its long continuance? 'An old wife and a young husband:' - this also is a thing to be ashamed of.

7.

'Evil follows wading with (extraordinary) boldness (through the stream):' - but (the act) affords no ground for blame.

29. Kan

1.

(The representation of) water flowing on continuously forms the repeated Kan. The superior man, in accordance with this, maintains constantly the virtue (of his heart) and (the integrity of) his conduct, and practises the business of instruction.

2.

'In the double defile, he enters a cavern within it:' - he has missed his (proper) way, and there will be evil.

3.

'He will get a little (of the deliverance) that he seeks:' - he will not yet escape from his environed position.

4.

'Whether he comes or goes, he is confronted by a defile:' - he will never (in such circumstances) achieve any success.

5.

'(Nothing but) a bottle of spirits and a subsidiary basket of rice:' - (these describe) the meeting at this point of (those who are represented by) the strong and weak lines.

6.

'The water in the defile is not full (so as to flow away):' - (the virtue indicated by) the central situation is not yet (sufficiently) great.

7.

'The sixth line, divided, shows its subject missing his (proper) course:' - 'there will be evil for three years.'

30. Li

1.

(The trigram for) brightness, repeated, forms Li. The great man, in accordance with this, cultivates more and more his brilliant (virtue), and diffuses its brightness over the four quarters (of the land).

2.

'The reverent attention directed to his confused steps' is the way by which error is avoided.

3.

'The great good fortune (from the subject of the second line) occupying his place in yellow' is owing to his holding the course of the due mean.

4.

'A position like that of the declining sun:' - how can it continue long?

5.

'How abrupt is the manner of his coming!' - none can bear with him.

6.

'The good fortune attached to the fifth SIX, divided),' is due to its occupying the place of a king or a prince.

7.

'The king employs him in his punitive expeditions:' - the object is to bring the regions to a correct state.

31. Xian

1.

(The trigram representing) a mountain and above it that for (the waters of) a marsh form Xian. The superior man, in accordance with this, keeps his mind free from pre-occupation, and open to receive (the influences of) others.

2.

'He moves his great toe:' - his mind is set on what is beyond (himself).

3.

Though 'there would be evil; yet, if he abide (quiet) in his place, there will be good fortune:' - through compliance (with the circumstances of his condition and place) there will be no injury.

4.

'He moves his thighs:' - he still does not (want to) rest in his place. His will is set on 'following others:' - what he holds in his grasp is low.

5.

'Firm correctness will lead to good fortune, and prevent all occasion for repentance:' - there has not yet been any harm from (a selfish wish to) influence. 'He is unsettled in his movements:'(his power to influence) is not yet either brilliant or great.

6.

'He (tries to) move the flesh along the spine above the heart:' - his aim is trivial.

7.

'He moves his jaws and tongue:' - he (only) talks with loquacious mouth.

32. Heng

1.

(The trigram representing) thunder and that for wind form Heng. The superior man, in accordance with this, stands firm, and does not change his method (of operation).

2.

'The evil attached to the deep desire for long continuance (in the subject of the first line)' arises from the deep seeking for it at the commencement (of things).

3.

'All occasion for repentance on the part of the subject of the second NINE, (undivided,), disappears:' - he can abide long in the due mean.

4.

'He does not continuously maintain his virtue:' - nowhere will he be borne with.

5.

(Going) for long to what is not his proper place, how can he get game?

6.

'Such firm correctness in a wife will be fortunate:' - it is hers to the end of life to follow with an unchanged mind. The husband must decide what is right, and lay down the rule accordingly: - for him to follow (like) a wife is evil.

7.

'The subject of the topmost line is exciting himself to long continuance:' - far will he be from achieving merit.

33. Dun

1.

(The trigram representing) the sky and below it that for a mountain form Dun. The superior man, in accordance with this, keeps small men at a distance, not by showing that he hates them, but by his own. dignified gravity.

2.

There is 'the perilousness of the position shown by the retiring tail:' - but if 'no movement' be made, what disaster can there be?

3.

'He holds it as; by (a thong from the hide of) a yellow ox:' - his purpose is firm.

4.

'The peril connected with the case of one retiring, though bound,' is due to the (consequent) distress and exhaustion. 'If he were (to deal as in) nourishing a servant or concubine, it would be fortunate for him:' - but a great affair cannot be dealt with in this way.

5.

'A superior man retires notwithstanding his likings; a small man cannot attain to this.'

6.

'He retires in an admirable way, and with firm correctness there will be good fortune:' - this is due to the rectitude of his purpose.

7.

'He retires in a noble way, and his doing so will be advantageous in every respect:' - he who does so has no doubts about his course.

34. Da Zhuang

1.

(The trigram representing) heaven and above it that for thunder form Da Zhuang. The superior man, in accordance with this, does not take a step which is not according to propriety.

2.

'He manifests his vigour in his toes:' - this will certainly lead to exhaustion.

3.

'The second NINE, (undivided), shows that with firm correctness there will be good fortune:' - this is due to its being in the centre, (and its subject exemplifying the due mean).

4.

'The small man uses all his strength; in the case of the superior man it is his rule not to do so.'

5.

'The fence is opened and the horns are not entangled:' - (the subject of the line) still advances.

6.

'He loses his ram and hardly perceives it:' - he is not in his appropriate place.

7.

'He is unable either to retreat or to advance:' - this is owing to his want of care. 'If he realise the difficulty (of his position), there will be good fortune:' - his error will not be prolonged.

35. Jin

1.

(The trigram representing) the earth and that for the bright (sun) coming forth above it form Jin. The superior man, according to this, gives himself to make more brilliant his bright virtue.

2.

'He appears wishing to advance, but (at the same time) being kept back:' - all-alone he pursues the correct course. 'Let him maintain a large and generous mind, and there will be no error:' - he has not yet received an official charge.

3.

'He will receive this great blessing:' - for he is in the central place and the correct position for him.

4.

'All (around) trust him:' - their (common) aim is to move upwards and act.

5.

'(He advances like) a marmot. However firm and correct he may be, his position is one of peril:' - his place is not that appropriate for him.

6.

'Let him not concern himself whether he fails or succeeds:' - his movement in advance will afford ground for congratulation.

7.

'He uses his horns only to punish (the rebellious people of) his city:' - his course of procedure is not yet brilliant.

36. Ming Yi

1.

(The trigram representing) the earth and that for the bright (sun) entering within it form Ming Yi. The superior man, in accordance with this, conducts his management of men; - he shows his intelligence by keeping it obscured.

2.

'The superior man (is revolving his) going away:' - (in such a case) he feels it right not to eat.

3.

'The good fortune of (the subject of) the second SIX, divided,' is due to the proper fashion of his acting according to his circumstances.

4.

With the aim represented by 'hunting in the south' a great achievement is accomplished.

5.

'He has (just) entered into the left side of the belly (of the dark land):' - he is still able to carry out the idea in his (inner) mind.

6.

'With the firm correctness of the count of K?,' his brightness could not be (quite) extinguished.

7.

'He had at first ascended to (the top of) the sky:' - he might have enlightened the four quarters of the kingdom. 'His future shall be to go into the earth:' - he has failed to fulfil the model (of a ruler).

37. Jia Ren

1.

(The trigram representing) fire, and that for wind coming forth from it, form Jia Ren. The superior man, in accordance with this, orders his words according to (the truth of) things, and his conduct so that it is uniformly consistent.

2.

'He establishes restrictive regulations in his household: - (he does so), before any change has taken place in their wills.

3.

'The good fortune attached to the second six, (divided),' is due to the docility (of its subject), operating with humility.

4.

When 'the members of the household are treated with stern severity,' there has been no (great) failure (in the regulation of the family). When 'wife and children are smirking and chattering,' the (proper) economy of the family has been lost.

5.

'The family is enriched, and there is great good fortune:' - this is due to the docility (belonging to the subject of the line), and its being in its correct place.

6.

'The influence of the king extends to his family:' - the intercourse between them is that of mutual love.

7.

'The good fortune connected with the display of majesty' describes (the result of) the recovery of the true character.

38. Kui

1.

(The trigram representing) fire above, and that for (the waters of) a marsh below, form Kui. The superior man, in accordance with this, where there is a general agreement, yet admits diversity.

2.

'He meets with bad men (and communicates with them):' - (he does so), to avoid the evil of their condemnation.

3.

'He happens to meet with his lord in a bye-passage:' - but he has not deviated (for this meeting) from the (proper) course.

4.

'We see his carriage dragged back:' - this is indicated by the inappropriateness of the position (of the line). 'There is no (good) beginning, but there will be a (good) end:' - this arises from his meeting with the strong (subject of the topmost line).

5.

'They blend their sincere desires together, and there will be no error:' - their (common) aim is carried into effect.

6.

'With his hereditary minister (he unites closely and easily) as if he were biting through a piece of skin:' - his going forward will afford ground for congratulation.

7.

'The good fortune symbolised by meeting with (genial) rain' springs from the passing away of all doubts.

39. Jian

1.

(The trigram representing) a mountain, and above it that for water, form Jian. The superior man, in accordance with this, turns round (and examines) himself, and cultivates his virtue.

2.

'Advancing will conduct to (greater) difficulties, while remaining stationary will afford ground for praise:' - the proper course is to wait.

3.

'The minister of the king struggles with difficulty on difficulty:' - in the end no blame will be attached to him.

4.

'He advances, (but only) to (greater) difficulty; he remains stationary, and returns to his former associates:' - they, (represented in) the inner (trigram), rejoice in him.

5.

'To advance will (only be to) encounter (greater) difficulties; he remains stationary, and unites (with the subject of the line above):' - that is in its proper place and has the solidity (due to it in that position).

6.

'He struggles with the greatest difficulties, while friends are coming (to help him):' - he is in the central position, and possesses the requisite virtue.

7.

'To advance will (only) increase the difficulties, while his remaining stationary will (be productive of) great (merit):' - his aim is to assist the (subject of the line) inside of him. 'It will

be advantageous to meet the great man:' - by his course he follows that noble (lord of the figure).

40. Jie

1.

(The trigram representing) thunder and that for rain, with these phenomena in a state of manifestation, form Jie. The superior man, in accordance with this, forgives errors, and deals gently with crimes.

2.

The strong (fourth) line and the weak line here are in correlation: - we judge rightly in saying that 'its subject will commit no error.'

3.

'The good fortune springing from the firm correctness of the second NINE, (undivided),' is due to its subject holding the due mean.

4.

For 'a porter with his burden to be riding in a carriage' is a thing to be ashamed of. 'It is he himself that tempts the robbers to come:' - on whom besides can we lay the blame? (See Appendix III, i, 48.)

5.

'Remove your toes:' - the places (of this line and of the third and first) are all inappropriate to them.

6.

When 'the superior man executes his function of removing (whatever is injurious to the idea of the hexagram),' small men will of themselves retire.

7.

'A prince with his bow shoots a falcon:' - thus he removes (the promoters of) rebellion

41. Sun

1.

(The trigram representing) a mountain and beneath it that for the waters of a marsh form Sun. The superior man, in accordance with this, restrains his wrath and represses his desires.

2.

'He suspends his own affairs and hurries away (to help the subject of the fourth line):' - the (subject of that) upper (line) mingles his wishes with his.

3.

'It will be advantageous for (the subject of) the second NINE, (undivided), to maintain his firm correctness:' - his central position gives its character to his aim.

4.

'One man, walking,' (finds his friend): - when three are together, doubts rise among them.

5.

'He diminishes the ailment under which he labours:' - this is matter for joy.

6.

'The great good fortune attached to the fifth six, (divided),' is due to the blessing from above.

7.

'He gives increase to others without taking from what is his own:' - he obtains his wish on a grand scale.

42. Yi

1.

(The trigram representing) wind and that for thunder form Yi. The superior man, in accordance with this, when he sees what is good, moves towards it; and when he sees his errors, he turns from them.

2.

'If the movement be greatly fortunate, no blame will be imputed to him:' - though it is not for one in so low a position to have to do with great affairs.

3.

'Parties add to his stores:' - they come from beyond (his immediate circle) to do so.

4.

'Increase is given by means of what is evil and difficult:' - as he has in himself (the qualities called forth).

5.

'His advice to his prince is followed:' - his (only) object in it being the increase (of the general good).

6.

'(The ruler) with sincere heart seeks to benefit (all below):' - there need be no question (about the result). '(All below) with sincere heart acknowledge (his goodness):' - he gets what he desires on a great scale.

7.

'To his increase none will contribute:' - this expresses but half the result. 'Many will seek to assail him:' - they will come from beyond (his immediate circle) to do so.

43. Guai

1.

(The trigram representing) heaven and that for the waters of a marsh mounting above it form Guai. The superior man, in accordance with this, bestows emolument on those below him, and dislikes allowing his gifts to accumulate (undispensed).

2.

'Without (being able to) succeed, he goes forward:' - this is an error.

3.

'Though hostile measures be taken against him, he need not be anxious:' - he pursues the course of the due mean.

