








I Ching



The mystic map of time and change

-  [Overview and technical information](#)
-  [An introduction to the I Ching](#)
-  [Using the interface](#)
-  [Supplements \(e-books and other materials\)](#)
-  [Charts and references](#)















Copyright ©1998 Rosemary K. West.
Copyright ©1993-1998 d:\mystify software.



I Ching

The mystic map of time and change



-  **Overview and technical information**
-  **What is I Ching: The Mystic Map of Time and Change?**
-  **Shareware version information**
-  **Supplementary resources (registered version)**
-  **Support, contact information and ordering**
-  **Copyrights and licensing**
-  **Borland's randomizer "bug"**
-  **Credits and acknowledgements**
-  **An introduction to the I Ching**
-  **Using the interface and oracles**
-  **Supplements (e-books and other materials)**
-  **Charts and references**



I Ching

The mystic map of time and change



- [!\[\]\(aca6fcc8bd95e8255b9ea1b1d08ef300_img.jpg\) Overview and technical information](#)
- [!\[\]\(0083087c61cec498ac803a4aec5bb1bd_img.jpg\) An introduction to the I Ching](#)
- [!\[\]\(2e94242fda9f31152eb2b29146bfce46_img.jpg\) A little history](#)
- [!\[\]\(680c68b4e62fe5ec9774c1168e904fbf_img.jpg\) What exactly is the I Ching?](#)
- [!\[\]\(0012cbbec5c5a1cf6c111135ad58ebc0_img.jpg\) What can the I Ching do for you?](#)
- [!\[\]\(87f26857125315836dd413b717a8c1ec_img.jpg\) How do you use the I Ching?](#)
- [!\[\]\(615ec7e7e0f3dea1f20d356589f114f8_img.jpg\) Casting the I Ching](#)
- [!\[\]\(4de969360fdb54eeda9f21a7a7358827_img.jpg\) Preparation for casting](#)
- [!\[\]\(a2a9cf2d53e65666524c478455611427_img.jpg\) Yarrow stalk casting](#)
- [!\[\]\(625065e18fcf2a70e8b9353eff469f16_img.jpg\) Computer casting \(the “modern method”\)](#)
- [!\[\]\(7350d93709b93230905dae80a2cce8d7_img.jpg\) Triple-coin casting](#)
- [!\[\]\(c27dbf1b9c12f35a291530782bfc3819_img.jpg\) Understanding the meaning of changing lines](#)
- [!\[\]\(65f8038c86ddbc0f86546ddc85ffbb97_img.jpg\) An introduction to I Ching symbology](#)
- [!\[\]\(66809a365ea12940db3cb7167d7b5e26_img.jpg\) Notes on the “seventh line”](#)
- [!\[\]\(ff2d0c13ae9c8e54591d65819d381e21_img.jpg\) An introduction by James Legge](#)
- [!\[\]\(31f12604cc98f0f3bb84cb110c004eb5_img.jpg\) I Ching trivia](#)
- [!\[\]\(6171adcc9e818b208ffd887ae0c24060_img.jpg\) Using the interface](#)
- [!\[\]\(97c340c8df0fc519f361a19d217f3047_img.jpg\) Supplements \(e-books and other materials\)](#)
- [!\[\]\(ce376e431559daf6f53dce8de823d6b0_img.jpg\) Charts and references](#)



I Ching



The mystic map of time and change

- [☒ Overview and technical information](#)
- [☒ An introduction to the I Ching](#)
- [☒ Using the interface](#)
- [☒ The I Ching interface](#)
- [☒ I Ching interface tutorial](#)
- [☒ I Ching options](#)
- [☒ Subject/question entry](#)
- [☒ The journal manager](#)
- [☒ Lateral wisdom \(the “seventh line”\)](#)
- [☒ Writings of the sages \(e-books menu\)](#)
- [☒ Supplements \(e-books and other materials\)](#)
- [☒ Charts and references](#)



I Ching



The mystic map of time and change

- [☒ Overview and technical information](#)
- [☒ An introduction to the I Ching](#)
- [☒ Using the interface](#)
- [☒ Supplements \(e-books and other materials\)](#)
- [☒ The Tao Te Ching \(Book of the Way\)](#)
- [☒ The Art of War](#)
- [☒ Complete text of all "seventh line" readings](#)
- [☒ I Ching glossary](#)
- [☒ Charts and references](#)



I Ching



The mystic map of time and change

- [!\[\]\(065aacad479feea1b3f501fa02b79a7a_img.jpg\) Overview and technical information](#)
- [!\[\]\(f90d8b6badff022f4fa9e71b17a20969_img.jpg\) An introduction to the I Ching](#)
- [!\[\]\(aedc732acbf023768f1c9cdaebdbc316_img.jpg\) Using the interface](#)
- [!\[\]\(76d395b5ba40c2fcb8efc1d8802b90f2_img.jpg\) Supplements \(e-books and other materials\)](#)
- [!\[\]\(958302261281a004a5c61bd3a0252d0b_img.jpg\) Charts and references](#)
- [!\[\]\(1feb34783a458dc8a9947808fbe07d90_img.jpg\) Graphic representation of the pictograms](#)
- [!\[\]\(110653b75fcec8d107e4c0c489903595_img.jpg\) Pictograms by trigram](#)
- [!\[\]\(72b14bd552cd234e38796f2a9a16d9cf_img.jpg\) Graphic representation of the progress of seasons](#)
- [!\[\]\(aa6ca21b90c433f26b35599c5df4fd25_img.jpg\) Aspects and correlations of the trigrams](#)
- [!\[\]\(8e938cc0ab430b62cf8a2153e14529c4_img.jpg\) Compass relationships of the trigrams](#)
- [!\[\]\(24f26c46c53976cd3338d11c6dbca2a4_img.jpg\) Complete "seventh line" reference](#)
- [!\[\]\(5fec18590cee79de7466f48a5b19e7ae_img.jpg\) "Chapters": the 64 hexagrams as a book](#)
- [!\[\]\(7c2046aa53ed8d08b8785465509eceb5_img.jpg\) Version history](#)



Graphic representation of the pictograms



This represents the order of the hexagrams as described in James Legge's translation of the I Ching. This is the order used for the divining tools built into this software and the display of the hexagrams as chapters. Clicking the pictogram will open the corresponding hexagram's description in the secondary window. Enlarge this window if the columns appear "squashed".

Ch'ie n	K'un	Chun	Meng	Hsu	Sung	Shih	Pi
Hsia o Ku	Lu	T'ai	P'i	T'un g Jen	Ta Yu	Ch'ie n	Yu
Sui	Ku	Lin	Kuan	Shih Ho	Pi	Po	Fu
Wu Wan	Ta Ch'u	l	Ta Kuo	K'an	Li	Hsie n	Heng
Tun	Ta Chua ng	Chin	Ming l	Chia Jen	K'uei	Chie n	Chie h
Hsun	Yi	Kuai	Kou	Ts'ui	Shen g	K'un	Chin g
Ko	Ting	Chen	Ken	Chie n	Kuei Mei	Feng	Lu
Sun	Tui	Huan	Kieh	Chun	Hsia	Chi	Wei























































g Fu o Chi Chi
Kuo



Pictograms by trigram



This is a geometric representation of the hexagrams by trigram component, ordered left to right by upper trigram and top to bottom by lower trigram. Clicking the pictogram will open the corresponding hexagram or trigram's description in the secondary window. Enlarge this window if the columns appear "squashed".

																	
	Chi en		Ch'ien		T'ai		Ta Chua ng		Hsia o Ku		Hsu		Ta Yu		Ta Ch'u		Kuai
	Kun		P'i		K'un		Yu		Kuan		Pi		Chin		Po		Ts'ui
	Chen		Wu Wan g		Fu		Chen		Yi		Chun		Shih Ho		I		Sui
	Sun		Kou		Shen g		Heng		Sun		Chin g		Ting		Ku		Ta Kuo
	Ka		Sung		Shih		Chieh h		Huan		K'an		Wei Chi		Meng		K'un
	Li		T'un g Jen l		Ming l		Feng		Chia Jen		Chi Chi		Li		Pi		Ko
	Ke		Tun		Ch'ien		Hsia o Kuo		Chieh n		Chieh n		Lu		Ken		Hsien
	Tui		Lu		Lin		Kuei Mei		Chun g Fu		Kieh		K'uei		Hsun		Tui



Graphic representation of the progress of seasons



This chart displays the passage of the twelve months of the calendar upon which the I Ching is

based. Note the way the changing lines progress as the seasons progress, and which lines are denoted as changed for each passing month.

Growth

The year starts with the first month of the natural growing season or the end of winter, unlike the Julian calendar used in English-speaking countries which begins with the increase in daily sunlight.)

T'a	Ta	Ku	Chi	Ka	Tu
i	Ch	ai	en	u	n
	ua				
Fir	ng	Thi	Fo	Fift	Sixt
st		rd	urt	h	h
mo	Se	mo	h	mo	mo
nth	con	nth	mo	nth	nth
	d		nth		
	mo				
	nth				

Decay

(The ninth month signifies end of summer; decay begins at the height of summer.)

P'i	Ku	Po	Ku	Fu	Lin
	an		n		
Se		Nin		Ele	Tw
ven	Eig	th	Ten	ven	elft
th	hth	mo	th	th	h
mo	mo	nth	mo	mo	mo
nth	nth		nth	nth	nth



Aspects and correlations of the trigrams

This table displays the correlations of the trigrams. These correlations were gathered from a number of sources and may not be entirely consistent with more popular interpretations. They are provided as an aid to interpretation and the reader is advised to be wary of inconsistency in many of the correlations. We find many of these correlations to be arbitrary at best.

This chart is best viewed in full-screen mode at 800x600 resolution or higher. If you have a 640x480 display you will probably need to print it to view it properly. Enlarge this window if the columns appear "squashed".