4.

'The superior man looks bent on cutting off the culprit:' - there will in the end be no error.

5.

'He walks slowly and with difficulty:' - he is not in the place appropriate to him. 'He hears these words, but does not believe them:' - he hears, but does not understand.

6.

'If his action be in harmony with his central position, there will be no error:' - but his standing in the due mean is not yet clearly displayed.

7.

'There is the misery of having none on whom to call:' - the end will be that he cannot continue any longer.

44. Gou

1.

(The trigram representing) wind and that for the sky above it form Gou. The sovereign, in accordance with this, delivers his charges, and promulgates his announcements throughout the four quarters (of the kingdom).

2.

'Tied and fastened to a metal drag:' - (this describes the arrest of) the weak (line) in its advancing course.

3.

'He has a wallet of fish:' - it is right for him not to allow (the subject of the first line) to get to the guests.

4.

'He walks with difficulty:' - but his steps have not yet been drawn (into the course of the first line).

5.

'The evil' indicated by there being 'no fish in the wallet' is owing to (the subject of the line) keeping himself aloof from the people.

6.

'The subject of the fifth NINE, (undivided), keeps his brilliant qualities concealed:' - as is indicated by his central and correct position. '(The good issue) descends (as) from Heaven: - 'his aim does not neglect the ordinances (of Heaven).

7.

'He receives others on his horns:' - he is exhausted at his greatest height, and there will be cause for regret.

45. Cui

1.

(The trigram representing the) earth and that for the waters of a marsh raised above it form Cui. The superior man, in accordance with this, has his weapons of war put in good repair, to be prepared against unforeseen contingencies.

2.

'In consequence disorder is brought into the sphere of his union:' - his mind and aim are thrown into confusion.

3.

'He is led forward; there will be good fortune, and freedom from error:' - (the virtue proper to) his central place has not undergone any change.

4.

'If he go forward, he will not err:' - in the subject of the topmost line there is humility and condescension.

5.

'If he be grandly fortunate, he will receive no blame:' - (this condition is necessary, because) his position is not the one proper to him.

6.

'There is the union (of all) under him in the place of dignity:' - (but) his mind and aim have not yet been brilliantly displayed.

7.

'He sighs and weeps:' - he does not yet rest in his topmost position.

46. Sheng

1.

(The trigram representing) wood and that for the earth with the wood growing in the midst of it form Sheng. The superior man, in accordance with this, pays careful attention to his virtue, and accumulates the small developments of it till it is high and great.

2.

'He is welcomed in his advance upwards, and there will be great good fortune:' - (the subjects of) the upper (trigram) are of the same mind with him.

3.

'The sincerity of the subject of the second NINE, undivided,' affords occasion for joy.

4.

'He advances upwards (as into) an empty city:' - he has no doubt or hesitation.

5.

'The king employs him to prevent his offerings on mount Kh?:' - such a service (of spiritual Beings) is according to (their mind).

6.

'He is firmly correct, and will therefore enjoy good fortune. He ascends the stairs (with all due ceremony):' - he grandly succeeds in his aim.

7.

'He blindly advances upwards,' and is in the highest place: - but there is decay in store for him, and he will not (preserve) his riches.

47. Kun

1.

(The trigram representing) a marsh, and (below it that for a defile, which has drained the other dry so that there is) no water in it, form Kun. The superior man, in accordance with this, will sacrifice his life in order to carry out his purpose.

2.

'He enters a dark valley:' - so benighted is he, and without clear vision.

3.

'He is straitened amidst his wine and viands:' - (but) his position is central, and there will be ground for congratulation.

4.

'He lays hold of thorns:' - (this is suggested by the position of the line) above the strong (line). 'He enters his palace, and does not see his wife:' - this is inauspicious.

5.

'He proceeds very slowly (to help the subject of the first line):' - his aim is directed to (help) that lower (line). Although he is not in his appropriate place, he and that other will (in the end) be together.

6.

'His nose and feet are cut off:' - his aim has not yet been gained. 'He is leisurely, however, in his movements, and is satisfied:' - his position is central and (his virtue) is correct. 'It will be well for him to be (as sincere as) in sacrificing:' - so shall he receive blessing.

7.

'He is straitened as if bound with creepers: (his spirit and action) are unsuitable. '(He says), "If I move, I shall repent of it." And he does repent (of former errors), which leads to good fortune:' - so he (now) goes on.

48. Jing

1.

(The trigram representing) wood and above it that for water form Jing. The superior man, in accordance with this, comforts the people, and. stimulates them to mutual helpfulness.

2.

'A well so muddy that men will not drink of it:' - this is indicated by the low position (of the line). 'An old well to which the birds do not come:' - it has been forsaken in the course of time.

3.

'A well from which by a hole the water escapes, and flows away to the shrimps:' - (the subject of this second line has) none co-operating with him (above).

4.

'The well has been cleared out, but is not used:' - (even) passers-by would be sorry for this. A prayer is made 'that the king were intelligent:' - for then blessing would be received.

5.

'A well the lining of which is well laid. There will be no error:' - the well has been put in good repair.

6.

'The waters from the cold spring are (freely) drunk:' - this is indicated by the central and correct position (of the line).

7.

'The great good fortune' at the topmost place indicates the grand accomplishment (of the idea in the hexagram).

49. Ge

1.

(The trigram representing the waters of) a marsh and that for fire in the midst of them form Ge. The superior man, in accordance with this, regulates his (astronomical) calculations, and makes clear the seasons and times.

2.

'He is bound with (the skin of) a yellow ox:' - he should in his circumstances be taking action.

3.

'He makes his changes when some time has passed:' - what he does will be matter of admiration.

4.

'The change (contemplated) has been three times fully discussed:' - to what else should attention (now) be directed?

5.

'The good fortune consequent on changing (existing) ordinances' is due to the faith reposed in his aims.

6.

'The great man produces his changes as the tiger does when he changes his stripes:' - their beauty becomes more brilliant.

7.

'The superior man produces his changes as the leopard does when he changes his spots:' - their beauty becomes more elegant. 'Small men change their faces:' - they show themselves prepared to follow their ruler.

50. Ding

1.

(The trigram representing) wood and above it that for fire form Ding. The superior man, in accordance with this, keeps his every position correct, and maintains secure the appointment (of Heaven).

2.

'The caldron is overturned, and its feet turned upwards:' - but this is not (all) contrary (to what is right). 'There will be advantage in getting rid of what was bad:' - thereby (the subject of the line) will follow the more noble (subject of the fourth line).

3.

'There is the caldron with the things (to be cooked) in it:' - let (the subject of the line) be careful where he goes. 'My enemy dislikes me:' - but there will in the end be no fault (to which he can point).

4.

'There is the caldron with (the places for) its ears changed:' - (its subject) has failed in what was required of him (in his situation).

5.

'The contents designed for the ruler's use are overturned and spilt:' - how can (the subject of the line) be trusted?

6.

'The caldron has yellow ears:' - the central position (of the line) is taken as (a proof of) the solid (virtue of its subject).

7.

'The rings of jade' are at the very top: - the strong and the weak meet in their due proportions.

51. Zhen

1.

(The trigram representing) thunder, being repeated, forms Zhen. The superior man, in accordance with this, is fearful and apprehensive, cultivates (his virtue), and examines (his faults).

2.

'When the (time of) movement comes, he will be found looking out with apprehension:' - that feeling of dread leads to happiness. 'He yet smiles and talks cheerfully:' - the issue (of his dread) is that he adopts (proper) laws (for his course).

3.

'When the movement approaches, he is in a position of peril:' - (a weak line) is mounted on a strong (one).

4.

'He is distraught amid the startling movements going on:' - (the third line) is in a position unsuitable to it.

5.

'Amid the startling movements, he sinks supinely in the mud:' - the light in him has not yet been brilliantly developed.

6.

'He goes and comes amid the startling movements, and (always) in peril:' - full of risk are his doings. 'What he has to do has to be done in his central position:' - far will he be from incurring any loss.

7.

'Amid the startling movements he is in breathless dismay:' - he has not found out (the course of) the due mean. 'Though evil (threatens), he will not fall into error:' - he is afraid of being warned by his neighbours.

52. Gen

1.

(Two trigrams representing) a mountain, one over the other, form Gen. The superior man, in accordance with this, does not go in his thoughts beyond the (duties of the) position in which he is.

2.

'He keeps his toes at rest:' - he does not fail in what is correct (according to the idea of the figure).

3.

'He cannot help him whom he follows:'(he whom he follows) will not retreat to listen to him.

4.

'He keeps the loins at rest:' - the danger (from his doing so) produces a glowing, heat in the heart.

5.

'He keeps the trunk of his body at rest:' - he keeps himself free (from agitation).

6.

'He keeps his cheek bones at rest:' - in harmony with his central position he acts correctly.

7.

'There is good fortune through his devotedly maintaining his restfulness:' - to the end he shows himself generous and good.

53. Jian

1.

(The trigram representing) a mountain and above it that for a tree form Jian. The superior man, in accordance with this, attains to and maintains his extraordinary virtue, and makes the manners of the people good.

2.

'The danger of a small officer (as represented in the first line)' is owing to no fault of his in the matter of what is right.

3.

'They eat and drink joyfully and at ease:' - but not without having earned their food.

4.

'A husband goes and does not return:' - he separates himself from his comrades. 'A wife is pregnant, but will not nourish her child:' - she has failed in her (proper) course. 'It might be advantageous in resisting plunderers:' - by acting as here indicated men would preserve one another.

5.

'They may light on the flat branches:' - there is docility (in the line) going on to flexible penetration.

6.

'In the end the natural issue cannot be prevented. There will be good fortune:' - (the subject of the line) will get what he desires.

7.

'Their feathers can be used as ornaments. There will be good fortune:' - (the object and character of the subject of the line) cannot be disturbed.

54. Gui Mei

1.

(The trigram representing the waters of) a marsh and over it that for thunder form Gui Mei. The superior man, in accordance with this, having regard to the far-distant end, knows the mischief (that may be done at the beginning).

2.

'The younger sister is married off in a position ancillary to that of the real wife:' - it is the constant practice (for such a case). 'Lame on one leg, she is able to tramp along:' - she can render helpful service.

3.

'There will be advantage in maintaining the firm correctness of a solitary widow:' - (the subject of the line) has not changed from the constancy (proper to a wife).

4.

'The younger sister who was to be married off is in a mean position:' - this is shown by the improprieties (indicated in the line).

5.

(The purpose in) 'protracting the time' is that, after waiting, the thing may be done (all the better).

6.

'The sleeves of the younger sister of (king) Di-yi, when she was married away, were not equal to those of her (half-)sister, who accompanied her:' - such was her noble character, indicated by the central position of the line.

7.

'(What is said in) the sixth SIX, (divided),about there being nothing in the basket' shows that the subject of it is carrying an empty basket.

55. Feng

1.

(The trigrams representing) thunder and lightning combine to form Feng. The superior man, in accordance with this, decides cases of litigation, and apportions punishments with exactness.

2.

'Though they are both of the same character, there will be no error:' - if the subject of this line seek to overpass that similarity, there will be calamity.

3.

'Let him cherish his feeling of sincere devotion, that it shall appear being put forth:' - it is by sincerity that the mind is affected.

4.

'There is an (additional) screen of a large and thick banner:' - great things should not be attempted (in such circumstances). 'He breaks his right arm:' - in the end he will not be fit to be employed.

5.

'He is surrounded by a screen large and thick:' - the position of the line is inappropriate. 'At midday he sees the constellation of the Bushel:' - there is darkness and no light. 'He meets with the subject of the line, undivided like himself. There will be good fortune:' - action may be taken.

6.

'The good fortune indicated by the fifth six, (divided),'is the congratulation (that is sure to arise).

7.

'He has made his house large:' - he soars (in his pride) to the heavens. 'He looks at his door, which is still, with no one about it:' - he (only) keeps himself withdrawn from all others.

56. Lu

1.

(The trigram representing) a mountain and above it that for fire form Lu. The superior man, in accordance with this, exerts his wisdom and caution in the use of punishments and not allowing litigations to continue.

2.

'The stranger is mean and meanly occupied:' - his aim is become of the lowest character, and calamity will ensue.

3.

'He is provided with good and trusty servants:' - he will in the end have nothing of which to complain.

4.

'The stranger burns his lodging-house:' - and he himself also suffers hurt thereby. When, as a stranger, he treats those below him (as the line indicates), the right relation between him and them is lost.

5.

'The stranger is in a resting-place:' - but he has not got his proper position. 'He has the means of livelihood, and the axe:' - but his mind is not at ease.

6.

'In the end he will obtain praise and a (high) charge:' - he has reached a high place.

7.

'Considering that the stranger is here at the very height (of distinction),' with the spirit that possesses him, it is right he (should be emblemed by a bird) burning (its nest). 'He loses his ox(-like docility) too readily and easily:' - to the end he would not listen to (the truth about the course to be pursued).

57. Xun

1.

(Two trigrams representing) wind, following each other, form Xun. The superior man, in accordance with this, reiterates his orders, and secures the practice of his affairs.

2.

'(Now) he advances, (now) he recedes:' - his mind is perplexed. 'It would be advantageous for him to have the firmness of a brave soldier:' - his mind would in that case be well governed.

3.

'The good fortune springing from what borders on confusion' is due to the position (of the line) in the centre.

4.

'The regret arising from the violent and repeated efforts to penetrate' shows the exhaustion of the will.

5.

'He takes game in his hunting, enough for the threefold use of it:' - he achieves merit.

6.

'The good fortune of (the subject of) the fifth NINE, undivided,' is owing to its correct position and its being in the centre.

7.

'The representative of penetration is beneath a couch:' - though occupying the topmost place, his powers are exhausted. 'He has lost the axe with which he executed his decisions:' - though he try to be correct, there will be evil.

58. Dui

1.

(Two symbols representing) the waters of a marsh, one over the other, form Dui. The superior man, in accordance with this, (encourages) the conversation of friends and (the stimulus of) their (common) practice.

2.

'The good fortune attached to the pleasure of (inward) harmony' arises from there being nothing in the conduct (of the subject of the line) to awaken doubt.

3.

'The good fortune attached to the pleasure arising from (inward sincerity)' is due to the confidence felt in the object (of the subject of the line).

4.

'The evil predicated of one's bringing around himself whatever can give pleasure' is shown by the inappropriateness of the place (of the line).

5.

'The joy in connexion with (the subject of) the fourth NINE, (undivided): is due to the happiness (which he will produce).

6.

'He trusts in one who would injure him:' - his place is that which is correct and appropriate.

7.

'The topmost SIX, (divided), shows the pleasure (of its subject) in leading and attracting others:' - his (virtue) is not yet brilliant.

59. Huan

1.

(The trigram representing) water and that for wind moving above the water form Huan. The ancient kings, in accordance with this, presented offerings to God and established the ancestral temple.

2.

'The good fortune attached to the first six, divided),'is due to the natural course (pursued by its subject).

3.

'Amidst the prevailing dispersion, he hurries to his contrivance (for security):' - he gets what he desires.

4.

'He has no regard to his own person:' - his aim is directed to what is external to himself.

5.

'He scatters the (different) parties (in the state), and there is great good fortune:' - brilliant and great (are his virtue and service).

6.

'The accumulations of the royal (granaries) are dispersed, and there is no error:' - this is due to the correctness of the position.

7.

'His bloody wounds are gone:' - he is far removed from the danger of injury.

60. Jie

1.

(The trigram representing) a lake, and above it that for water, form Jie. The superior man, in accordance with this, constructs his (methods of) numbering and measurement, and discusses (points of) virtue and conduct.

2.

'He does not quit the courtyard outside his door:' - he knows when he has free course and when he is obstructed.

3.

'He does not quit the courtyard inside his gate. There will be evil:' - he loses the time (for action) to an extreme degree.

4.

In 'the lamentation for not observing the (proper) regulations,' who should there be to blame?

5.

'The progress and success of the quiet and natural (attention) to all regulations' is due to the deference which accepts the ways of (the ruler) above.

6.

'The good fortune arising from the regulations enacted sweetly and acceptably' is due to (the line) occupying the place (of authority) and being in the centre.

7.

'The regulations are severe and difficult. Even with firm correctness there will be evil:' - the course (indicated by the hexagram) is come to an end.

61. Zhong Fu

1.

(The trigram representing the waters of) a marsh and that for wind above it form Zhong Fu. The superior man, in accordance with this, deliberates about cases of litigation and delays (the infliction of) death.

2.

'The first NINE, (undivided), shows its subject resting (in himself). There will be good fortune:' - no change has yet come over his purpose.

3.

'Her young ones respond to her:' - from the (common) wish of the inmost heart.

4.

'Now he beats his drum, and now he leaves off:' - the position (of the line) is the appropriate one for it.

5.

'A horse the fellow of which disappears:' - he breaks from his (former) companions, and mounts upwards.

6.

'He is perfectly sincere, and links others to him in closest union:' - the place (of the line) is the correct and appropriate one.

7.

'Chanticleer (tries to) mount to heaven:' - but how can (such an effort) continue long?

62. Xiao Guo

1.

(The trigram representing) a hill and that for thunder above it form Xiao Guo. The superior man, in accordance with this, in his conduct exceeds in humility, in mourning exceeds in sorrow, and in his expenditure exceeds in economy.

2.

'There is a bird flying (and ascending) till the result is evil:' - nothing can be done to avoid this issue.

3.

'He does not attempt to reach his ruler:' - a minister should not overpass the distance (between his ruler and himself).

4.

'Some in consequence find opportunity to assail and injure him. There will be evil:' - how great will it be!

5.

'He meets the exigency (of his situation), without exceeding (the proper course):' - (he does so), the position being inappropriate (for a strong line). 'If he go forward, there will be peril, and he must be cautious:' - the result would be that his course would not be long pursued.

6.

'There are dense clouds, but no rain:' - (the line) is in too high a place.

7.

'He does not meet the exigency (of his situation), and exceeds (his proper course):' - (the position indicates) the habit of domineering.

63. Ji Ji

1.

(The trigram representing) fire and that for water above it form Ji Ji. The superior man, in accordance with this, thinks of evil (that may come), and beforehand guards against it.

2.

'He drags back his wheel:' - as we may rightly judge, there will be no mistake.

3.

'In seven days she will find it:' - for the course pursued is that indicated by the central position (of the line).

4.

'He was three years in subduing it:' - enough to make him weary.

5.

'He is on his guard all the day:' - he is in doubt about something.

6.

'The slaughtering of an ox by the neighbour in the east is not equal to (the small sacrifice of) the neighbour in the west:' - because the time (in the latter case is more important and fit). 'His sincerity receives the blessing:' - good fortune comes on a great scale.

7.

'His head is immersed; the position is perilous:' - how could such a state continue long?

64. Wei Ji

1.

(The trigram representing) water and that for fire above it form Wei Ji. The superior man, in accordance with this, carefully discriminates among (the qualities of) things, and the (different) positions they (naturally) occupy.

2.

'His tail gets immersed:' - this is the very height of ignorance.

3.

'The second NINE, (undivided), shows good fortune arising from being firm and correct:' - it is in the central place, and the action of its subject thereby becomes correct.

4.

'(The state of things is) not yet remedied. Advancing will lead to evil:' - the place (of the line) is not that appropriate for it.

5.

(By firm correctness there is good fortune, and cause for repentance disappears:' - the aim (of the subject of the line) is carried into effect.

6.

'(We see) the brightness of a superior man: - 'the diffusion of that brightness tends to good fortune.

7.

'He drinks and gets his head immersed:' - he does not know how to submit to the (proper) regulations.

Xi Ci I (The Great Treatise I)

1.

Heaven is lofty and honourable; earth is low. (Their symbols), Qian and Kun, (with their respective meanings), were determined (in accordance with this). Things low and high

appear displayed in a similar relation. The (upper and lower trigrams, and the relative position of individual lines, as) noble and mean, had their places assigned accordingly. Movement and rest are the regular qualities (of their respective subjects). Hence comes the definite distinction (of the several lines) as the strong and the weak. (Affairs) are arranged together according to their tendencies, and things are divided according to their classes. Hence were produced (the interpretations in the Yi, concerning) what is good [or lucky] and evil [or unlucky]. In the heavens there are the (different) figures there completed, and on the earth there are the (different) bodies there formed. (Corresponding to them) were the changes and transformations exhibited (in the Yi).

After this fashion a strong and a weak line were manipulated together (till there were the eight trigrams), and those eight trigrams were added, each to itself and to all the others, (till the sixty-four hexagrams were formed). We have the exciting forces of thunder and lightning; the fertilising influences of wind and rain; and the revolutions of the sun and moon, which give rise to cold and warmth. The attributes expressed by Qian constitute the male; those expressed by Kun constitute the female. Qian (symbolises Heaven, which) directs the great beginnings of things; Kun (symbolises Earth, which) gives to them their completion. It is by the ease with which it proceeds that Qian directs (as it does), and by its unhesitating response that Kun exhibits such ability.

(He who attains to this) ease (of Heaven) will be easily understood, and (he who attains to this) freedom from laborious effort (of the Earth) will be easily followed. He who is easily understood will have adherents, and he who is easily followed will achieve success. He who has adherents can continue long, and he who achieves success can become great. To be able to continue long shows the virtue of the wise and able man; to be able to become great is the heritage he will acquire. With the attainment of such ease and such freedom from laborious effort, the mastery is got of all principles under the sky. With the attainment of that mastery, (the sage) makes good his position in the middle (between heaven and earth).

2.

The sages set forth the diagrams, inspected the emblems contained in them, and appended their explanations; - in this way the good fortune and bad (indicated by them) were made clear. The strong and the weak (lines) displace each other, and produce the changes and transformations (in the figures).

Therefore the good fortune and evil (mentioned in the explanations) are the indications of the right and wrong (in men's conduct of affairs), and the repentance and regret (similarly mentioned) are the indications of their sorrow and anxiety. The changes and transformations (of the lines) are the emblems of the advance and retrogression (of the vital force in nature). Thus what we call the strong and the weak (lines) become the emblems of day and night. The movements which take place in the six places (of the hexagram) show the course of the three extremes (i. e. of the three Powers in their perfect operation). Therefore what the superior man rests in, in whatever position he is placed, is the order shown in the Yi; and the study which gives him the greatest pleasure is that of the explanations of the several lines.

Therefore the superior man, when living quietly, contemplates the emblems and studies the explanations of them; when initiating any movement, he contemplates the changes (that are made in divining), and studies the prognostications from them. Thus 'is help extended to him from Heaven; there will be good fortune, and advantage in every movement.'

3.

The Tuan speak of the emblematic figures (of the complete diagrams). The Yao speak of the changes (taking place: in the several lines). The expressions about good fortune or bad are used with reference to (the figures and lines, as) being right or wrong (according to the conditions of time and place); those about repentance or regret refer to small faults (in the satisfying those conditions); when it is said 'there will be no error,' or 'no blame,' there is reference to (the subject) repairing an error by what is good.

Therefore the distinction of (the upper and lower trigrams and of the individual lines) as noble or mean is decided by the (relative) position (of the lines); the regulations of small and great are found in the diagrams, and the discriminations of good and bad fortune appear in the (subjoined) explanations. Anxiety against (having occasion for) repentance or regret should be felt at the: boundary line (between good and evil). The stirring up the thought of (securing that there shall be) no blame arises from (the feeling of) repentance. Thus of the diagrams some are small, and some are great; and of the explanations some are startling, and some are unexciting. Every one of those explanations has reference to the tendencies (indicated by the symbols).

4.

The Yi was made on a principle of accordance with heaven and earth, and shows us therefore, without rent or confusion, the course (of things) in heaven and earth. (The sage), in accordance with (the Yi), looking up, contemplates the brilliant phenomena of the heavens, and, looking down, examines the definite arrangements of the earth; - thus he knows the causes of darkness (or, what is obscure) and light (or, what is bright). He traces things to their beginning, and follows them to their end; - thus he knows what can be said about death and life. (He perceives how the union of) essence and breath form things, and the (disappearance or) wandering away of the soul produces the change (of their constitution); - thus he knows the characteristics of the anima and animus. There is a similarity between him and heaven and earth, and hence there is no contrariety in him to them. His knowledge embraces all things, and his course is (intended to be) helpful to all under the sky; - and hence he falls into no error. He acts according to the exigency of circumstances without being carried away by their current; he rejoices in Heaven and knows its ordinations; - and hence he has no anxieties. He rests in his own (present) position, and cherishes (the spirit of) generous benevolence; - and hence he can love (without reserve). (Through the Yi), he comprehends as in a mould or enclosure the transformations of heaven and earth without any error; by an ever-varying adaptation he completes (the nature of) all things without exception; he penetrates to a knowledge of the course of day and night (and all other connected phenomena); - it is thus that his operation is spirit-like, unconditioned by place, while the changes which he produces are not restricted to any form.

5.

The successive movement of the inactive and active operations constitutes what is called the course (of things). That which ensues as the result (of their movement) is goodness; that which shows it in its completeness is the natures (of men and things).The benevolent see it and call it benevolence. The wise see it and call it wisdom. The common people, acting daily according to it, yet have no knowledge of it. Thus it is that the course (of things), as seen by the superior man, is seen by few. It is manifested in the benevolence (of its operations), and (then again) it conceals and stores up its resources. It gives their stimulus to all things, without having the same anxieties that possess the sage. Complete is its abundant virtue and the greatness of its stores! Its rich possessions is what is intended by 'the greatness of its

stores;' the daily renovation which it produces is what is meant by 'the abundance of its virtue.' Production and reproduction is what is called (the process of) change. The formation of the semblances (shadowy forms of things) is what we attribute to Qian; the giving to them their specific forms is what we attribute to Kun. The exhaustive use of the numbers (that turn up in manipulating the stalks), and (thereby) knowing (the character of) coming events, is what we call prognosticating; the comprehension of the changes (indicated leads us to) what we call the business (to be done). That which is unfathomable in (the movement of) the inactive and active operations is (the presence of a) spiritual (power).