Trigram name	Chien	Kun	Chen	Sun	Kan	Li	Ken	Tui
Pictogram								
Graph	Sun on swamp and jungle releasing	Topsoil over subsoil with plants emerging	A line (heaven) and lightning bolt through	Two foetuses, plants emerging from	Graph for earth plus a human exhaling	A brilliantly-feathered bird (not	An eye; dirvish legs indicating spinning	A mouth, a symbol for division

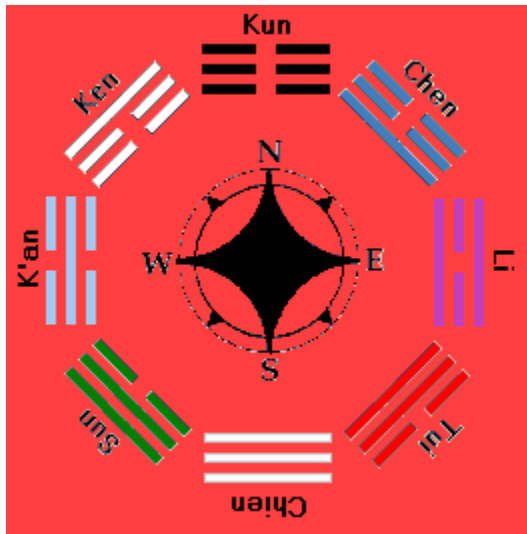
	steam, gas	g, a sacred stone or pole, Earth spirit, ancient symbol of natural powers	a cloud & adult male with long hair	soil, roots penetrating subsoil	g	necessarily seen as the Chinese equivalent of the phoenix)	g	or separation, a person.
Human body	head, skull, brain, pineal gland, governor vessels	stomach, spleen, lower torso, skin	liver, gall bladder	legs, nervous system	kidneys, urinary tract, sex organs	heart, venal system	spine, rectum, nose, pancreas	throat, chest, lungs, breasts
Spectral colors	white	black	red	green	blue	orange	violet	yellow
Seasons	winter	late summer	full spring	early summer	winter	high summer	spring transition	autumn
Seasonal attributes	struggle	luxury			comfort, rest, what all things tend toward		year's end, completion, rebirth	Harvest, joy, celebration
Weather	clear and cold	cloudy and damp	electric storms	wind	heavy rain, cold	clear and hot	moderate, sparse cloud	rain, mist, fog, stagnant air
Growth, fertility	government	storage	movement	scattering	moisture	warmth	arrest; keeping in place	joyful course
Animals	horse	young heifer, ox	dragon	fowl	pig	pheasant	turtle, crab, mussel, dog, cat, strong-billed birds	sheep
Major planets	Sun	Earth	Mercury	Saturn	Moon	Li	Venus	Mars
Yin/yang (later, King Wan)	yang	yin	yang	yin	yang	yin	yang	yin
Yin/yang	yang	yin	yang	yin	yin	yang	yin	yang

(early, Fu Hsi)

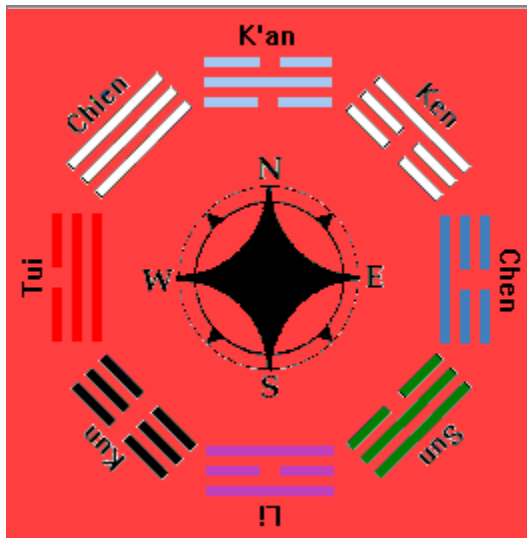
The elements	cold, darkness, ice	light	thunder	wind	water	lightning, aridity, fire	rock, inertia	magnetism
Compass alignment (later, King Wan)	northwest	southeast	east	southeast	north	south	northeast	west
(early, Fu Hsi)	south	north	northeast	southwest	west	east	northwest	southeast
Philosophical	universal identity	philanthropy, service	external & internal growth	introspective discipline	spiritual cleansing, rebirth	inspiration, motivation	inner awareness	sensuality, joy
Familial	father	mother	eldest son	eldest daughter	second son	second daughter	youngest son	youngest daughter
Societal	elderly men	elderly women	middle-aged men	middle-aged women	young men	young women	boys	girls
Political	fascism	anarchism	communism	naturalism	libertarianism	social democracy	conservatism	capitalism
Home	study, den	kitchen, pantry	livingroom, parlor	hallways	bathroom, pool	yard, patio	shrine, bedroom	boudoir, bedroom
Character	strength, creativity	passivity, receptivity	initiative, motivation	incisiveness, obedience to purpose	passion, recklessness	awareness, attention	serenity, stillness	joy, charisma



Compass relationships of the trigrams



Fu Hsi, perhaps the earliest known author who referred to the trigrams, is credited with creating the orientation of the trigrams on the compass shown at right. However this arrangement was found wanting by King Wan and was later rearranged to reflect what he discovered when he combined the trigrams into pairs to form the hexagrams of the I Ching.



The editors do not know how much of Wan's notion of the compass alignment was arbitrary or due to personal bias and recommend against relying upon this particular arrangement. It seems to us that the first order set down by Fu Hsi (above) makes considerably more sense from a cultural perspective than King Wan's (left), having as it does the strongest yin and yang trigrams at the two poles.



Complete list of “seventh lines”

This file includes all 128 “cookies” used for the 7th line interpretations. They originated with Peter Schmidt and Brian Eno's “Oblique Strategies” cards, which were used as inspiration for this set, created in one sitting, by Cub Lea. There was no conscious intent to balance these in terms of yin/yang; they represent a chaotic oracle. On the other hand, care was taken to make any potentially judgmental readings as non-judgmental as possible.

The objectives of these seventh-line fortune cookies are twofold, first to stimulate or soothe distressed users where the need exists, and second to offer metaphors for possible courses of action or inaction.

These are offered only in the absence of any other readily-available offerings and in the opinion of the author may not be chaotic enough for the purpose they were designed.

The author claims no copyright on this work and releases it into the public domain. Enhancement, refinement, re-release and/or use of “seventh line cookies” in other documents and software is encouraged. This release is limited to the text of the remainder of this topic.

“Seventh line” readings

The information you have may be flawed or incomplete. Look for patterns...avoid specifics.

There is often much to be said for traditionalism.

How deep do you dare to go? Does fear blind you to the next level of reality?

This may be several questions, not just one.

Thinking in mirror images is not the same as converting positive to negative.

Be certain the lines of communication flow from you. Connections made with others can affect your vision both positively and negatively.

Chaos is only our perception of rules we do not yet understand.

There may be less here than meets the eye.

Base desires serve the animal. In life we are not pure spirit; we are at least half-animal.

It is no less efficient to work inward from one's apparent strengths than to work outward from one's apparent weaknesses.

Even a line travels in two directions.

Time is gravity.

There is no substitute for detail, nor for eliminating it.

What didn't exist yesterday will be commonplace tomorrow. And something commonplace from yesterday will disappear to create the room for it.

Nothing is meaningful...everything is trivial.

Nothing is unimportant...everything is critical.

There is a time for force and a time for lenience.

What is unimportant to you may not be worth dwelling upon. Forced sharing of priorities is a form of fascism.

Sometimes the tiniest movements require - or unleash - the greatest energies.

Roles are clothing, and we must all occasionally change.

Backward through time, the corporeal form retreats into non-existence. Forward in time it advances toward the same fate.

There is no end to desire. That said, where do you begin?

Repetition shields the body and mind from consciously choosing life and death at each moment.

Sometimes the best choice is not to choose.

Sometimes the best choice is to choose all.

The wisdom of a child is its innocence.

Is there life on the electron?

Sometimes the easy road is the correct road

Sometimes the hard road is the correct road

Relaxation fuels creativity...yet creativity is always forced. Can you live with this paradox?

Breath counts out a rhythm of our existence.

Blood counts out a rhythm of our existence

Sleep and wakefulness are a rhythm of our existence.

Do not look for allegory in the obvious not yet mastered.

All mistakes reflect a hidden motive, but the motive is not always to benefit the one who makes the mistake.

Do you live in time or through time?

Primitive life forms do not require a mate to create new life.

Everything is in its place, yet there is always something missing.

The fool, drunkard, tyrant and madman all have purpose on this earth.

Would another do differently?

The dynamism of life comes in our perception of its contrasts.

One can never know if one possesses freedom of choice.

The bridge across the river is built from a bridge from earth to sky.

It is only our individual natures which are reflected in our personalities.

An idea can never truly be stolen, and a collection of ideas can only ever be borrowed.

The chaos we create both blinds and protects us from the chaos nature creates.

The subconscious mind is a computer. The body is a machine. The spirit transmits between them. What else is there?

The body has a wisdom of its own.

A day without speech will turn the quietest mind into a jungle.

We are all beasts of some form of burden.

There are always some tasks which can only be accomplished through hard work.

There are always some tasks which no amount of effort can complete to satisfaction.

There are always some tasks which work will destroy.

The urge to chaotic action is a dancing lesson from the devil. It is a hollow life which has no devil-dance.

The urge to disciplined action is an invitation from the deity. It is a hollow life that does not know its own god.

Collectively we are the repository of all knowledge. A library may burn, but it can never fall into disuse.

Knowledge of the past defines purpose in the present. Memory is sanity.

Perfection is unbecoming of a human.

Imperfection is unbecoming of a god.

There is content in every moment. Even the emptiness has form.