6.

Yes, wide is the Yi and great! If we speak of it in its farthest reaching, no limit can be set to it; if we speak of it with reference to what is near at hand, (its lessons are) still and correct; if we speak of it in connexion with all between heaven and earth, it embraces all. There is Qian. In its (individual) stillness it is self-absorbed; when exerting its motive power it goes straight forward; and thus it is that its productive action is on a grand scale. There is Kun. In its (individual) stillness, it is self-collected and capacious; when exerting its motive power, it developes its resources, and thus its productive action is on a wide scale. In its breadth and greatness, (the Yi) corresponds to heaven and earth; in its ever-recurring changes, it corresponds to the four seasons; in its mention of the bright or active, and the dark or inactive operation, it corresponds to the sun and moon; and the excellence seen in the ease and ready response (of its various operations) corresponds to the perfect operations (presented to us in the phenomena of nature).

7.

The Master said: - 'Is not the Yi a perfect book?' It was by the Yi that the sages exalted their virtue, and enlarged their sphere of occupation. Their wisdom was high, and their rules of conduct were solid. That loftiness was after the pattern of heaven; that solidity, after the pattern of earth. Heaven and earth having their positions as assigned to them, the changes (of nature) take place between them. The nature (of man) having been completed, and being continually preserved, it is the gate of all good courses and righteousness.

8.

The sage was able to survey all the complex phenomena under the sky. He then considered in his mind how they could be figured, and (by means of the diagrams) represented their material forms and their character. Hence these (diagrams) are denominated Semblances (or emblematic figures, the Hsiang). A (later) sage was able to survey the motive influences working all under the sky. He contemplated them in. their common action and special nature, in order to bring out the standard and proper tendency of each. He then appended his explanation (to each line of the diagrams), to determine the good or evil indicated by it. Hence those (lines with their explanations) are denominated Imitations (the Yao). (The diagrams) speak of the most complex phenomena under the sky, and yet there is nothing in them that need awaken dislike; the explanations of the lines speak of the subtlest movements under the sky, and yet there is nothing in them to produce confusion. (A learner) will consider what is said (under the diagrams), and then speak; he will deliberate on what is said (in the explanations of the lines), and then move. By such consideration and deliberations he will be able to make all the changes which he undertakes successful.

'Here hid, retired, cries out the crane;
Her young's responsive cry sounds there.
Of spirits good I drain this cup;
With thee a cup I'll freely share.'

The Master said: - 'The superior man occupies his apartment and sends forth his words. If they be good, they will be responded to at a distance of more than a thousand Li; - how much more will they be so in the nearer circle! He occupies his apartment and sends forth his words. If they be evil, they will awaken opposition at a distance of more than a thousand Li; - how much more will they do so in the nearer circle! Words issue from one's person, and proceed to affect the people. Actions proceed from what is near, and their effects are seen at a distance. Words and actions are the hinge and spring of the superior man. The movement of that hinge and spring determines glory or disgrace. His words and actions move heaven and earth; - may he be careless in regard to them?'

'(The representative of) the union of men first cries out and weeps, and afterwards laughs.' The Master said, on this, -

'The ways of good men (different seem).

This in a public office toils;
That in his home the time beguiles.
One man his lips with silence seals;
Another all his mind reveals.
But when two men are one in heart,
Not iron bolts keep them apart;
The words they in their union use,
Fragrance like orchid plants diffuse.'

'The first six, (divided), shows its subject placing mats of the white grass beneath what he sets on the ground.' The Master said: - 'To place the things on the ground might be considered sufficient; but when he places beneath them mats of the white grass, what occasion for blame can there be? Such a course shows the height of carefulness. The white grass is a trivial thing, but, through the use made of it, it may become important. He who goes forward using such careful art will not fall into any error.'

'A superior man toiling laboriously and yet humble! He will bring things to an end, and with good fortune.' The Master said on this: - 'He toils with success, but does not boast of it; he achieves merit, but takes no virtue to himself from it; - this is the height of generous goodness, and speaks of the man who with (great) merit yet places himself below others. He wishes his virtue to be more and more complete, and in his intercourse with others to be more and more respectful; - he who is so humble, carrying his respectfulness to the utmost, will be able to preserve himself in his position.'

'The dragon (is seen) beyond his proper haunts; there will be occasion for repentance.' The Master said on this: - 'He is noble, but is not in his correct place; he is on high, but there are no people to acknowledge him; there is a man of virtue and ability below, but he will not assist him. Hence whatever movement he may make will give occasion for repentance.'

'He does not quit the courtyard before his door; - there will be no occasion for blame.' The Master said on this: - 'When disorder arises, it will be found that (ill-advised) speech was the steppingstone to it. If a ruler do not keep secret (his deliberations with his minister), he will lose that minister. If a minister do not keep secret (his deliberations with his ruler), he will lose his life. If (important) matters in the germ be not kept secret, that will be injurious to

their accomplishment. Therefore the superior man is careful to maintain secrecy, and does not allow himself to speak.'

The Master said: - 'The makers of the Yi may be said to have known (the philosophy of) robbery. The Yi says, "He is a burden-bearer, and yet rides in a carriage, thereby exciting robbers to attack him." Burden-bearing is the business of a small man. A carriage is the vehicle of a gentleman. When a small man rides in the vehicle of a gentle man, robbers will think of taking it from him. (When one is) insolent to those above him, and oppressive to those below, robbers will wish to attack him. Careless laying up of things excites to robbery, (as a woman's) adorning of herself excites to lust. What the Yi says about the burden-bearer's riding in a carriage, and exciting robbers to attack him, (shows how) robbery is called out.'

9.

To heaven belongs (the number) 1; to earth, 2; to heaven, 3; to earth, 4; to heaven, 5; to earth, 6; to heaven, 7; to earth, 8; to heaven, 9; to earth, 10. The numbers belonging to heaven are five, and those belonging to earth are (also) five. The numbers of these two series correspond to each other (in their fixed positions), and each one has another that may be considered its mate. The heavenly numbers amount to 25, and the earthly to 30. The numbers of heaven and earth together amount to 55. It is by these that the changes and transformations are effected, and the spirit-like agencies kept in movement. The numbers of the Great Expansion, (multiplied together), make 50, of which (only) 49 are used (in divination). (The stalks representing these) are divided into two heaps to represent the two (emblematic lines, or heaven and earth). One is then taken (from the heap on the right), and placed (between the little finger of the left hand and the next), that there may thus be symbolised the three (powers of heaven, earth, and man). (The heaps on both sides) are manipulated by fours to represent the four seasons; and then the remainders are returned, and placed (between) the two middle fingers of the left hand, to represent the intercalary month. In five years there are two intercalations, and therefore there are two operations; and afterwards the whole process is repeated.

The numbers (required) for Qian (or the undivided line) amount to 216; those for Kun (or the divided line), to 144. Together they are 36o, corresponding to the days of the year. The number produced by the lines in the two parts (of the Yi) amount to 11,520, corresponding

to the number of all things. Therefore by means of the four operations is the Yi completed. It takes 18 changes to form a hexagram. (The formation of) the eight trigrams constitutes the small completion (of the Yi). If we led on the diagrams and expanded them, if we prolonged each by the addition of the proper lines, then all events possible under the sky might have their representation. (The diagrams) make manifest (by their appended explanations), the ways (of good and ill fortune), and show virtuous actions in their spiritual relations. In this way, by consulting them, we may receive an answer (to our doubts), and we may also by means of them assist the spiritual (power in its agency in nature and providence). The Master said: - 'He who knows the method of change and transformation may be said to know what is done by that spiritual (power).'

10.

In the Yi there are four things characteristic of the way of the sages. We should set the highest value on its explanations to guide us in speaking; on its changes for (the initiation of) our movements; on its emblematic figures for (definite action as in) the construction of implements; and on its prognostications for our practice of divination. Therefore, when a superior man is about to take action of a more private or of a public character, he asks (the Yi), making his inquiry in words. It receives his order, and the answer comes as the echo's response. Be the subject remote or near, mysterious or deep, he forthwith knows of what kind will be the coming result. (If the Yi) were not the most exquisite thing under heaven, would it be concerned in such an operation as this?

(The stalks) are manipulated by threes and fives to determine (one) change; they are laid on opposite sides, and placed one up, one down, to make sure of their numbers; and the (three necessary) changes are gone through with in this way, till they form the figures pertaining to heaven or to earth. Their numbers are exactly determined, and the emblems of (all things) under the sky are fixed. (If the Yi) were not the thing most capable of change of all things under heaven, how could it effect such a result as this? In (all these operations forming) the Yi, there is no thought and no action. It is still and without movement; but, when acted on, it penetrates forthwith to all phenomena and events under the sky. If it were not the most spirit-like thing under the sky, how could it be found doing this?

The (operations forming the) Yi are the method by which the sages searched out exhaustively what was deep, and investigated the minutest springs (of things). 'Those

operations searched out what was deep:' - therefore they could penetrate to the views of all under the sky. 'They made apparent the minutest springs of (things):' - therefore they could bring to a completion all undertakings under the sky. 'Their action was spirit-like:' - therefore they could make speed without hurry, and reached their destination without travelling. This is the import of what the Master said, that 'In the Yi there are four things indicating the way of the sages.'

11.

The Master said: - 'What is it that the Yi does? The Yi opens up (the knowledge of the issues of) things, accomplishes the undertakings (of men), and embraces under it (the way of) all things under the sky. This and nothing more is what the Yi does. Thereby the sages, through (divination by) it, would give their proper course to the aims of all under the sky, would give stability to their undertakings, and determine their doubts.' Therefore the virtue of the stalks is versatile and spirit-like; that of the diagrams is exact and wise; and the meaning given by the six lines is changeful to give (the proper information to men). The sages having, by their possession of these (three virtues), cleansed their minds, retired and laid them up in the secrecy (of their own consciousness). But their sympathies were with the people in regard both to their good fortune and evil. By their spirit-like ability they knew (the character of) coming events, and their wisdom had stored up (all experiences of) the past. Who could be able to accomplish all this? (Only our) ancient sages, quick in apprehension and clear in discernment, of far-reaching intelligence, and all-embracing knowledge, and with a majesty, going spirit-like to its objects; - it was only they who could do so.

Therefore (those sages), fully understanding the way of Heaven, and having clearly ascertained the experience of the people, instituted (the employment of) these spirit-like things, as a provision for the use of the people. The sages went about the employment of them (moreover) by purifying their hearts and with reverent caution, thereby giving (more) spirituality and intelligence to their virtue. Thus, a door shut may be pronounced (analogous to) Kun (or the inactive condition), and the opening of the door (analogous to) Qian (or the active condition). The opening succeeding the being shut may be pronounced (analogous to what we call) a change; and the passing from one of these states to the other may be called the constant course (of things). The (first) appearance of anything (as a bud) is what we call a semblance; when it has received its complete form, we call it a definite thing. (The divining-

plant having been produced, the sages) set it apart and laid down the method of its employment, - what we call the laws (of divination). The advantage arising from it in external and internal matters, so that the people all use it, stamps it with a character which we call spirit-like.

Therefore in (the system of) the Yi there is the Grand Terminus, which produced the two elementary Forms. Those two Forms produced the Four emblematic Symbols, which again produced the eight Trigrams. The eight trigrams served to determine the good and evil (issues of events), and from this determination was produced the (successful prosecution of the) great business (of life). Therefore of all things that furnish models and visible figures there are none greater than heaven and earth; of things that change and extend an influence (on others) there are none greater than the four seasons; of things suspended (in the sky) with their figures displayed clear and bright, there are none greater than the sun and moon; of the honoured and exalted there are none greater than he who is the rich and noble (one); in preparing things for practical use, and inventing and making instruments for the benefit of all under the sky, there are none greater than the sages; to explore what is complex, search out what is hidden, to hook up what lies deep, and reach to what is distant, thereby determining (the issues) for good or ill of all events under the sky, and making all men under heaven full of strenuous endeavours, there are no (agencies) greater than those of the stalks and the tortoise-shell.

Therefore Heaven produced the spirit-like things, and the sages took advantage of them. (The operations of) heaven and earth are marked by (so many) changes and transformations; and the sages imitated them (by means of the Yi). Heaven hangs out its (brilliant) figures from which are seen good fortune and bad, and the sages made their emblematic interpretations accordingly. The He gave forth the map, and the Lo the writing, of (both of) which the sages took advantage. In the (scheme of the) Yi there are the four symbolic figures by which they inform men (in divining of the lines making up the diagrams); the explanations appended to them convey the significance (of the diagrams and lines); and the determination (of the divination) as fortunate or the reverse, to settle the doubts (of men).