We invent legends until we invent things, and then we reinvent legends to replace the meaning a thing cannot have.

Are you building a mountain or a stone?

Never say never.

Never say always.

Everything is eternal.

Nothing is eternal.

There is no such thing as a universal taboo.

The good of the one must often come before the good of the many.

The good of the many must often come before the good of the one.

There is enough ugliness in every life to necessitate decor.

Ritual is a means of accessing states our nature will not normally permit.

All laughter stems from fear.

Although the rise and set of the sun is consistent, it may yet one day surprise us.

The farther we drift from nature, the greater our need for base pleasure. Nature itself is a base pleasure.

The still, small voice may be still and small from its efforts at subduing the lion's roar beneath it.

Every experience ends in transmutation.

We are not always more human when carrying out our own wishes.

We are not always less human when carrying out the wishes of others.

Even a mother's gentle voice is grating at times.

Labels resonate in harmony. It is a wise angel who wears a disguise in hell.

Repetition is a form of change

Disgust hides misunderstanding. Our minds are not always ready to know what our bodies know.

Fools believe their chosen names reflect who they are. It is often wise to let them continue to believe it.

As tools of heaven, all useful oracles must be seeded in chaos.

Faith is a lie to oneself. Trust is the truth of experience.

Hope is the murder of the moment's joy.

Despair is the seed of astonishment.

An empty picture frame can still be a beautiful frame.

All food is generated from excrement.

Love conquers all...even truth.

Time, like all other dimensions, varies depending on your perspective.

All barriers but one will eventually be shattered. And that barrier will also be shattered.

The worst jobs can be the best hobbies. Flea markets are garbage dumps with price tags.

Our most critical thoughts occur immediately prior to falling asleep and immediately after waking.

Chop wood, carry water...what the hell is that supposed to mean?

The most tedious routines are the ones we do not know we endure.

Do we invent as a means of giving birth to lower life forms or destroying them?

Pure white light carries within it an infinite variety of colors.

The heroic journey is for some a passage, for others reason for being, for others a spectator sport.

Even if 6 and 5 change places, you will still be able to count to 10.

A problem perceived as a problem wears a costume, and can be treated as guest or passerby until the mask is removed.

The wall too high to scale must be gone around.

Cruelty is badly-timed art.

Intuition is our ability to home in on the void which nature wants filled.

Those disciplined at pleasure also grieve with measure.

Sick children often heal when only the parent is treated.

Boredom is fear carrying a gun.

Faith without trust is blind. Trust without experience is foolish. How then can we ever have faith?

The greater the chaos around us, the more deeply we understand our own meaning.

Life is a gift only for those who truly want it.

No judgement is ever made based solely on facts.

The durability and fragility of life are equally astonishing.

Observation changes what is observed.

Who or what does God answer to?

Change for the sake of change is a snake eating its tail.

The sages are all liars.

The oracle is a fool.

Perception is the first lie of experience. Creativity is the second. Art is the third.

Peace is not a destination, and chaos is not a journey. Who is fooling who?

All living things are territorial.

In many cases, the advice we seek leads to solutions which the advisor would never approve.
The advice is no less valid.

Courage is nothing but the testing of that which we know to be true against that which we are told is true.

Responsibility is the ability to be responsive. Sufferance is not responsibility.

That which we cannot release prevents us from grasping for what we cannot reach.

The normal passages of time and change are used by fools as proof of human laws and axioms.

Silence is never broken.

Chaos is never understood.

...and...



“Chapters”: the 64 hexagrams as a book



The I Ching can be viewed as an oracle or read as an abstract epic. These pictograms represent the “chapters” of the I Ching. Click the pictogram for the hexagram you wish to learn more about. For best results, use the “pick” button in the program’s interface to select a hexagram for examination rather than using this chart. Enlarge this window if the columns appear “squashed”.

Ch'ie n	K'un	Chun	Meng	Hsu	Sung	Shih	Pi
Hsia o	Lu	T'ai	P'i	T'un g Jen	Ta Yu	Ch'ie n	Yu
Sui	Ku	Lin	Kuan	Shih Ho	Pi	Po	Fu
Wu Wan	Ta Ch'u	I	Ta Kuo	K'an	Li	Hsie n	Heng
Tun g	Ta Chua ng	Chin	Ming I	Chia Jen	K'uei	Chie n	Chie h
Sun	Chin g	Yi	Kuai	Kou	Ts'ui	Shen g	K'un
Ko	Ting	Chen	Ken	Chie n	Kuei Mei	Feng	Lu
Sun	Tui	Huan	Chie h	Chun g Fu	Hsia o	Chi Chi	Wei Chi



Version history

Version 2.0 (Feb. 28/98): first general release



Hexagram 1: Ch'ien (Khien)

Standard interpretation(s):

Heavenly power. Supreme success. Perseverance brings benefit.



The creative works sublime success, furthering through perseverance. The movement of heaven is full of power. Thus the superior person becomes strong and untiring.

Legge interpretation:

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

Does King Wan ascribe four attributes here to Khien, or only two? According to Appendix IV, always by Chinese writers assigned to Confucius, he assigns four, corresponding to the principles of benevolence, righteousness, propriety, and knowledge in man's nature. Ku Hsi held that he assigned only two, and that we should translate 'greatly penetrating' and 'requires to be correct and firm', two responses in divination. Up and down throughout the Text of the 64 hexagrams, we often find the characters thus coupled together. Both interpretations are possible. I have followed what is accepted as the view of Confucius. It would take pages to give a tithe of what has been written in justification of it, and to reconcile it with the other.

'The dragon' is the symbol employed by the Duke of Kau to represent 'the superior man' and especially 'the great man', exhibiting the virtues or attributes characteristic of heaven. The creature's proper home is in the water, but it can disport itself on land, and also fly soar aloft. It has been from the earliest time the emblem with the Chinese of the highest dignity and wisdom, of sovereignty and sagehood, the combination of which constitutes 'the great man'. One emblem runs through the lines of many of the hexagrams as here.



Hexagram 2: K'un (Khwán)

Standard interpretation(s):

Earthly power. Supreme success. The perseverance of a mare brings benefit.



Leading, one goes astray. Following, one finds a master. It is favorable to obtain assistance from the southwest, but in the northeast one loses friends. Peaceful perseverance brings good fortune.

K'un, the receptive, earth. Yielding, nature, earth, devotion; the primal power of yin.

The receptive brings about sublime success, furthering through the perseverance of a mare. The superior person who undertakes something and tries to lead, will go astray; but in following, will find guidance. It is favorable to find friends in the west and south, to forego friends in the east and north. Quiet perseverance brings good fortune.

The earth's condition is receptive devotion. Thus the superior person who has breadth of character carries the outer world.

Legge interpretation:

Khwán 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 southwest and losing friends in the northeast. If he rest in correctness and firmness, there will be good fortune.

The same attributes are here ascribed to Khwán, as in the former hexagram Khien; - but with a difference. The figure, made up of six divided lines, expresses the ideal of subordination and docility. The superior man, represented by it, must not take the initiative; and by following he will find his Lord, - the subject, that is of Khien. Again, the correctness and firmness is defined to be that of 'a mare', 'docile and strong', but a creature for the service of man. That it is not the sex of the animal which the writer has chiefly in mind is plain from the immediate mention of the superior man, and his Lord.

That superior man will seek to bring his friends along with himself to serve his ruler. But according to the arrangement of the trigrams by King Wan, the place of Khwán is in the southwest, while the opposite quarter is occupied by the yang trigram Kan. All that this portion of the Thwan says is an instruction to the subject of the hexagram to seek for others of the same principles and tendencies with himself to serve their common lord. But in quietness and firmness will be his strength.



Hexagram 3: Chun (Kun)

Standard interpretation(s):



Difficulty at the beginning. Supreme success. Perseverance brings benefit. It is not useful to go anywhere. It is beneficial to appoint deputies.

Growth struggling against chaos, danger to be passed; eventual release from tension

Difficulty at the beginning works supreme success, furthering through perseverance. Nothing should be undertaken. It furthers one to appoint helpers.

Clouds and thunder: the image of difficulty at the beginning. Thus the superior person brings order out of confusion.

Legge interpretation:

Kun (indicates that in the case which it presupposes) here 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.

The character called Kun is pictorial, and was intended to show us how a plant struggles with difficulty out of the earth, rising gradually above the surface. This difficulty, marking the first stages in the growth of a plant, is used to symbolize the struggles that mark the rise of a state out of a condition of disorder, consequent on a great revolution. The same thing is denoted by the combination of the trigrams that form the figure; - as will be seen in the notes under it in Appendix II. King Wan saw the social and political world around him in great disorder, hard to be remedied. But he had faith in himself and the destinies of his House. Let there be prudence and caution, with unswerving adherence to the right; let the government of the different states be entrusted to good and able men: - then all would be well.



Hexagram 4: Meng (Mang)

Standard interpretation(s):

Inexperience, danger, perplexity, curiosity, flow; seeking guidance.



The sage does not seek out the young fool. But if sought out by a youth, the sage will divine a prophecy. If the fool asks again and again, it is annoying. The sage does not instruct the troublesome. Perseverance brings benefit.

Youthful folly has success. It is not I who seeks the young fool; the young fool seeks me. At the first oracle I give information. If asked two or three times, it is importunity. If someone importunes, I give no information. Perseverance furthers.

A spring wells up at the foot of the mountain: the image of youth. Thus the superior person's character is fostered by thoroughness in every action.

Legge interpretation:

Mang (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.

As Kun shows us plants struggling from beneath the surface, Mang suggests to us the small and undeveloped appearance which they then present; and hence it came to be the symbol of youthful inexperience and ignorance. The object of the hexagram is to show how such a condition should be dealt with by the parent and ruler, whose authority and duty are represented by the second and sixth, the two undivided lines. All between the first and last sentences of the Thwan must be taken as an oracular response received by the party on the subject of enlightening the youthful ignorant. This accounts for its being more than usually enigmatic, and for its being partly rhythmical. See Appendix I.