12.

It is said in the Yi, 'Help is given to him from Heaven. There will be good fortune; advantage in every respect.' The Master said: - 'You is the symbol of assisting. He whom Heaven assists is observant (of what is right); he whom men assist is sincere. The individual here indicated treads the path of sincerity and desires to be observant (of what is right), and studies to exalt the worthy. Hence "Help is given to him from Heaven. There will be good fortune, advantage in every respect."'

The Master said: - 'The written characters are not the full exponent of speech, and speech is not the full expression of ideas; - is it impossible then to discover the ideas of the sages?' The Master said: - 'The sages made their emblematic symbols to set forth fully their ideas; appointed (all) the diagrams to show fully the truth and falsehood (of things); appended their explanations to give the full expression of their words; and changed (the various lines) and made general the method of doing so, to exhibit fully what was advantageous. They (thus) stimulated (the people) as by drums and dances, thereby completely developing the spirit-like (character of the Yi).'

May we not say that Qian and Kun [= the yang and yin, or the undivided and divided lines] are the secret and substance of the Yi? Qian and Kun being established in their several places, the system of changes was thereby constituted. If Qian and Kun were taken away, there would be no means of seeing that system; and if that system were not seen, Qian and Kun would almost cease to act. Hence that which is antecedent to the material form exists, we say, as an ideal method, and that which is subsequent to the material form exists, we say, as a definite thing. Transformation and shaping is what we call change; carrying this out and operating with it is what we call generalising the method; taking the result and setting it forth for all the people under heaven is, we say, (securing the success of) the business of life.

Hence, to speak of the emblematic figures: - (The sage) was able to survey all the complex phenomena under the sky. He then considered in his mind how they could be figured, and (by means of the diagrams) represented their material forms and their character. Hence those (diagrams) are denominated Semblances. A (later) sage was able to survey the motive influences working all under the sky. He contemplated them in their common action and special nature, in order to bring out the standard and proper tendency of each. He then appended his explanation (to each line), to determine the good or evil indicated by it. Hence

those (lines with their explanations) are denominated Imitations (the Yao). The most thorough mastery of all the complex phenomena under the sky is obtained from the diagrams. The greatest stimulus to movement in adaptation to all affairs under the sky is obtained from the explanations. The transformations and shaping that take place are obtained from the changes (of the lines); the carrying this out and operating with it is obtained from the general method (that has been established). The seeing their spirit-like intimations and understanding them depended on their being the proper men; and the completing (the study of) them by silent meditation, and securing the faith of others without the use of words, depended on their virtuous conduct.

Xi Ci II (The Great Treatise II)

1.

The eight trigrams having been completed in their proper order, there were in each the (three) emblematic lines. They were then multiplied by a process of addition till the (six) component lines appeared. The strong line and the weak push themselves each into the place of the other, and hence the changes (of the diagrams) take place. The appended explanations attach to every form of them its character (of good or ill), and hence the movements (suggested by divination) are determined accordingly.

Good fortune and ill, occasion for repentance or regret, all arise from these movements. The strong and the weak (lines) have their fixed and proper places (in the diagrams); their changes, however varied, are according to the requirements of the time (when they take place).

Good fortune and ill are continually prevailing each against the other by an exact rule. By the same rule, heaven and earth, in their course, continually give forth (their lessons); the sun and moon continually emit their light; all the movements under the sky are constantly subject to this one and the same rule.

Qian, (the symbol of heaven, and) conveying the idea of strength, shows to men its easy (and natural) action. Kun, (the symbol of earth, and) conveying the idea of docility, shows to men its compendious (receptivity and operation). The Yao (or lines) are imitative representations of this. The Xiang, or emblematic figures, are pictorial representations of the same.

The movements of the lines and figures take place (at the hand of the operator), and are unseen; the good fortune or ill is seen openly and is beyond. The work to be done appears by the changes; the sympathies of the sages are seen in their explanations.

The great attribute of heaven and earth is the giving and maintaining life. What is most precious for the sage is to get the (highest) place - (in which he can be the human representative of heaven and earth). What will guard this position for him? Men. How shall he collect a large population round him? By the power of his wealth. The right administration of that wealth, correct instructions to the people, and prohibitions against wrong-doing; - these constitute his righteousness.

2.

Anciently, when Bao-xi had come to the rule of all under heaven, looking up, he contemplated the brilliant forms exhibited in the sky, and looking down he surveyed the patterns shown on the earth. He contemplated the ornamental appearances of birds and beasts and the (different) suitabilities of the soil. Near at hand, in his own person, he found things for consideration, and the same at a distance, in things in general. On this he devised the eight trigrams, to show fully the attributes of the spirit-like and intelligent (operations working secretly), and to classify the qualities of the myriads of things.

He invented the making of nets of various kinds by knitting strings, both for hunting and fishing. The idea of this was taken, probably, from Lu (the third trigram, and thirtieth hexagram).

On the death of Bao-xi, there arose Shen-nong (in his place). He fashioned wood to form the share, and bent wood to make the plough-handle. The advantages of ploughing and weeding were then taught to all under heaven. The idea of this was taken, probably, from Yi (the forty-second hexagram).

He caused markets to be held at midday, thus bringing together all the people, and assembling in one place all their wares. They made their exchanges and retired, every one having got what he wanted. The idea of this was taken, probably, from Shi He (the twenty-first hexagram).

After the death of Shen-nong, there arose Huang Di, Yao, and Shun. They carried through the (necessarily occurring) changes, so that the people did (what was required of them) without

being wearied; yea, they exerted such a spirit-like transformation, that the people felt constrained to approve their (ordinances) as right. When a series of changes has run all its course, another change ensues. When it obtains free course, it will continue long. Hence it was that 'these (sovereigns) were helped by Heaven; they had good fortune, and their every movement was advantageous.' Huang Di, Yao, and Shun (simply) wore their upper and lower garments (as patterns to the people), and good order was secured all under heaven. The idea of all this was taken, probably, from Qian and Kun (the first and eighth trigrams, or the first and second hexagrams).

They hollowed out trees to form canoes; they cut others long and thin to make oars. Thus arose the benefit of canoes and oars for the help of those who had no means of intercourse with others. They could now reach the most distant parts, and all under heaven were benefited. The idea of this was taken, probably, from Huan (the fifty-ninth hexagram).

They used oxen (in carts) and yoked horses (to chariots), thus providing for the carriage of what was heavy, and for distant journeys - thereby benefiting all under the sky. The idea of this was taken, probably, from Sui (the seventeenth hexagram).

They made the (defence of the) double gates, and (the warning of) the clapper, as a preparation against the approach of marauding visitors. The idea of this was taken, probably, from Yu (the sixteenth hexagram).

They cut wood and fashioned it into pestles; they dug in the ground and formed mortar's. Thus the myriads of the people received the benefit arising from the use of the pestle and mortar. The idea of this was taken, probably, from Xiao Guo (the sixty-second hexagram).

They bent wood by means of string so as to form bows, and sharpened wood so as to make arrows. This gave the benefit of bows and arrows, and served to produce everywhere a feeling of awe. The idea of this was taken, probably, from Kui (the thirty-eighth hexagram).

In the highest antiquity they made their homes (in winter) in caves, and (in summer) dwelt in the open country. In subsequent ages, for these the sages substituted houses, with the ridge-beam above and the projecting roof below, as a provision against wind and rain. The idea of this was taken, probably, from Da Zhuang (the thirty-fourth hexagram).

When the ancients buried their dead, they covered the body thickly with pieces of wood, having laid it in the open country. They raised no mound over it, nor planted trees around;

nor had they any fixed period for mourning. In subsequent ages the sages substituted for these practices the inner and outer coffins. The idea of this was taken, probably, from Da Guo (the twenty-eighth hexagram).

In the highest antiquity, government was carried on successfully by the use of knotted cords (to preserve the memory of things). In subsequent ages the sages substituted for these written characters and bonds. By means of these (the doings of) all the officers could be regulated, and (the affairs of) all the people accurately examined. The idea of this was taken, probably, from Guai (the forty-third hexagram).

3.

Therefore what we call the Yi is (a collection of) emblematic lines. They are styled emblematic as being resemblances. What we call the Tuan (or king Wen's explanations) are based on the significance (of each hexagram as a whole). We call the lines (of the figures) Yao from their being according to the movements taking place all under the sky. In this way (we see) the rise of good fortune and evil, and the manifestation of repentance and regret.

4.

In the Yang trigrams (or those of the undivided line) there are more of the Yin lines, and in the Yin trigrams (or those of the divided line) there are more of the Yang lines. What is the cause of this? It is because the Yang lines are odd (or made by one stroke), and the Yin lines are even (or. made by two strokes). What (method of) virtuous conduct is thus intimated? In the Yang trigrams we have one ruler, and two subjects, - suggesting the way of the superior man. In the Yin trigrams we have two rulers, and one subject, - suggesting the way of the small man.

5.

It is said in the Yi, 'Full of anxious thoughts you go and come; (only) friends will follow you and think with you.' The Master said: - 'In all (the processes taking place) under heaven, what is there of thinking? what is there of anxious scheming? They all come to the same (successful) issue, though by different paths; there is one result, though there might be a hundred anxious schemes. What is there of thinking? what is there of anxious scheming?'

The sun goes and the moon comes; the moon goes and the sun comes; - the sun and moon thus take the place each of the other, and their shining is the result. The cold goes and the heat comes; the heat goes and the cold comes; - it is by this mutual succession of the cold and heat that the year is completed. That which goes becomes less and less, and that which comes waxes more and more; - it is by the influence on each other of this contraction and expansion that the advantages (of the different conditions) are produced.

When the looper coils itself up, it thereby straightens itself again; when worms and snakes go into the state of hybernation, they thereby keep themselves alive. (So), when we minutely investigate the nature and reasons (of things), till we have entered into the inscrutable and spirit-like in them, we attain to the largest practical application of them; when that application becomes the quickest and readiest, and all personal restfulness is secured, our virtue is thereby exalted. Going on beyond this, we reach a point which it is hardly possible to know. We have thoroughly comprehended the inscrutable and spirit-like, and know the processes of transformation; - this is the fulness of virtue.

It is said in the Yi, '(The third line shows its subject) distressed before a rock, and trying to lay hold of thorns; entering into his palace and not seeing his wife: - there will be evil.' The Master said: - 'If one be distressed by what need not distress him, his name is sure to be disgraced; if he lay hold on what he should not touch, his life is sure to be imperilled. In disgrace and danger, his death will (soon) come; - is it possible for him in such circumstances to see his wife?'

It is said in the Yi, 'The duke with (his bow) shoots at the falcon on the top of the high wall; he hits it: - his every movement will be advantageous.' The Master said: - 'The falcon is a bird (of prey); the bow and arrow is a weapon (of war); the shooter is a man. The superior man keeps his weapon concealed about his person, and waits for the proper time to move; - doing this, how should his movement be other than successful? There is nothing to fetter or embarrass his movement; and hence, when he comes forth, he succeeds in his object. The language speaks of movement when the instrument necessary to it is ready and perfect.'

The Master said: - 'The small man is not ashamed of what is not benevolent, nor does he fear to do what is not righteous. Without the prospect of gain he does not stimulate himself to what is good, nor does he correct himself without being moved. Self-correction, however, in what is small will make him careful in what would be of greater consequence; - and this is

the happiness of the small man. It is said in the Yi, "His feet are in the stocks, and he is disabled in his toes: - there will be no (further) occasion for blame."'

The Master said: - 'He who keeps danger in mind is he who will rest safe in his seat; he who keeps ruin in mind is he who will preserve his interests secure; he who sets the danger of disorder before him is he who will maintain the state of order. Therefore the superior man, when resting in safety, does not forget that danger may come; when in a state of security, he does not forget the possibility of ruin; and when all is in a state of order, he does not forget that disorder may come. Thus his person is kept safe, and his states and all their clans can be preserved. This is according to what the Yi says, "(Let him say), 'Shall I perish? shall I perish?' (so shall this state be firm, as if) bound to a clump of bushy mulberry trees."'

The Master said: - 'Virtue small and office high; wisdom small and plans great; strength small and burden heavy: - where such conditions exist, it is seldom that they do not end (in evil). As is said in the Yi, "The tripod's feet are overthrown, and the ruler's food is overturned. The body of him (who is thus indicated) is wet (with shame):there will be evil."'

The Master said: - 'Does not he who knows the springs of things possess spirit-like wisdom? The superior man, in his intercourse with the high, uses no flattery, and, in his intercourse with the low, no coarse freedom: - does not this show that he knows the springs of things? Those springs are the slight beginnings of movement, and the earliest indications of good fortune (or ill). The superior man sees them, and acts accordingly without waiting for (the delay of) a single day. As is said in the Yi, "He is firm as a rock, (and acts) without the delay of a single day. With firm goodness there will be good fortune." Firm as a rock, how should he have to wait a single day to ensure his knowing (those springs and his course)? The superior man knows the minute and the manifested; he knows what is weak, and what is strong: - he is a model to ten thousand.'

The Master said: - 'I may venture to say that the son of the Yan family had nearly attained (the standard of perfection). If anything that he did was not good, he was sure to become conscious of that; and when he knew it, he did not do the thing again. As is said in the Yi, "(The first line shows its subject) returning from an error that has not led him far away. There is no occasion for repentance. There will be great good."'

There is an intermingling of the genial influences of heaven and earth, and transformation in its various forms abundantly proceeds. There is an intercommunication of seed between male and female, and transformation in its living types proceeds. What is said in the Yi, 'Three individuals are walking together and one is made to disappear; there is (but) one man walking, and he gets his mate,' tells us of the effort (in nature) at oneness (of operation).

The Master said: - 'The superior man (in a high place) composes himself before he (tries to) move others; makes his mind restful and easy before he speaks; settles (the principles of) his intercourse with others before he seeks anything from them. The superior man cultivates these three things, and so is complete. If he try to move others while he is himself in unrest, the people will not (act) with him; if he speak while he is himself in a state of apprehension, the people will not respond to him; if without (certain principles of) intercommunication, he issue his requests, the people will not grant them. When there are none to accord with him, those who (work to) injure him will make their appearance. As is said in the Yi, "(We see one) to whose advantage none will contribute, while some will seek to assail him. He observes no regular rule in the ordering of his heart: - there will be evil."'

6.

The Master said: - '(The trigrams) Qian and Kun may be regarded as the gate of the Yi.' Qian represents what is of the yang nature (bright and active); Kun what is of the yin nature (shaded and inactive). These two unite according to their qualities, and there comes the embodiment of the result by the strong and weak (lines). In this way we have the phenomena of heaven and earth visibly exhibited, and can comprehend the operation of the spiritual intelligence. The appellations and names (of the diagrams and lines) are various, but do not go beyond (what is to be ascribed to the operation of these two conditions). When we examine the nature and style (of the appended explanations), they seem to express the ideas of a decaying age. The Yi exhibits the past, and (teaches us to) discriminate (the issues of) the future; it makes manifest what is minute, and brings to light what is obscure. (Then king Wen) opened (its symbols), and distinguished things in accordance with its names, so that all his words were correct and his explanations decisive; - (the book) was now complete. The appellations and names (of the diagrams and lines) are but small matters, but the classes of things comprehended under them are large. Their scope reaches far, and the explanations attached to them are elegant. The words are indirect, but to the point; the

matters seem plainly set forth, but there is a secret principle in them. Their object is, in cases that are doubtful, to help the people in their conduct, and to make plain the recompenses of good and evil.

7.

Was it not in the middle period of antiquity that the Yi began to flourish? Was not he who made it familiar with anxiety and calamity?

Therefore (the 10th diagram), Lu, shows us the foundation of virtue; (the 15th), Xian, its handle; (the 24th), Fu, its root; (the 32nd), Heng, its solidity; (the 41st), Sun, its cultivation; (the 42nd), Yi, its abundance; (the 47th), Kun, its exercise of discrimination; (the 48th), Jing, its field and (the 57th), Xun, its regulation.

In Lu we have the perfection of harmony; in Xian, we have the giving honour to others, and the distinction thence arising; in Fu we have what is small (at first), but there is in it a (nice) discrimination of (the qualities of) things; in Ming we have a mixed experience, but without any weariness; in Sun we have difficulty in the beginning and ease in the end; in Yi we have abundance of growth without any contrivance; in Kun we have the pressure of extreme difficulty, ending in a free course,; in Jing we have abiding in one's place and at the same time removal (to meet the movement of others); and in Xun we have the weighing of things (and action accordingly), but secretly and unobserved.

(The use of) Lu appears in the harmony of the conduct; of Xian, in the regulation of ceremonies; of Fu, in self-knowledge; of Heng, in uniformity of virtue; of Sun, in keeping what is harmful at a distance; of Yi, in the promotion of what is advantageous; of Kun, in the diminution of resentments; of Jing, in the discrimination of what is righteous; and of Xun, in the doing of what is appropriate to time and to circumstances.

8.

The Yi is a book which should not be let slip from the mind. Its method (of teaching) is marked by the frequent changing (of its lines). They change and move without staying (in one place), flowing about into any one of the six places of the hexagram. They ascend and descend, ever inconstant. The strong and the weak lines change places, so that an invariable and compendious rule cannot be derived from them; - it must vary as their changes indicate. The goings forth and comings in (of the lines) are according to rule and measure. (People)

learn from them in external and internal affairs to stand in awe. (The book), moreover, makes plain the nature of anxieties and calamities, and the causes of them. Though (its students) have neither master nor guardian, it is as if their parents drew near to them. Beginning with taking note of its explanations, we reason out the principles to which they point. We thus find out that it does supply a constant and standard rule. But if there be not the Proper men (to carry this out), the course cannot be pursued without them.

9.

The Yi is a book in which the form (of each diagram) is determined by the lines from the first to the last, which must be carefully observed. The six lines are mixed together, according to the time (when they enter the figure) and their substance (as whole and divided). There is difficulty in knowing (the significance of) the first line, while to know that of the topmost line is easy; - they form the beginning and the end (of the diagram). The explanation of the first line tasks the calculating (of the makers), but in the end they had (but) to complete this. As to the variously-disposed intermediate lines with their diverse formations, for determining their qualities, and discriminating the right and wrong in them, we should be unprovided but for the explanations of them.

Yea, moreover, if we wish to know what is likely to be preserved and what to perish, what will be lucky and what will be unlucky, this may easily be known (from the explanations of the different lines). But if the wise will look at the explanations of the entire diagrams, their thoughts will embrace more than half of this knowledge

The second and fourth lines are of the same quality (as being in even places), but their positions (with respect to the fifth line) are different, and their value is not the same; but the second is the object of much commendation, and the fourth the subject of many apprehensions, - from its nearness (to that line). But for a line in a place of weakness it is not good to be far (from the occupant of the place of strength), and what its subject should desire in such a case is (merely) to be without blame. The advantage (here) is in (the second line) being in the central place. The third and fifth lines are of the same quality, (as being in odd places), but their positions are different; and the (occupant of) the third meets with many misfortunes, while the occupant of the fifth achieves much merit: - this arises from one being in the noble position and the other in the mean. Are they occupied by the symbol of weakness? There will be peril. By that of strength? There will be victory.

10.

The Yi is a book of wide comprehension and great scope, embracing everything. There are in it the way of heaven, the way of man, and the way of earth. It then takes (the lines representing) those three Powers, and doubles them till they amount to six. What these six lines show is simply this, - the way of the three Powers. This way is marked by changes and movements, and hence we have the imitative lines. Those lines are of different grades (in the trigrams), and hence we designate them from their component elements. These are mixed together, and elegant forms arise. When such forms are not in their appropriate places, the ideas of good fortune and bad are thus produced.

11.

Was it not in the last age of Yin, when the virtue of Gou had reached its highest point, and during the troubles between king Wen and (the tyrant) Gou, that the (study of the Yi) began to flourish? On this account the explanations (in the book) express (a feeling of) anxious apprehension, (and teach) how peril may be turned into security, and easy carelessness is sure to meet with overthrow. The method in which these things come about is very comprehensive, and must be acknowledged in every sphere of things. If at the beginning there be a cautious apprehension as to the end, there will probably be no error or cause for blame. This is what is called the way of the Yi.

12.

(The hexagram) Qian represents the strongest of all under the sky. Through this quality its operations are always manifested with ease, for it knows where there would be peril and embarrassment. (The hexagram) Kun represents the most docile of all under the sky. Through this quality its operations are always manifested with the promptest decision, for it knows where there would be obstruction.

(The sages, who are thus represented, and who made the Yi,) were able to rejoice in heart (in the absolute truth of things), and were able (also) to weigh carefully all matters that could occasion anxiety; (thus) they fixed the good and bad fortune (of all things) under the sky, and could accomplish the things requiring strenuous efforts. Therefore amid the changes and transformations (taking place in heaven and earth), and the words and deeds of men, events that are to be fortunate have their happy omens. (The sages) knew the definite

principles underlying the prognostications of the former class, and the future of those of the latter, (now to be) ascertained by divination. The places of heaven and earth (in the diagrams) having been determined, the sages were able (by means of the Yi) to carry out and complete their ability. (In this way even) the common people were able to share with them in (deciding about) the counsels of men and the counsels of spiritual beings.

The eight trigrams communicate their information by their emblematic figures. The explanations appended to the lines and the completed figures tell how the contemplation of them affected (the makers). The strong and the weak lines appear mixed in them, and (thus) the good and the evil (which they indicate) can be seen.

The changes and movements (which take place in the manipulation of the stalks and the formation of the diagrams) speak as from the standpoint of what is advantageous. The (intimations of) good and evil vary according to the place and nature (of the lines). Thus they may indicate a mutual influence (in any two of them) of love or hatred, and good or evil is the result; or that mutual influence may be affected by the nearness of the lines to, or their distance from, each other, and then repentance or regret is the result; or the influence may be that of truth or of hypocrisy, and then the result is what is advantageous, or what is injurious. In all these relations of the (lines in the) Yi, if two are near and do not blend harmoniously, there may be (all these results), - evil, or what is injurious, or occasion for repentance and regret.

The language of him who is meditating a revolt (from the right) betrays his inward shame; that of him whose inward heart doubts about it diverges to other topics. The words of a good man are few; those of a coarse man are many. The words of one who slanders what is good are unsubstantial; those of him who is losing what he ought to keep are crooked.

Wen Yan

Qian

9.

What is called (under Qian) 'the great and originating' is (in man) the first and chief quality of goodness; what is called 'the penetrating' is the assemblage of excellences; what is called 'the advantageous' is the harmony of all that is right; and what is called 'the correct and firm' is the faculty of action. The superior man, embodying benevolence, is fit to preside over

men; presenting the assemblage of excellences, he is fit to show in himself the union of all propriety; benefiting (all) creatures, he is fit to exhibit the harmony of all that is right; correct and firm, he is fit to manage (all) affairs. The fact that the superior man practises these four virtues justifies the application to him of the words - 'Qian represents what is great and originating, penetrating, advantageous, correct and firm.'

10.

What is the meaning of the words under the first NINE, (undivided), 'The dragon lies hid (in the deep) - it is not the time for active doing?' The Master said: There he is, with the powers of the dragon, and yet lying hid. The influence of the world would make no change in him; he would do nothing (merely) to secure his fame. He can live, withdrawn from the world, without regret; he can experience disapproval without trouble of mind. Rejoicing (in opportunity), he carries his principles into action; sorrowing (for want of opportunity), he keeps with them in retirement. Yes, he is not to be torn from his root (in himself).' This is 'the dragon lying hid.'

11.

What is the meaning of the words under the second NINE, 'The dragon shows himself and is in the field - it will be advantageous to see the great man?' The Master said: 'There he is, with the dragon's powers, and occupying exactly the central place. He is sincere (even) in his ordinary words, and earnest in his ordinary conduct. Guarding against depravity, he preserves his sincerity. His goodness is recognised in the world, but he does not boast of it. His virtue is extensively displayed, and transformation ensues. The language of the Yi, "The dragon shows himself and is in the field - it will be advantageous to see the great man." refers to a ruler's virtue.'

12.

What is the meaning of the words under the third NINE,' The superior man is active and vigilant all the day, and in the evening (still) careful and apprehensive - the position is dangerous, but there will be no mistake?' The Master said: 'The superior man advances in virtue, and cultivates all the sphere of his duty. His leal-heartedness and good faith are the way by which he advances in virtue. His attention to his words and establishing his sincerity are the way by which he occupies in his sphere. He knows the utmost point to be reached,

and reaches it, thus showing himself in accord with the first springs (of things); he knows the end to be rested in, and rests in it, thus preserving his righteousness in accordance with that end. Therefore he occupies a high position without pride, and a low position without anxiety. Thus it is that, being active and vigilant, and careful (also) and apprehensive as the time requires, though his position be perilous, he will make no mistake.'

13.

'He finds no permanent place either above or below, but he does not commit the error (of advancing). He may advance or recede - there is no permanent place for him: but he does not leave his fellows. The superior man, advancing in virtue and cultivating the sphere of his duty, yet wishes (to advance only) at the (proper) time, and therefore there is no mistake.'

14.

What is the meaning of the words under the fifth NINE, 'The dragon is on the wing in the sky - it will be advantageous to see the great man?' The Master said: 'Notes of the same key respond to one another; creatures of the same nature seek one another; water flows towards the place that is (low and) damp; fire rises up towards what is dry; clouds follow the dragon, and winds follow the tiger:(so) the sage makes his appearance, and all men look to him. Things that draw their origin from heaven move towards what is above; things that draw their origin from the earth cleave to what is below:--so does everything follow its kind.'