Hexagram 5: Hsu

Standard interpretation(s):



Waiting. Have faith. Bright success. Perseverance brings good fortune. Crossing the great river brings benefit.

Nourishment, strength in the face of danger, patience; certainty of reaching a goal

Waiting. If you are sincere, you have light and success. Perseverance brings good fortune. It furthers one to cross the great water.

Clouds rise up to heaven: the image of waiting. Thus the superior person eats and drinks, is joyous and of good cheer.

Legge interpretation:

Hsu 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.

Hsu means waiting. Strength confronted by peril might be expected to advance boldly and at once to struggle with it; but it takes the wiser plan of waiting till success is sure. This is the lesson of the hexagram. That 'sincerity is declared in it' is proven from the fifth line in the position of honor and authority, central, itself undivided and in an odd place. In such a case, nothing but firm correctness is necessary to great success. 'Going through a great stream', an expression frequent in the Yi, may mean undertaking hazardous enterprises, or encountering great difficulties, without any special reference; but more natural is it to understand by 'the great stream' the Yellow River, which the Lords of Kau must cross in a revolutionary movement against the dynasty of Yin and its tyrant. The passage of it by King Wu, the son of Wan, in BC 1122, was certainly one of the

greatest deeds in the history of China. It was preceded also by long 'waiting', till the time of assured success came.



Hexagram 6: Sung

Standard interpretation(s):



Caution and compromise bring good fortune. Following through to the end brings misfortune. Meeting with a great person brings benefit. It is not favorable to cross the great river.

Arguments, moving apart, deep cunning, stubbornness; a need for caution, perhaps compromise. Conflict. You are sincere and are being obstructed. A cautious halt halfway brings good fortune. Going through to the end brings good fortune. It furthers one to see the expert. It does not further one to cross the great water.

Heaven and water go their opposite ways: the image of conflict. Thus in all transactions, the superior person carefully considered the beginning.

Legge interpretation:

Sung 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.

We have strength in the upper trigram, as if to regulate and control the lower, and peril in that lower as if looking out for an opportunity to assail the upper; or, as it may be represented, we have one's self in a state of peril matched against strength from without. All this is supposed to give the idea of contention or strife. But the undivided line in the center of Khan is emblematic of sincerity, and gives a character to the whole figure. An individual, so represented, will be very wary, and have good fortune; but strife is bad, and if persevered in even by such a one, the effect will be evil. The fifth line, undivided, in an odd place, and central, serves as a representative of 'the great man', whose agency is sure to be good; but the topmost line also being strong, and with its two companions, riding as it were, on the trigram of peril, its action is likely to be too rash for a great enterprise. See the treatise on the Thwan.



Hexagram 7: Shih (Sze)

Standard interpretation(s):

The army. Persevere. If the leader is refined, good fortune. No blame.



Invisible strength, leadership, authority, danger, commitment; enthusiastic discipline organizes power.

The army needs perseverance and a strong man. Good fortune without blame.

In the middle of the earth is water: the image of the army. Thus the superior person increases power by generosity toward the people.

Legge interpretation:

Sze 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 conduct of military expeditions in a feudal kingdom, and we may say, generally, is denoted by the hexagram Sze. Referring to Appendixes I and II for an explanation of the way in which the combination of lines in it is made out to suggest the idea of an army, and that idea being assumed, it is easy to see how the undivided line in the second place should be interpreted of the general, who is responded to by the divided line in the fifth and royal place. Thus entire trust is reposed in him. He is strong and correct, and his enterprises will be successful. He is denominated *kang zan*, 'an old, experienced man'.



Hexagram 8: Pi

Standard interpretation(s):



Union. Good fortune. Ask the oracle whether you have the highest unremitting perseverance of a leader, and there will be no mistake. Those who are without peace will join. Those who come too late will suffer misfortune.

Union, law, guidance, consistency, established relationships; the responsibility of leadership.

Holding together brings good fortune. Inquire of the oracle once again whether you possess sublimity, constancy, perseverance. Then there is no blame. Those who are uncertain gradually join. Whoever comes too late meets with misfortune.

On the earth is water: the image of holding together. Thus the kings of antiquity bestowed the different states as fiefs and cultivated friendly relations with the feudal lords.

Legge interpretation:

Pi indicates that (under the conditions which it presupposes) there is good fortune. But let (the principal party intended on it) reexamine 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.

The idea of union between the different members and classes of a state, and how it can be secured, is the subject of hexagram Pi. The whole line occupying the fifth place, or that of authority, in the hexagram, represents the ruler to whom the subjects of all the other lines offer a ready submission. According to the general rules for the symbolism of the lines, the second line is the correlate of the fifth; but all the other lines are here made subject to that fifth; - which is also a law of the Yi, according to the 'Daily Lecture'. To me it has the suspicious look of being made for the occasion. The harmony of union, therefore, is to be secured by the sovereign authority of on; but he is warned to see to it that his virtue be what will beseem his place, and subjects are warned not to delay to submit to him.



Hexagram 9: Hsiao C'hu (Hsiao Khu)

Standard interpretation(s):

Gentle restraint. Success. Dense clouds, but no rain from our western homeland.

Restraint, temporary impediments, friendly persuasion; strength controlled by weakness.



The taming power of the small has success. Dense clouds, no rain from the western region. The wind drives across heaven: the image of the taming power of the small. Thus the superior person refines the outward aspects of character.

Legge interpretation:

Hsiao Khu 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.

The name Hsiao Khu is interpreted as meaning 'small restraint'. The idea of 'restraint' having once been determined on as that to be conveyed by the figure, it is easily made out that the restraint must be small, for its representative is the divided line in the fourth place; and the check given by that to all the undivided lines cannot be great. Even if we suppose, as many critics do, that all the virtue of that upper trigram Sun is concentrated in its first line, the attribute ascribed to Sun is that of docile flexibility, which cannot long be successful against the strength emblemated by the lower trigram Khien. The restraint therefore is small, and in the end there will be 'progress and success'.

The second sentence of the Thwan contains indications of the place, time, and personality of the writer which it seems possible to ascertain. The fief of Kau was in the western portion of the kingdom of Yin or Shang, the China of the 12th Century BC, the era of King Wan. Rain coming and moistening the ground is the cause of the beauty and luxuriance of the vegetable world, and the emblem of the blessings flowing from good training and good government. Here therefore in the west, the hereditary territory of the house of Kau, are blessings which might enrich the whole kingdom; but they are somehow restrained. The dense clouds do not empty their stores.

P. Regis says: 'To declare openly that no rain fell from the heavens long covered with dense clouds over the great tract of country, which stretched from the western border to the court and on to the eastern sea, was nothing else leaving it to all thoughtful minds to draw the conclusion that the family of Wan was as worthy of the supreme seat as that of Shau, the tyrant, however ancient, was unworthy of it.' The intimation is not put in the Text, however, so clearly as by P. Regis.



Hexagram 10: Lu (Li)

Standard interpretation(s):

Treading on the tiger's tail. But it does not bite. Success.



Conduct, social behavior, good sportsmanship, composure; decorum in a difficult situation. Treading upon the tail of the tiger. It does not bite. Success.

Legge interpretation:

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

The character giving its name to the hexagram plays an important part also in its symbolism; and this may be the reason why it does not, as the name, occupy the first place in the Thwan. Looking at the figure, we see it is made up of the trigrams Tui, representing a marsh, and Khien, representing the sky. Tui is a yin trigram, and its top line is divided. Below Khien, the great symbol of strength, it may readily suggest the idea of treading on a tiger's tail, which was an old way of suggesting the hazardous. But what suggests the statement that 'the tiger does not bite the treader'? The attribute of Tui is pleased satisfaction. Of course such an attribute could not be predicated of one who was in the fangs of the tiger. The coming scatheless out of such danger further suggests the idea of 'progress and success', in the course which King Wan had in his mind. And according to

Appendix VI, that course was 'propriety', the observance of all rules of courtesy. On these, as so many stepping-stones, one may tread safely amid scenes of disorder and peril.



Hexagram 11: T'ai (Thai)

Standard interpretation(s):



Peace. The small recedes, the great approaches. Good fortune. Success. Harmony, good fortune, springtime, natural blessings; generosity and prosperity.

Peace. The small departs, the great approaches. Good fortune. Success. Heaven and earth unite: the image of peace. Thus the ruler divides and completes the course of heaven and earth; further regulating the gifts of heaven and earth, and so aids the people.

Legge interpretation:

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

The language of the Thwan has reference to the form of Thai, with the three strong lines of Khien below, and the three weak lines of Khwan above. The former are 'the great', active and vigorous; the latter are 'the small', inactive and submissive. But where have the former 'come' from, and whither are the latter 'gone'? In many editions of the Yi beneath the hexagram of Thai here, there appears that of Kwei Mei, the 54th in order, which becomes Thai, if the third and fourth lines exchange places. But in the notes on the Thwan, in the first Appendix, on hexagram 6, I have spoken of the doctrine of 'changing figures', and intimated my disbelief in it. The different hexagrams arose necessarily by the continued manipulation of the undivided and divided lines, and placing them each over itself and over the other. When King Wan wrote these Thwan, he was taking the 64 hexagrams, as they were ready to his hand, and not forming one from another by any process of divination. The 'gone' and 'come' are merely equivalent to 'below' and 'above', in the lower trigram or in the upper.

A course in which the motive forces are represented by the three strong, and the opposing by the three weak lines, must be progressive and successful. Thai is called the hexagram of the first month of the year, the first month of the natural spring, when for six months, through the fostering sun and genial skies, the processes of growth will be going on.