15.

What is the meaning of the words under the topmost NINE, 'The dragon exceeds the proper limits - there will be occasion for repentance?' The Master said: 'The position is noble, but it is not that of office; (its occupant) dwells on high, but he has no people (to rule); and the men of talent and virtue in the positions below will give him no aid - should he move in such a case, there will be occasion for repentance.'

16.

'The dragon lies hid - it is not the time for active doing:'--the position is (too) low.
'The dragon shows himself and is in the field:'--the time (requires him still) to be unemployed.
'All the day active and vigilant:'--(he now) does his (proper) business.

'He is as if he were leaping up, (but still) is in the deep:'--he is making trial of himself.
'The dragon is on the wing in the sky:'--(the subject of the line) is on high and ruling.
'The dragon exceeds the proper limit, and there will be occasion for repentance:'--when things have been carried to extremity, calamity ensues.
Undivided lines appear in all these representations of the great and originating power denoted by Qian:--(what follows in the Yao tells us how) all under the sky there will be good order.

17.

'The dragon lies hid in the deep - it is not the time for active doing:'--the energy denoted by the undivided line is laid up and hid away as in the deep.
'The dragon appears in the field:'--all under heaven (begins to be) adorned and brightened.
'All the day active and vigilant:'--continually, as the time passes and requires, does he act.
'He is as if he were leaping up, (but still) is in the deep:'--a change is taking place in the method indicated by (this) Qian diagram.
'The dragon is on the wing in the sky this shows that his place is based on his heavenly virtue.
'The dragon exceeds the (proper) limit - there will be occasion for repentance:'--the time is come to an end, and so also is his opportunity.
Undivided NINES appear in all these representations of the great and originating power denoted by Qian:--and (from what follows in the Yao) we see the model (of action) afforded by heaven.

18.

The 'greatness' and 'originating' represented by Qian refer to it as (the symbol of) what gives their beginning (to all things), and (also) secures their growth and development.
'The advantageousness and the correctness and firmness' refer to its nature and feelings (as seen in all the resulting things).

19.

Qian, (thus) originating, is able with its admirable benefits to benefit all under the sky. We are not told how its benefits are conferred; but how great is (its operation)! How great is (what is emblemed by) Qian!--strong, vigorous, undeflected, correct, and (in all these

qualities) pure, unmixed, exquisite! The six lines, as explained (by the duke of Zhou), bring forth and display (its meaning), and everything about it is (thus) indirectly exhibited. (The great man) at the proper time drives with these six dragons through the sky. The clouds move, and the rain is distributed; all under heaven enjoys repose. In the superior man his conduct is (the fruit of) his perfected virtue, which might be seen therefore in his daily course; but the force of that phrase, 'lying hid,' requires him to keep retired, and not yet show himself, nor proceed to the full development of his course. While this is the case, the superior man (knows that) it is not the time for active doing.

20.

The superior man learns and accumulates the results of his learning; puts questions, and discriminates among those results; dwells magnanimously and unambitiously in what he has attained to; and carries it into practice with benevolence. What the Yi says, 'The dragon appears in the field:--it will be advantageous to meet with the great man,' has reference to the virtuous qualities of a ruler (as thus described).

21.

In the third NINE, there is a twofold symbol of) strength, but (the position) is not central. (Its occupant) is not in heaven above, nor is he in the field beneath. Therefore there must be active vigilance and cautious apprehension as the time requires; and. though (the position be) perilous, there will be no mistake.

22.

In the fourth NINE, there is (the symbol of) strength, but (the position) is not central. (Its occupant) is not in heaven above, nor is he in the field beneath, nor is he in the place of man intermediate. Hence he is in perplexity; and being so, he has doubts about what. should be his movements, and so will give no occasion for blame.

23.

The great man is he who is in harmony, in his attributes, with heaven and earth; in his brightness, with the sun and moon; in his orderly procedure, with the four sea-sons; and in his relation to what is fortunate and what is calamitous, in harmony with the spirit-like

operations (of Providence). He may precede Heaven, and Heaven will not act in opposition to him; he may follow Heaven, but will act (only) as Heaven at the time would do. If Heaven will not act in opposition to him, how much less will men! how much less will the spirit-like operation (of Providence)!

24.

The force of that phrase--'exceeding the proper limits'--indicates the knowing to advance but not to retire; to maintain but not to let perish to get but not to lose. He only is the sage who knows to advance and to retire, to maintain and to let perish; and that without ever acting incorrectly. Yes, he only is the sage!

Kun

9.

(What is indicated by) Kun is most gentle and weak, but, when put in motion, is hard and strong; it is most still, but is able to give every definite form. 'By following, it obtains its (proper) lord,' and pursues its regular (course). It contains all things in itself, and its transforming (power) is glorious. Yes, what docility marks the way of Kun! It receives the influences of heaven, and acts at the proper time.

10.

The family that accumulates goodness is sure to have superabundant happiness, and the family that accumulates evil is sure to have superabundant misery. The murder of a ruler by his minister, or of his father by a son, is not the result of the events of one morning or one evening. The causes of it have gradually accumulated,--through the absence of early discrimination. The words of the Yi, 'He treads on the hoar-frost; the strong ice will come (by and by),' show the natural (issue and growth of things).

11.

'Straight' indicates the correctness (of the internal principle), and 'square,' the righteousness (of the external act). The superior man, (thus represented), by his self-reverence maintains the inward (correctness), and in righteousness adjusts his external acts. His reverence and righteousness being (thus) established, his virtues are not solitary instances or of a single

class. 'Straight, square, and great, working his operations, without repeated efforts, in every respect advantageous:'--this shows how (such a one) has no doubts as to what he does.

12.

Although (the subject of) this divided line has excellent qualities, he (does not display them, but) keeps them under restraint. 'If he engage with them in the service of the king, and be successful, he will not claim that success for himself:'--this is the way of the earth, of a wife, of a minister. The way of the earth is-'not to claim the merit of achievement,' but on behalf (of heaven) to bring things to their proper issue. Through the changes and transformations produced by heaven and earth, plants and trees grow luxuriantly. If (the reciprocal influence of) heaven and earth were shut up and restrained, we should have (a state that might suggest to us) the case of men of virtue and ability lying in obscurity. The words of the Yi, 'A sack tied up:--there will be no ground for blame or for praise,' are in reality a lesson of caution.

13.

The superior man (emblemed here) by the yellow and correct (colour), is possessed of comprehension and discrimination. He occupies the correct position (of supremacy), but (that emblem) is on (the lower part of) his person. His excellence is in the centre (of his being), but it diffuses a complacency over his four limbs, and is manifested in his (conduct of) affairs:--this is the perfection of excellence.

14.

(The subject of) the yin (or divided line) thinking himself equal to the (subject of the) yang, or undivided line, there is sure to be 'a contest.' As if indignant at there being no acknowledgment of the (superiority of the subject of the) yang line, (the text) uses the term 'dragons.' But still the (subject of neither line) can leave his class, and hence we have 'the blood' mentioned. The mention of that as being (both) 'azure and yellow' indicates the mixture of heaven and earth. Heaven's (colour) is azure and earth's is yellow.

Shuo Gua

1.

Anciently, when the sages made the Yi, in order to give mysterious assistance to the spiritual Intelligences, they produced (the rules for the use of) the divining plant. The number 3 was assigned to heaven, 2 to earth, and from these came the (other) numbers. They contemplated the changes in the divided and undivided lines (by the process of manipulating the stalks), and formed the trigrams; from the movements that took place in the strong and weak lines, they produced (their teaching about) the separate lines. There ensued a harmonious conformity to the course (of duty) and to virtue, with a discrimination of what was right (in each particular case). They (thus) made an exhaustive discrimination of what was right, and effected the complete development of (every) nature, till they arrived (in the Yi) at what was appointed for it (by Heaven).

2.

Anciently, when the sages made the Yi, it was with the design that (its figures) should be in conformity with the principles underlying the natures (of men and things), and the ordinances (for them) appointed (by Heaven). With this view they exhibited (in them) the way of heaven, calling (the lines) yin and yang; the way of earth, calling (them) the weak (or soft) and the strong (or hard); and the way of men, under the names of benevolence and righteousness. Each (trigram) embraced (those) three Powers; and, being repeated, its full form consisted of six lines. A distinction was made of (the places assigned) to the yin and yang lines, which were variously occupied, now by the strong and now by the weak forms, and thus the figure (of each hexagram) was completed.

3.

(The symbols of) heaven and earth received their determinate positions; (those for) mountains and collections of water interchanged their influences; (those for) thunder and wind excited each other the more; and (those for) water and fire did each other no harm. (Then) among these eight symbols there was a mutual communication. The numbering of the past is a natural process.; the knowledge of the coming is anticipation. Therefore in the Yi we have (both) anticipation (and the natural process).

4.

Thunder serves to put things in motion; wind to scatter (the genial seeds of) them; rain to moisten them; the sun to warm them; (what is symbolised by) Zhen, to arrest (and keep them in their places); (by) Dui, to give them joyful course; (by) Qian, to rule them; and by Kun, to store them up.

5.

God comes forth in Zhen (to His producing work); He brings (His processes) into full and equal action in Xun; they are manifested to one another in Li; the greatest service is done for Him in Kun; He rejoices in Dui; He struggles in Qian; He is comforted and enters into rest in Kan; and He completes (the work of the year) in Zhen. All things are made to issue forth in Zhen, which is placed at the east. (The processes of production) are brought into full and equal action in Xun, which is placed at the south-east. The being brought into full and equal action refers to the purity and equal arrangement of all things. Li gives the idea of brightness. All things are now made manifest to one another. It is the trigram of the south. The sages turn their faces to the south when they give audience to all under the sky, administering government towards the region of brightness:--the idea in this procedure was taken from this. Kun denotes the earth, (and is placed at the south-west). All things receive from it their fullest nourishment, and hence it is said, 'The greatest service is done for Him in Kun.' Dui corresponds (to the west) and to the autumn,--the season in which all things rejoice. Hence it is said, 'He rejoices in Dui.' He struggles in Qian, which is the trigram of the north-west. The idea is that there the inactive and active conditions beat against each other. Kan denotes water. It is the trigram of the exact north,--the trigram of comfort and rest, what all things are tending to. Hence it is said, 'He is comforted and enters into rest in Kan. Zhen is the trigram of the north-east. In it all things bring to a full end the issues of the past (year), and prepare the commencement of the next. Hence it is said, 'He completes (the work of the year) in Zhen.'

6.

When we speak of Spirit we mean the subtle (presence and operation of God) with all things. For putting all things in motion there is nothing more vehement than thunder; for scattering them there is nothing more effective than wind; for drying them up there is nothing more

parching than fire; for giving them pleasure and satisfaction there is nothing more grateful than a lake or marsh; for moistening them there is nothing more enriching than water; for bringing them to an end and making them begin again there is nothing more fully adapted than Zhen. Thus water and fire contribute together to the one object; thunder and wind do not act contrary to each other; mountains and collections of water interchange their influences. It is in this way, that they are able to change and transform, and to give completion to all things.

7.

Qian is (the symbol of) strength; Kun, of docility; Zhen, of stimulus to movement; Xun, of penetration; Kan, of what is precipitous and perilous; Li, of what is bright and what is catching; Zhen, of stoppage or arrest; and Dui, of pleasure and satisfaction.

8.

Qian (suggests the idea of) a horse; Kun, that of an ox; Zhen, that of the dragon; Xun, that of a fowl; Kan, that of a pig; Li, that of a pheasant; Zhen, that of a dog; and Dui, that of a sheep.

9.

Qian suggests the idea of the head; Kun, that of the belly; Zhen, that of the feet Xun, that of the thighs; Kan, that of the cars; Li, that of the eyes; Zhen, that of the hands and Dui, that of the mouth.

10.

Qian is (the symbol of) heaven, and hence has the appellation of father. Kun is (the symbol of) earth, and hence has the appellation of mother, Zhen shows a first application (of Kun to Qian), resulting in getting (the first of) its male (or undivided lines), and hence is called 'the oldest son.' Xun shows a first application (of Qian to Kun), resulting in getting (the first of) its female (or divided lines), and hence is called 'the oldest daughter.' Kan shows a second application (of Kun to Qian), resulting in getting (the second of) its male (or undivided lines), and hence is called 'the second son.' Li shows a second application (of Qian to Kun), resulting in getting the second of its female (or divided lines), and hence is called 'the second daughter.' Zhen shows a third application (of Kun to Qian), resulting in getting (the third of) its male (or undivided lines), and hence is called 'the youngest son.' Dui shows a third

application (of Qian to Kun), resulting in getting (the third of) its female (or divided lines), and hence is called 'the youngest daughter.'

11.

Qian suggests the idea of heaven; of a circle; of a ruler; of a father; of jade; of metal; of cold; of ice; of deep red; of a good horse; of an old horse; of a thin horse; of a piebald horse; and of the fruit of trees.

12.