Hexagram 12: P'i (Phi)

Standard interpretation(s):



Decline is the time of the rebels, and does not favor the Chun-Tzu. Persevere. The great recedes, the small approaches.

Stagnation, decline, disorder, immobility, decay; influence of the inferior.

Standstill. Evil people do not further the perseverance of the superior person. The great departs, the small approaches.

Heaven and earth do not unite: the image of standstill. Thus the superior person falls back on inner worth in order to escape difficulties, and does not accept revenue as honor.

Legge interpretation:

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

The form of Phi, it will be seen, is exactly the opposite of that of Thai. Much of what has been said on the interpretation of that will apply to this, or at least assist the student in making out the meaning of its symbolism. Phi is the hexagram of the seventh month. Genial influences have done their work, the processes of growth are at an end. Henceforth increasing decay must be looked for.



Hexagram 13: T'ung Jen (Thung Zan)

Standard interpretation(s):



Union with people in the wilderness. Success. Crossing the great river brings benefit. It is favorable for the Chun-Tzu to persevere.

Unity, mutual goals, inner clarity, strength; inspiration and agreement.

Fellowship with others in the open. Success. It furthers one to cross the great water. The perseverance of the superior person furthers.

Heaven together with fire: the image of fellowship. Thus the superior person organizes the clans and makes distinctions between things.

Legge interpretation:

Thung Zan (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.

Thung Zan describes a condition of nature and of the state opposite to that of Phi. There was distress and obstruction; here is union. But the union must be based entirely on public considerations, without taint of selfishness.

The strong line in the fifth, its correct, place, occupies the most important position, and has for its correlate the weak second line, also in its correct place. The one divided line is naturally sought after by all the strong lines. The upper trigram is that of heaven, which is above; the lower is that of fire, whose tendency is to mount upwards. All these things are in harmony with the idea of union. But the union must be free from all selfish motives, and this is indicated by its being in the remote districts of the country, where people are unsophisticated, and free from the depraving effects incident to large societies. A union from such motives will cope with the greatest difficulties; and yet a word of caution is added.



Hexagram 14: Ta You (Ta Yu)

Standard interpretation(s):

Great abundance. Supreme success.

Success, unselfishness, graceful control, fate; modest expression of strength.



Possession in great measure. Supreme success. Fire in heaven above: the image of possession in great measure. Thus the superior person curbs evil and furthers good, and thereby obeys the benevolent will of heaven.

Legge interpretation:

Ta Yu indicates that (under the circumstances which it implies) there will be great progress and success.

Ta Yu means ‘Great Havings’; denoting in a kingdom a state of prosperity and abundance, and in a family or individual, a state of opulence. The danger threatening such a condition arises from the pride which it is likely to engender. But everything here is against that issue. Apart from the symbolism of the trigrams, we have the place of honor occupied by a weak line, so that its subject will be humble; and all the other lines, strong as they are, will act in obedient sympathy. There will be great progress and success.



Hexagram 15: Ch'ien (Khien)

Standard interpretation(s):

Modesty. Success. The ends of the Chun-Tzu are realized.

Simplicity, radiance, obedience, prosperity, moderation; exaltation of the lowly.

Modesty creates success. The superior person carries things through.



Within the earth, a mountain: the image of modesty. Thus the superior person reduces that which is too much, and augments that which is too little. He weighs things and makes them equal.

Legge interpretation:

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

An essay on humility rightly follows that on abundant possessions. The third line, which is a whole line amid five others divided, occupying the topmost place in the lower trigram, is held by the Khang-hsi editors and many others to be 'the lord of the hexagram', the representative of humility, strong, but abasing itself. There is nothing here in the Text to make us enter farther on the symbolism of the figure. Humility is the way to permanent success.



Hexagram 16: Yu

Standard interpretation(s):

Ease. It is beneficial to appoint deputies and set armies moving.

Devotion, inspiration, obedience, spirit, harmony; the movement of natural events.

Enthusiasm. It furthers one to install helpers and to set armies marching.



Thunder comes resounding out of the earth: the image of enthusiasm. Thus the ancient kings made music in order to honor merit, and offered it with splendor to the supreme deity, inviting their ancestors to be present.

Legge interpretation:

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

The Yu hexagram denoted to King Wan a condition of harmony and happy contentment throughout the kingdom, when the people rejoiced in and readily obeyed their sovereign. At such a time his appointments and any military undertakings would be hailed and supported. The fourth line, undivided, is the lord of the figure, and being close to the fifth or place of dignity, is to be looked on as the minister or chief officer of the ruler. The ruler gives to him his confidence; and all represented by the other lines yield their obedience.



Hexagram 17: Sui

Standard interpretation(s):



Following. Supreme success. Perseverance brings benefit. No mistake. Gladness, movement, consideration, assent, consistency; adaptation to the demands of time.

Following has supreme success. Perseverance furthers. No blame.

Thunder in the middle of the lake: the image of following. Thus the superior person at nightfall goes indoors for rest and recuperation.

Legge interpretation:

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.

Sui symbolizes the idea of following. It is said to follow Yu, the symbol of harmony and satisfaction. Where there are these conditions men are sure to follow; nor will they follow those in whom they have no complacency. The hexagram includes the cases where one follows others, and where others follow him; and the auspice of great progress and success is due to this flexibility and applicability of it. But in both cases the following must be guided by a reference to what is proper and correct. See the notes on the Thwan and the Great Symbolism.



Hexagram 18: Ku

Standard interpretation(s):



Decay. Supreme success. Crossing the great river brings benefit. Before the beginning, three days; after the beginning, three days.

Decay, indifference, inertia, stagnation, corruption; improving poor conditions.

Work on what has been spoiled has supreme success. It furthers one to cross the great water. Before the starting point, three days. After the starting point, three days.

The wind blows low on the mountains: the image of decay. Thus the superior person stirs up the people and strengthens their spirit.

Legge interpretation:

Ku 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 the 6th Appendix it is said, 'They who follow another are sure to have services (to perform), and hence Sui is followed by Ku.' But Ku means the having painful or troublesome services to do. It denotes here a state in which things are going to ruin, as if through poison or venomous worms; and the figure is supposed to describe the arrest of the decay and the restoration to soundness and vigor, so as to justify its auspice of great progress and success. To realize such a result, however, great efforts will be required, as in crossing the great stream; and a careful consideration of the events that have brought on the state of decay, and the measures to be taken to remedy it is also necessary. See Appendix I on the 'three days'.

The subject of line 1, and of all the other lines, excepting perhaps 6, appears as a son. Yet the line itself is of the yin nature, and the trigram in which it plays the principal part is also yin. Line 2 is strong, and of the yang nature, with the yin line 5 as its proper correlate. In line 2, 5 appears as the mother; but its subject there is again a son, and the upper trigram altogether is yang. I am unable to account for these things.



Hexagram 19: Lin

Standard interpretation(s):



Approach. Supreme success. Perseverance brings benefit. When the eighth lunar month comes, there will be misfortune.

Progress, determination, joy; becoming great.

Approach has supreme success. Perseverance furthers. When the eighth month comes, there will be misfortune.

The earth above the lake: the image of approach. Thus the superior person is inexhaustible in the will to teach, and without limits in tolerance and protection of the people.

Legge interpretation:

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 Appendix VI Lin is explained as meaning 'great'. The writer, having misunderstood the meaning of the previous Ku, subjoins - 'He who performs such services may become "great"'. But Lin denotes the approach of authority, - to inspect, to comfort, or to rule. When we look at the figure, we see two strong, undivided lines advancing on the four weak lines above them, and thence follows the assurance that their actions will be powerful and successful. That action must be governed by rectitude, however, and by caution grounded on the changing character of all conditions and events. The meaning of the concluding sentence is given in Appendix I as simply being - that, 'the advancing power will decay in no long time'. Lu Kan-Khi (Ming dynasty) says: - 'The sun (or the day) is the symbol of what is Yang; and the moon is the symbol of what is Yin. Eight is the number of the second of the four emblematic figures (the smaller Yin), and seven is the number of the third of them (the smaller Yang). Hence to indicate the coming of the period of what is Yin, we use the phrase, "the eighth month"; and to indicate the period of the coming of what is Yang, we use the phrase, "the seventh day"'. The Khang-hsi editors say that this is the best explanation of the language of the Text that can be given: - 'The Yang numbers culminate in 9, the influence then receding and producing the 8 of the smaller Yin. The Yin numbers culminate in 6, and the next advance produces the 7 of the smaller Yang; so that 7 and 8 are the numbers indicating the first birth of what is Yin and what is Yang.' 'If we go to seek', they add, 'any other explanation of the phraseology of the Text, and such expressions as "three days", "three years", "ten years", etc., we make them unintelligible.' Lin is the hexagram of the twelfth month.



Hexagram 20: Kuan (Kwan)

Standard interpretation(s):



Contemplation. The ablution is completed, but not yet the offering. Have sincere dignity. View, concentration, visibility, example; underlying meaning.

Contemplation. The ablution has been made, but not yet the offering. Full of trust they look up.

The wind blows over the earth. The image of contemplation. Thus the kings of old visited the regions of the world, contemplated the people, and gave them instruction.

Legge interpretation:

Kwan 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 Chinese character Kwan, from which this hexagram is named, is used in it in two senses. In the Thwan, the first paragraph of the treatise on the Thwan, and the paragraph on the Great Symbolism, it denotes showing, manifesting; in all other places it denotes contemplating, looking at. The subject of the hexagram is the sovereign and his subjects, how he manifests himself to them, and how they contemplate him. The two upper, undivided, lines belong to the sovereign; the four weak lines below them are his subjects, - ministers and others who look up at him. The two upper, undivided, lines belong to the sovereign; the four weak lines below them are his subjects, - ministers and others who look up at him. Kwan is the hexagram of the eighth month.

In the Thwan King Wan symbolizes the sovereign by a worshipper when he is most solemn in his religious service, at the commencement of it, full of sincerity and with a dignified carriage.



Hexagram 21: Shih Ho

Standard interpretation(s):

Gnawing. Success. It is beneficial to use legal action.



Tension, obstacle, energy; law and penalties. Biting through has success. It is favorable to let justice be administered. Thunder and lightning, the image of biting through. Thus the kings of former times made firm the laws through clearly defined penalties.

Legge interpretation:

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

Shih Ho means literally 'Union by gnawing'. We see in the figure two strong lines in the first and last places, while all others, with the exception of the fourth, are divided. This suggests the idea of the jaws and the mouth between them kept open by something in it. Let that be gnawed through and the mouth will close and the jaws come together. So in the body politic. Remove the obstacles to union, and high and low will come together with a good understanding. And how are those obstacles to be removed? By force, emblemed by the gnawing; that is, by legal constraints. And these are sure to be successful. The auspice of the figure is favorable. There will be success.



Hexagram 22: P'i (Pi)

Standard interpretation(s):

Grace. Success. The small brings benefit. Have somewhere to go.



Illumination, variety, ornamentation, order; beauty in essential forms. Grace has success. In small matters it is favorable to undertake something. Fire at the foot of the mountain, the image of grace. Thus does the superior person proceed when clearing up current affairs. But one dares not decide controversial affairs this way.

Legge interpretation:

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

The character of Pi is the symbol of what is ornamental and of the act of adorning. As there is ornament in nature, so should there be in society; but its place is secondary to that of what is substantial. This is the view of King Wan in his Thwan. The symbolism of the separate lines is sometimes fantastic.



Hexagram 23: Po

Standard interpretation(s):

Splitting apart. It is not beneficial to go anywhere.



Disintegration, collapse, adversity; strength undermined by weakness. Splitting apart. It does not further one to go anywhere. The mountain rests on the earth, the image of slitting apart. Thus those above can ensure their position only by giving generously to those below.

Legge interpretation:

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

Po is the symbol of falling or causing to fall, and may be applied, both in the natural and political world, to the process of decay, or that of overthrow. The figure consists of five divided lines, and one undivided, which last thus becomes the prominent and principal line in the figure. Decay or overthrow has begun at the bottom of it, and crept up to the top. The hexagram is that of the ninth month, when the beauty and glory of summer have disappeared, and the year is ready to fall into the arms of sterile winter. In the political world, small men have gradually displaced good men and great, till but one remains; and the lesson for him is to wait. The power operating against him is too strong; but the fashion of political life passes away. If he wait, a change for the better will shortly appear.



Hexagram 24: Fu

Standard interpretation(s):



Return. Success. Going or coming is free from harm. Friends come. No mistake. Turn about and return to your Tao. After seven days comes return. It is favorable to go somewhere.

The turning point, light, victory; cyclic movement. Return. Success. Going out and coming in without error. Friends come without blame. To and fro goes the way. On the seventh day comes return. It furthers one to have somewhere to go. Thunder within the earth. The image of the turning point. Thus the kings of antiquity closed the passes at the time of solstice. Merchants and strangers did not go about, and the ruler did not travel through the provinces.

Legge interpretation:

Fu indicates that there will be 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 symbolizes the idea of returning, coming back or over again. The last hexagram showed us inferior prevailing over superior men, all that is good in nature and society yielding before what is bad. But change is the law of nature and society. When decay has reached its climax, recovery will begin to take place. In Po we had one strong topmost line, and five weak lines below it; here we have one strong line, and five weak lines above it. To illustrate the subject from what we see in nature, - Po is the hexagram of the ninth month, in which the triumph of cold and decay in the year is nearly complete. It is complete in the tenth month, whose hexagram is Khwan; then follows our hexagram Fu, belonging to the eleventh month, in which was the winter solstice when the sun turned back in his course, and moved with a constant regular progress towards the summer solstice.

In harmony with these changes of nature are the changes in the political and social state of a nation. There is nothing in the Yi to suggest the hope of a perfect society or kingdom that cannot be moved.

The strong bottom line is the first of chan, the trigram of movement, and the upper trigram is Khwan, denoting docility and capacity. The strong returning line will meet with no distressing obstacle, and the weak lines will change before it into strong, and be as friends. The bright quality will be developed brighter and brighter from day to day, and month to month.

The sentence 'in seven days comes his return', occasions some perplexity. If the reader will refer to hexagrams 44, 33, 12, 20, 23, and 2, he will see that during the months denoted by those figures, the 5th, 6th, 7th, 8th, 9th, and 10th, the yin lines have gradually been prevailing over the yang, until in Khwan (2) they have extruded them entirely from the lineal figure. Then comes our Fu, as a seventh figure, in which the yang line begins to reassert itself, and from which it goes on to extrude the yin lines in their turn. Explained therefore of the months of the year, we have to take a day for a month. And something analogous - we cannot say exactly what - must have place in society and the state.

The concluding auspice or oracle to him who finds this Fu by divination is what we might expect.



Hexagram 25: Wu Wang

Standard interpretation(s):



Innocence. Supreme success. Perseverance brings benefit. If you are not correct, there will be errors, and then it would not be beneficial to take action.

The unexpected, guilelessness, truth; the natural mind. Innocence. Supreme success. Perseverance furthers. If someone is not true to instinct, misfortune occurs, and additional undertakings do not further. Under heaven thunder rolls, all things attain the natural state of innocence. Thus the kings of old, rich in virtue, and in harmony with the time, fostered and nourished all beings.

Legge interpretation:

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.

Wang is the symbol of being reckless, and often of being insincere; Wu Wang is descriptive of a state of entire freedom from such a condition; its subject is one who is entirely simple and sincere. The quality is characteristic of the action of Heaven, and of the highest style of humanity. In this hexagram we have an essay on this noble attribute. An absolute rectitude is essential to it. The nearer one comes to the ideal of the quality, the more powerful will be his influence, the greater his success. But let him see to it that he never swerve from being correct.



Hexagram 26: Ta Ch'u (Ta Khu)

Standard interpretation(s):



Great restraint. Perseverance brings benefit. Fasting brings good fortune. Crossing the great river brings benefit.

Restraint, strength, truth, creativity; holding firm. The taming power of the great. Perseverance furthers. Not eating at home brings good fortune. It furthers one to cross the great water. Heaven within the mountain. The image of the taming power of the great. Thus the superior person becomes acquainted with many sayings of antiquity and many deeds of the past as a means of strengthening character.

Legge interpretation:

Under the condition of Ta Khu 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), and there will be good fortune. It will be advantageous for him to cross the great stream.

Khu has two meanings. It is the symbol of restraint, and of accumulation. What is repressed and restrained accumulates its strength and increases its volume. Both these meanings are found in the treatise on the Thwan; the exposition of the Great Symbolism has for its subject the accumulation of virtue. The different lines are occupied with the repression or restraint of movement. The first three lines receive that repression, the upper three exercise it. The accumulation to which all tends is that of virtue; and hence the name of Ta Khu, 'the Great Accumulation'.

What the Thwan teaches, is that he who goes about to accumulate his virtue must be firm and correct, and may then, engaging in the public service, enjoy the king's grace, and undertake the most difficult enterprises.



Hexagram 27: Yi (I)

Standard interpretation(s):



Nourishment. Perseverance brings good fortune. Contemplate nourishment. Seek that which truly nourishes.

Care, cultivation, moderation; providing nourishment. The corners of the mouth. Perseverance brings good fortune. Pay heed to the providing of nourishment and to what someone seeks to fill the mouth. At the foot of the mountain, thunder, the image of providing nourishment. Thus the superior person is careful with words and temperate in eating and drinking.

Legge interpretation:

I 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.

I is the symbol for the upper jaw, and gives name to the hexagram; but the whole figure suggests the appearance of the mouth. There are two undivided lines at the bottom and top, and the four divided lines between them. The first line is the first in the trigram Chan, which denotes movement; and the sixth is the third in Kan, denoting what is solid. The former is the lower jaw, part of the mobile chin; and the other the more fixed upper jaw. The open lines are the cavity of the mouth. As the name of the hexagram, I denotes nourishing, - one's body or mind, one's self or others. The nourishment in both the matter and method will differ according to the object of it; and every one must determine what to employ and do in every case by exercising his own thoughts, only one being premised, - that in both respects the nourishing must be correct, and in harmony with what is right.

The auspice of the whole hexagram is good.



Hexagram 28: Ta Guo (Ta Kwo)

Standard interpretation(s):

The passing of the great. The beam sags. It is favorable to go somewhere. Success.



Inner strength, extraordinary times, change; rapid transition. Preponderance of the great. The ridgepole sags to the breaking point. It furthers one to have somewhere to go. Success. The lake rises above the trees, the image of preponderance of the great. Thus the superior person, standing alone, is unconcerned, and if it is necessary to renounce the world, undaunted.

Legge interpretation:

Ta Kwo 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.

Very extraordinary times require very extraordinary gifts in the conduct of affairs in them. This is the text on which King Wan and his son discourse after their fashion in this hexagram. What goes, in their view, to constitute anything extraordinary is its greatness and difficulty. There need not be about it what is not right.

Looking at the figure we see two weak lines at the top and bottom, and four strong lines between them, giving us the idea of a great beam unable to sustain its own weight. But the second and fifth lines are both strong and in the center; and from this and the attributes of the component trigrams a good auspice is obtained.



Hexagram 29: K'an (Khan)

Standard interpretation(s):



Abyss upon abyss. Have faith. Fasten your mind upon success, and your action leads to the highest.

Water, plunging, motion, flow; repetition of danger. The abysmal repeated. If you are sincere, you have success in your heart and whatever you do succeeds water flow uninterruptedly and reaches its goal, the image of the abysmal repeated. Thus the superior person walks in lasting virtue and carries on the business of teaching.