Kun suggests the idea of the earth; of a mother; of cloth; of a caldron; of parsimony; of a turning lathe; of a young heifer; of a large waggon; of what is variegated; of a multitude; and of a handle and support. Among, soils it denotes what is black.

13.

Zhen suggests the idea of thunder; of the dragon; of (the union of) the azure and the yellow; of development; of a great highway; of the eldest son; of decision and vehemence; of bright young bamboos; of sedges and rushes; among horses, of the good neigher; of one whose white hind-leg appears, of the prancer, and of one with a white star in his forehead. Among the productions of husbandry it suggests the idea of what returns to life from its disappearance (beneath the surface), of what in the end becomes the strongest, and of what is the most luxuriant.

14.

Xun suggests the idea of wood; of wind; of the oldest daughter; of a plumb-line; of a carpenter's square; of being white; of being long; of being lofty; of advancing and receding; of want of decision; and of strong scents. It suggests in the human body, the idea of deficiency of hair; of a wide forehead; of a large development of the white of the eye. (Among tendencies), it suggests the close pursuit of gain, even to making three hundred per cent in the market. In the end it may become the trigram of decision.

15.

Kan suggests the idea of water; of channels and ditches (for draining and irrigation); of being hidden and lying concealed; of being now straight, and now crooked; of a bow, and of a

wheel. As referred to man, it suggests the idea of an increase of anxiety; of distress of mind; of pain in the ears - it is the trigram of the blood; it suggests the idea of what is red. As referred to horses, it suggests the idea of the horse with an elegant spine; of one with a high spirit; of one with a drooping head; of one with a thin hoof; and of one with a shambling step. As referred to carriages, it suggests one that encounters many risks. It suggests what goes right through; the moon; a thief. Referred to trees, it suggests that which is strong, and firm-hearted.

16.

Li suggests the emblem of fire; of the sun; of lightning; of the second daughter; of buff-coat and helmet; of spear and sword. Referred to men, it suggests the large belly. It is the trigram of dryness. It suggests the emblem of a turtle; of a crab; of a spiral univalve; of the mussel; and of the tortoise. Referred to trees, it suggests one which is hollow and rotten above.

17.

Zhen suggests the emblem of a mountain; of a by-path; of a small rock; of a gateway; of the fruits of trees and creeping plants; of a porter or a eunuch; of the (ring) finger; of the dog; of the rat; of birds with powerful bills; among trees, of those which are strong, with many joints.

18.

Dui suggests the emblem of a low-lying collection of water; of the youngest daughter; of a sorceress; of the mouth and tongue; of the decay and putting down (of things in harvest); of the removal (of fruits) hanging (from the stems or branches); among soils, of what is strong and salt; of a concubine; and of a sheep.

Xu Gua

1.

When there were heaven and earth, then afterwards all things were produced. What fills up (the space) between heaven and earth are (those) all things. Hence (Qian and Kun) are followed by Zhun.

2.

Zhun denotes filling up. Zhun is descriptive of things on their first production. When so produced, they are sure to be in an undeveloped condition. Hence Zhun is followed by Meng.

3.

Meng is descriptive of what is undeveloped,--the young of creatures and things. These in that state require to be nourished. Hence Meng is followed by Xu.

4.

Xu is descriptive of the way in which meat and drink (come to be supplied). Over meat and drink there are sure to be contentions. Hence Xu is followed by Song.

5.

Song is sure to cause the rising up of the multitudes; and hence it is followed by Shi.

6.

Shi has the signification of multitudes, and between multitudes there must be some bond of union. Hence it is followed by Bi.

7.

Bi denotes being attached to. (Multitudes in) union must be subjected to some restraint. Hence Bi is followed by Xiao Xu.

8.

When things are subjected to restraint, there come to be rites of ceremony, and hence Xiao Xu is followed by Li.

9.

The treading (on what is proper) leads to Tai, which issues in a state of freedom and repose, and hence Li is followed by Tai.

10.

Tai denotes things having free course. They cannot have that for ever, and hence it is followed by Pi (denoting being shut up and restricted).

11.

Things cannot for ever be shut up, and hence Pi is followed by Tong Ren.

12.

To him who cultivates union with men, things must come to belong, and hence Tong Ren is followed by Da You.

13.

Those who, have what is great should not allow in themselves the feeling of being full, and hence Da You is followed by Qian.

14.

When great possessions are associated with humility, there is sure to be pleasure and satisfaction; and hence Qian is followed by Yu.

15.

Where such complacency is awakened, (he who causes it) is sure to have followers (Sui).

16.

They who follow another are sure to have services (to perform), and hence Sui is followed by Gu.

17.

Gu means (the performance of) services. He who performs such services may afterwards become great, and hence Gu is followed by Lin.

18.

Lin means great. What is great draws forth contemplation, and hence Lin is followed by Guan.

19.

He who attracts contemplation will then bring about the union of others with himself, and hence Guan is followed by Shi He.

20.

Shi He means union. But things should not be united in a reckless or irregular way, and hence Shi He is followed by Bi.

21.

Bi denotes adorning. When ornamentation has been carried to the utmost, its progress comes to an end; and hence Bi is followed by Po.

22.

Po denotes decay and overthrow. Things cannot be done away for ever. When decadence and overthrow have completed their work at one end, reintegration commences at the other; and hence Po is followed by Fu.

23.

When the return (thus indicated) has taken place, we have not any rash disorder, and Fu. is followed by Wu Wang.

24.

Given the freedom from disorder and insincerity (which this name denotes), there may be the accumulation (of virtue), and Wu Wang is followed by Da Xu.

25.

Such accumulation having taken place, there will follow the nourishment of it; and hence Da Xu is followed by Yi.

26.

Yi denotes nourishing. Without nourishment there could be no movement, and hence Yi is followed by Da Guo.

27.

Things cannot for ever be in a state of extraordinary (progress); and hence Da Guo is followed by Kan.

28.

Kan denotes falling into peril. When one falls into peril, he is sure to attach himself to some person or thing; and hence Kan is followed by Li.

29.

Li denotes being attached, or adhering, to.

30.

Heaven and earth existing, all (material) things then got their existence. All (material) things having existence, afterwards there came male and female. From the existence of male and female there came afterwards husband and wife. From husband and wife there came father and son. From father and son there came ruler and minister. From ruler and minister there came high and low. When (the distinction of) high and low had existence, afterwards came the arrangements of propriety and righteousness.

31.

The rule for the relation of husband and wife is that it should be long-enduring. Hence Xian is followed by Heng.

32.

Heng denotes long enduring. Things cannot long abide in the same place; and hence Heng is followed by Dun.

33.

Dun denotes withdrawing. Things cannot be for ever withdrawn; and hence Dun is succeeded by Da Zhuang.

34.

Things cannot remain forever (simply) in the state of vigour; and hence Da Zhuang is succeeded by Jin.

35.

Jin denotes advancing. (But) advancing is sure to lead to being wounded; and hence Jin is succeeded by Ming Yi.

36.

Yi denotes being wounded. He who is wounded abroad will return to his home; and hence Ming Yi is followed by Jia Ren.

37.

When the right administration of the family is at an end, misunderstanding and division will ensue; and hence Jia Ren is followed by Kui.

38.

Kui denotes misunderstanding and division; and such a state is sure to give rise to difficulties and complications. Kui therefore is followed by Jian.

39.

Jian denotes difficulties; but things cannot remain for ever in such a state. Jian therefore is followed by Jie.

40.

Jie denotes relaxation and ease. In a state of relaxation and ease there are sure to be losses; and hence Jie is followed by Sun.

41.

But when Sun (or diminution) is going on without end, increase is sure to come. Sun therefore is followed by Yi.

42.

When increase goes on without end, there is sure to come a dispersing of it, and hence Yi is followed by Guai.

43.

Guai denotes dispersion. But dispersion must be succeeded by a meeting (again). Hence Guai is followed by Gou.

44.

Gou denotes such meeting. When things meet together, a collection is then formed. Hence Gou is followed by Cui.

45.

Cui denotes being collected. When (good men) are collected and mount to the highest places, there results what we call an upward advance; and hence Cui is followed by Sheng.

46.

When such advance continues without stopping, there is sure to come distress; and hence Sheng is followed by Kun.

47.

When distress is felt in the height (that has been gained), there is sure to be a return to the ground beneath; and hence Kun is followed by Jing.

48.

What happens under Jing requires to be changed, and hence it is followed by Ge (denoting change).

49.

For changing the substance of things there is nothing equal to the caldron; and hence Ge is followed by Ding.

50.

For presiding over (that and all other) vessels, no one is equal to the eldest son, and hence Ding is followed by Zhen.

51.

Zhen conveys the idea of putting in motion. But things cannot be kept in motion forever. The motion is stopped; and hence Zhen is followed by Gen.

52.

Gen gives the idea of arresting or stopping. Things cannot be kept for ever in a state of repression, and hence Gen is followed by Jian.

53.

Jian gives the idea of (gradually) advancing. With advance there must be a certain point that is arrived at, and hence Jian is succeeded by Gui Mei.

54.

When things thus find the proper point to which to come, they are sure to become great. Hence Gui Mei is succeeded by Feng.

55.

Feng conveys the idea of being great. He whose greatness reaches the utmost possibility, is sure to lose his dwelling; and hence Feng is succeeded by Lu (denoting travellers or strangers).

56.

We have in it the idea of strangers who have no place to receive them, and hence Lu is followed by Xun.

57.

Xun gives the idea of (penetrating and) entering. One enters (on the pursuit of his object), and afterwards has pleasure in it; hence Xun is followed by Dui.

58.

Dui denotes pleasure and satisfaction. This pleasure and satisfaction (begins) afterwards to be dissipated, and hence Dui is followed by Huan.

59.

Huan denotes separation and division. A state of division cannot continue for ever, and therefore Huan is followed by Jie.

60.

Jie (or the system of regulations) having been established, men believe in it, and hence it is followed by Zhong Fu.

61.

When men have the belief which Zhong Fu implies, they are sure to carry it into practice; and hence it is succeeded by Xiao Guo.

62.

He that surpasses others is sure to remedy (evils that exist), and therefore Xiao Guo is succeeded by Ji Ji.

63.

But the succession of events cannot come to an end, and therefore Ji Ji is succeeded by Wei Ji, with which (the hexagrams) come to a close.

Za Gua

1.

Strength in Qian, weakness in Kun we find.

2.

Bi shows us joy, and Shi the anxious mind.

3.

Lin gives, Guan seeks - such are the several themes
Their different figures were to teach designed.

4.

Zhun manifests itself, yet keeps its place;

5.

'Mid darkness still, to light Meng sets its face.

6.

Zhen starts; Gen stops.

7.

In Sun and Yi are seen
How fulness and decay their course begin.

8.

Da Xu keeps still, and waits the proper time.

9.

Wu Wang sets forth how evil springs from crime.

10.

Good men in Cui collect; in Sheng they rise:

11.

Qian itself, Yu others doth despise.

12.

Shi He takes eating for its theme;

13.

Bi takes what is plain, from ornament quite free.

14.

Dui shows its scope, but Xun's we do not see.

15.

Sui quits the old;

16.

Gu makes a new decree.

17.

We see in Po its subject worn away;

18.

And Fu shows its recovering from decay.

19.

Above in Jin the sun shines clear and bright;

20.

But in Ming Yi 'tis hidden from the sight.

21.

Progress in Jing in Kun encounters blight.

22.

Effect quick answering cause in Xian appears;

23.

While Heng denotes continuance for years.

24.

Huan scatters;

25.

But Jie its code of rules uprears.

26.

Relief and ease with Jie are sure to come;

27.

Hard toil and danger have in Jian their home.

28.

Kui looks on others as beyond its care;

29.

Jia Ren all includes within its sphere.

30.

While Pi and Tai their different scopes prefer,

31.

Da Zhuang stops here as right; withdraws Dun there.

32.

Da You adhering multitudes can show;

33.

Tong Ren reflects their warm affection's glow.

34.

The old is left by Ge.

35.

Ding takes what's new.

36.

Xiao Guo exceeds;

37.

Sincere is Zhong Fu.

38.

Feng tells of trouble;

39.

Lu can boast few friends.

40.

Fire mounts in Li; water in Kan descends.

41.

Xiao Xu with few 'gainst many foes contends.

42.

Movement in Li, unresting, never ends.

43.

Xu shows its subject making no advance:

44.

In Song we seek in vain a friendly glance;

45.

And Da Guo's overthrown with sad mischance.

46.

Gou shows a meeting, where the many strong
Are met by one that's weak, yet struggles long.

47.

In Jian we see a bride who will delay
To move until the bridegroom takes his way.

48.

Body and mind are nourished right in Yi;

49.

All things are well established in Ji Ji.

50.

Gui Mei reveals how ends the virgin life;

51.

Wei Ji how fails the youth (to get a wife).

52.

The strong disperse the weak; Guai teaches so.

53.

Prospers the good man's way; to grief all small men go.