Legge interpretation:

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

The trigram Khan, which is doubled to form this hexagram, is the lineal symbol of water. Its meaning, as a character, is 'a pit', 'a perilous cavity, or defile'; and here and elsewhere in the Yi it leads the reader to think of a dangerous defile, with water flowing through it. It becomes symbolic of danger, and what the authors of the Text had in mind was to show how danger should be encountered, its effect on the mind, and how to get out of it.

The trigram exhibits a strong central line, between two divided lines. The central represented to King Wan the sincere honesty and goodness of the subject of the hexagram, whose mind was sharpened and made penetrating by contact with danger, and who acted in a manner worthy of his character. It is implied, though the Thwan does not say it, that he would get out of the danger.



Hexagram 30: Li

Standard interpretation(s):



The flaming bird. Perseverance brings benefit and success. Care of the cow brings good fortune.

Fire, brightness, dependency, conditioning; voluntary dependence. The clinging. Perseverance furthers. It brings success. Care of the cow brings good fortune. That which is bright rises twice, the image of fire. Thus the great person, by perpetuating this brightness illumines the four corners of the world.

Legge interpretation:

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 is the name of the trigram representing fire and light, and the sun as the source of both of these. Its virtue or attribute is brightness, and by a natural metaphor intelligence. But Li has also the meaning of inhering in, or adhering to, being attached to. Both these significations occur in connection with the hexagram, and make it difficult to determine what was the subject of it in the minds of the authors. If we take the whole figure as expressing the subject, we have, as in the treatise on the Thwan, 'a double brightness', a phrase which is understood to denominate the ruler. If we take the two central lines as indicating the subject, we have weakness, dwelling with strength above and below. In either case there are required from the subject a strict adherence to what is correct, and a docile humility. On the second member of the Thwan Khang-tze says: - 'The nature of the ox is docile, and that of the cows is much more so. The subject of the hexagram adhering closely to what is correct, he must be able to act in obedience to it, as docile as a cow, and then there will be good fortune.'



Hexagram 31: Hsien

Standard interpretation(s):

Influence. Success. Perseverance brings benefit. Marrying brings good fortune.



Wooing, universality, persistence, stimulation; mutual attraction. Influence. Success. Perseverance furthers. Marriage brings good fortune. A lake on the mountain. The image of influence. Thus the superior person encourages people to approach and is ready to receive them.


Legge interpretation:


Hsien indicates that (on the fulfillment 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.

With the 31st hexagram commences the Second Section of the Text. It is difficult to say why any division of the hexagrams should be made here, for the student tries in vain to discover any continuity in the thoughts of the author that is now broken. The First Section does not contain a class of subjects different from those which we find in the Second. That the division was made, however, at a very early time, appears from the sixth Appendix on the Sequence of the Hexagrams, where the writer sets forth an analogy between the first and second figures, representing heaven and earth, as the originators of all things, and this figure and the next, representing (each of them) husband and wife, as the originators of all the social relations. This, however, is far from carrying conviction to my mind. The division of the Text of the Yi into two sections is a fact of which I am unable to give satisfactory account.

Hsien, as explained in the treatise on the Thwan, has here the meaning of mutual influence, and the Duke of Kau, on the various lines, always uses Kan for it in the sense of 'moving' or 'influencing to movement or action'. This is to my mind the subject of the hexagram considered as an essay, - 'Influence; the different ways of bringing it to bear, and their issues.'

The Chinese character called hsien is the graphic symbol for 'all, together, jointly'. Kan, the symbol for 'influencing', has hsien in it as its phonetic constituent (though the changes in pronunciation make it hard for an English reader to appreciate this), with the addition of hsin, the symbol for 'the heart'. Thus kan, 'to affect or influence', = hsien + hsin, and it may have been that while the name or word was used with the significance of 'influencing', the hsin was purposely dropped from it, to indicate the most important element of the thing, - the absence of all purpose or motive. I venture to think that this would have been a device worthy of a diviner.

With regard to the idea of husband and wife being in the teaching of the hexagram, it is derived from the more recent symbolism of the eight trigrams ascribed to King Wan. The more ancient usage of them is given in the paragraph on the Great Symbolism of Appendix II. The figure consists of Kan , 'the youngest son', and over it, Tui

, 'the youngest daughter'. These are in 'happy union'. No influence, it is said, is so powerful and constant as that between husband and wife; and where these are young, it is especially active. Hence it is that Hsien is made up of Kan and Tui. All this is to me very doubtful. I can dimly apprehend why the whole line was assumed as the symbol of strength and authority, and the broken line as that of weakness and submission. Beyond this, I cannot

follow Fu-hsi in his formation of the trigrams; and still less can I assent to the more recent symbolism of them ascribed to King Wan.

Coming now to the figure and its lines, the subject is that of mutual influence; and the author teaches that that influence, correct in itself, and for correct ends, is sure to be effective. He gives an instance, - the case of a man marrying a young lady, the regulations for which have been laid down in China from the earliest times with great strictness and particularity. Such influence will be effective and fortunate.



Hexagram 32: Heng (Hang)

Standard interpretation(s):



Constancy. Success. No mistake. Perseverance brings benefit. It is beneficial to have somewhere to go.

Union, social relationships, pairing, permanence; self-renewing movement. Duration. Success. No blame. Perseverance furthers. It furthers one to have somewhere to go. Thunder and wind, the image of duration. Thus the superior person stands firm and does not change direction.

Legge interpretation:

Hang 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.

The subject of this hexagram may be given as perseverance in well doing, or in continuously acting out the law of one's being. The sixth Appendix makes it a sequel of the previous figure. As that treats, it is said, of the relation between husband and wife, so this treats of the continuous observance of their respective duties. Hsien, we saw, is made up of Kan, the symbol of the youngest son, and Tui, the symbol of the youngest daughter, attraction and influence between the sexes being strongest in youth. Hang consists of Sun, 'the oldest daughter', and Chan, the oldest son. The couple are more staid. The wife occupies the lower place; and the relation between them is marked by her submission. This is sound doctrine, especially from a Chinese point of view; but I doubt whether such application of his teaching was in the mind of King Wan. Given two parties, an inferior and superior in correlation. If both be continuously observant of what is correct, the inferior also being submissive, and the superior firm, good fortune and progress may be predicated on their course.



Hexagram 33: Tun (Thun)

Standard interpretation(s):

Retreat. Success. The small brings benefit. Persevere.



Darkness, preparation, resistance, caution; withdrawal into security. Retreat. Success. In what is small, perseverance furthers. Mountain under heaven, the image of retreat. Thus the superior person keeps the inferior one at a distance, not angrily, but with reserve.

Legge interpretation:

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

Thun is the hexagram of the sixth month; the yin influence is represented by two weak lines, and has made good its footing in the year. The figure thus suggested to King Wan the growth of small and unprincipled men in the state, before whose advance superior men were obliged to retire. This is the theme of his essay, - how, 'when small men multiply and increase in power, the necessity of time requires superior men to withdraw before them.' Yet the auspice of Thun is not all bad. By firm correctness the threatened evil may be arrested to a small extent.



Hexagram 34: Ta Chuang (Ta Kwang)

Standard interpretation(s):

The power of the great. Perseverance brings benefit.



Inner worth, power, haste, justice, greatness; union of movement and strength. The power of the great. Perseverance furthers. Thunder in heaven above. The image of the power of the great. Thus the superior person does not tread upon paths that do not accord with established order.

Legge interpretation:

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

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

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



Hexagram 35: Chin

Standard interpretation(s):



Progress, like that of the Marquis of K'ang, who is awarded horses in great number, and in a single day is granted audience three times.

Peace, loyalty, rewards, influence; enlightenment and obedience. Progress. The powerful ruler is honored with horses in large numbers, and is granted an audience three times in a single day. The sun rises over the earth, the image of progress. Thus the superior person brightens virtue.

Legge interpretation:

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

The Thwan of this hexagram expresses its subject more fully and plainly than that of any of the previous thirty-four. It is about a feudal prince whose services to the country have made him acceptable to his king. The king's favor has been shown to him by gifts and personal attentions such as form more than one ode in the Shih; see especially III,iii. The symbolism of the lines dimly indicates the qualities of such a prince. Chin means 'to advance'. Hexagrams 46 and 53 agree with this in being called by the names that indicate progress and advance. The advance in Chin is like that of the sun, 'the shining light, shining more and more to the perfect day.'



Hexagram 36: Ming I

Standard interpretation(s):

The light wounded. It is beneficial to persevere in the face of difficulties.



Wounding, harm, adversity; courage in the face of difficulty. Darkening of the light. In adversity it furthers one to be persevering. The light has sunk into the earth, the image of darkening of the light. Thus does the superior person live with the great mass, veiling the light and yet still shining.

Legge interpretation:

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

In this hexagram we have the representation of a good and intelligent minister or officer going forward in the service of his country, notwithstanding the occupancy of the throne by a weak and unsympathizing sovereign. Hence comes its name of Ming I, or 'Intelligence Wounded'; that is, injured and repressed. The treatment of the subject shows how such an officer will conduct himself, and maintain his purpose. The symbolism of the figure is treated of in the same way in the first and second Appendices. Appendix IV merely says that the advance set forth in 35 is sure to meet with wounding, and hence Chin is followed by Ming I.



Hexagram 37: Chia Jen (Kia Zan)

Standard interpretation(s):

The family. A feminine perseverance is beneficial.



The clan, household, rules, connections; family dynamics. The family. The perseverance of the woman furthers. Wind comes forth from fire, the image of the family. Thus the superior person has words of substance and duration in a way of life.

Legge interpretation:

For (the realization of what is taught in) Kia Zan, (or the regulation of the family), what is most advantageous is that the wife be firm and correct.

Kia Zan, the name of the hexagram, simply means ‘a household’, or ‘the members of a family’. The subject of the essay based on the figure, however, is the regulation of the family, effected mainly by the cooperation of husband and wife in their several spheres, and only needing to become universal to secure the good order of the kingdom. The important place occupied by the wife in the family is seen in the short sentence of the Thwan. That she be firm and correct, and do her part well, is the first thing necessary to its regulation.



Hexagram 38: K'uei (Khwei)

Standard interpretation(s):

Opposition. In small matters, good fortune.



Contrast, divergence, estrangement, opposites; gradual change. Opposition. In small matters, good fortune. Fire on the lake, the image of opposition. Thus amid all fellowship the superior person retains individuality.

Legge interpretation:

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

Khwei denotes a social state in which division and mutual alienation prevail, and the hexagram teaches how in small matters this condition may be healed, and the way prepared for the cure of the whole system. The writer or writers of Appendixes I and II point out the indication in the figure of division and disunion according to their views. In Appendix VI those things appear as a necessary sequel to the regulation of the family; while it is impossible to discover any allusion to the family in the text.



Hexagram 39: Chien (Kien, Ch'ien)

Standard interpretation(s):



Difficulty. The southwest is favorable, but not the northeast. Meeting with a great person brings benefit. Perseverance brings good fortune.

Inaccessibility, difficulty, threat, retreat; preparation for perseverance. Obstruction. The southwest furthers. The northeast does not further. It furthers one to see the expert. Perseverance brings good fortune. Water on the mountain, the image of obstruction. Thus the superior person turns attention inward and develops character.

Legge interpretation:

In (the state indicated by) Kien advantage will be found in the southwest and the contrary in the northeast. It will be advantageous (also) to meet with the great man. (In these circumstances), with firmness and correctness, there will be good fortune.

Chien is the symbol for incompetence in the feet and legs, involving difficulty in walking; hence it is used in this hexagram to indicate a state of the kingdom which makes the government of it an arduous task. How this task may successfully be performed now by an activity on the part of the ruler, and now by a discreet inactivity; this is what the figure teaches, or at least gives hints about. For the development of the meaning of the symbolic character from the structure of the lineal figure, see Appendixes I and II.

The Thwan seems to require three things: attention to place, the presence of the great man, and the firm observance of correctness, in order to cope successfully with the difficulties of the situation. The first thing is enigmatically expressed, and the language should be compared with what we find in the Thwan of hexagrams 2 and 40. Referring to Figure 2, we find that according to Wan's arrangement of the trigrams, the southwest is occupied by Khwan and the northeast by Kan. The former represents the champagne country; the latter, the mountainous region. The former is easily traversed and held; the latter, with difficulty. The attention to place thus becomes transformed into a calculation of circumstances; those that promise success in an enterprise, which should be taken advantage of, and those that threaten difficulty and failure, which should be shunned.

This is the generally accepted view of this difficult passage. The Khang-hsi editors have a view of their own. I have been myself inclined to find less symbolism in it, and to take the southwest as the regions in the south and west of the kingdom, which we know from the Shih were more especially devoted to Wan and his house, while the strength of the kings of Shang lay in the north and east.

‘The idea of “the great man”, Mencius’s “minister of Heaven”’, is illustrated by the strong line in the fifth place, having for its correlate the weak line in 2. But favorableness of circumstances and place, and the presence of the great man do not dispense from the observance of firm correctness. Throughout these essays of the I this is always insisted on.



Hexagram 40: Hsieh (Kieh, Chieh)

Standard interpretation(s):



Deliverance. The southwest is favorable. If one has no place left to go, returning brings good fortune. If there is some place to go, hastening brings good fortune.

Movement, relief, forgiveness, recuperation; resolution of difficulties. Deliverance. The southwest furthers. If there is no longer anything where one has to go, return brings good fortune. If there is still something where one has to go, hastening brings good fortune. Thunder and rain set in, the image of deliverance. Thus the superior person pardons mistakes and forgives misdeeds.

Legge interpretation:

In Kieh advantage will be found in the southwest. If no (further) operations be called for, there will be good fortune in coming back (to the old conditions). If some operations are called for, there will be good fortune in the early conducting of them.

Kieh is the symbol of loosing, - untying a knot or unraveling a complication; and as the name of this hexagram, it denotes a condition in which the obstruction and difficulty indicated by the preceding Chien have been removed. The object of the author is to show, as if from the lines of the figure, how this new and better state of the kingdom is to be dealt with. See what is said on the Thwan of Chien for 'the advantage to be found in the southwest'. If further active operations be not necessary to complete the subjugation of the country, the sooner things fall into their old channels the better. The new masters of the kingdom should not be anxious to change all the old manners and ways. Let them do, as the Duke of Kau actually did do with the subjugated people of Shang. If further operations be necessary, let them be carried through without delay. Nothing is said in the Thwan about the discountenancing and removal of small men, - unworthy ministers or officers; but that subject appears in more than one of the lines.



Hexagram 41: Hsun (Sun)

Standard interpretation(s):



Decrease. Have faith. Greatest good fortune. No mistake. One can be firm. It is beneficial to have somewhere to go. How can it be used? Use only two baskets for the offering.

Simplicity, inner strength, restriction; loss of stability. Decrease combined with sincerity brings about supreme good fortune without blame. One may be persevering in this. It furthers one to undertake something. How is this to be carried out? One may use two small bowls for the sacrifice. At the foot of the mountain, the lake, the image of decrease. Thus the superior person controls anger and restrains instincts.

Legge interpretation:

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 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.

The interpretation of this hexagram is encompassed with great difficulties. Sun is the idea of diminishing or diminution; and what is said in Appendix I has made it to be accepted as teaching the duty of its subject to take of what is his and contribute to his ruler, or the expenses of the government under which he lives; in other words, readily and cheerfully to pay his taxes. Canon McClatchie in translating Appendix I has: - 'Diminishing (by taxation for instance)...is very lucky.' Possibly, King Wan may have seen in the figures the subject of taxation; but the symbolism of his son takes a much wider range. My own reading of the figure and Text comes near to the view of Khang-tze, that 'every diminution and repression of what we have in excess to bring it into accordance with right and reason is comprehended under Sun.'

Let there be sincerity in doing this, and it will lead to the happiest results. It will lead to great success in great things; and if the correction, or it may be a contribution towards it, appear to be very small, yet it will be accepted; - as in the most solemn religious service. This is substantially the view of the hexagram approved by the Khang-hsi editors.



Hexagram 42: Yi

Standard interpretation(s):



Increase. It is beneficial to have somewhere to go. Crossing the great river brings good fortune.

Sacrifice, gratitude, value, help; successful development. Increase. It furthers one to undertake something, to cross the great water. Wind and thunder, the image of increase. Thus the superior person sees good and imitates it, getting rid of personal faults.

Legge interpretation:

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.

Yi has the opposite meaning to Sun, and is the symbol of addition or increasing. What King Wan had in his mind, in connection with the hexagram, was a ruler or government operating so as to dispense benefits to, and increase the resources of all the people. Two indications are evident in the lines: - the strong line in the ruler's seat, or the fifth line, and the weak line in the correlative place of 2. Whether there be other indications in the figure or its component trigrams will be considered in dealing with the Appendices. The writer might well say, on general grounds, of the ruler whom he had in mind, that he would be successful in his enterprises and overcome the greatest difficulties.



Hexagram 43 Kwai (Kwai)

Standard interpretation(s):



Breakthrough. Proclaim it in the courtyard of the king. Even a sincere announcement is dangerous. Warn your own city. It is not favorable to use arms. Having somewhere to go is beneficial.

Resoluteness, change, reason, friendliness; removal of inferiority. Breakthrough. One must resolutely make the matter known at the court of the king. It must be announced truthfully. Danger. It is necessary to notify one's own city. It does not further to resort to arms. It furthers one to undertake something. The lake has risen up to heaven, the image of breakthrough. Thus the superior person dispenses riches downward and refrains from resting on virtue.

Legge interpretation:

Kwai requires (in him who would fulfill 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.

In Kwai we have the hexagram of the third month, when the last remnant, cold and dark, of winter, represented by the sixth line, is about to disappear before the advance of the warm and bright days of the approaching summer. In the yin line at the top King Wan saw the symbol of a small or bad man, a feudal prince or high minister, lending his power to maintain a corrupt government, or, it might be, a dynasty that was waxen old and ready to vanish away; and in the five undivided lines he saw the representatives of good order, or, it might be, the dynasty which was to supercede the other. This then is the subject of the hexagram, - how bad men, statesmen corrupt and yet powerful, are to be put out of the way. And he who would accomplish the task must do so by the force of his character more than by force of arms, and by producing a general sympathy on his side.

The Thwan says he must openly denounce the criminal in the court, seek to awaken general sympathy, and at the same time go about his enterprise, conscious of its difficulty and danger. Among his own adherents, moreover, as if it were in his own city, he must make it understood how unwillingly he takes up arms. Then let him go forward, and success will attend him.



Hexagram 44: Kou (Kau)

Standard interpretation(s):

Encounter. A powerful woman. Do not marry.



Danger, furtiveness, surrender; intrusion of the inferior. Coming to meet. The young one is powerful. One should not marry such a person. Under heaven, wind. The image of coming to meet. Thus does the ruler act when disseminating commands and proclaiming them to the four quarters of heaven.

Legge interpretation:

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

The single, divided, line at the top of Kwai, the hexagram of the third month, has been displaced, and Khien has ruled over the fourth month of the year. But the innings of the divided line commence again; and here we have in Kau the hexagram of the fifth month, when light and heat are supposed both to begin and to be less.

In that divided line Wan saw the symbol of the small or unworthy man, beginning to insinuate himself into the government of the country. His influence, if left unchecked, would go on to grow, and he would displace one good man after another, and fill the vacant seats with others like-minded with himself. The object of Wan in his Thwan, therefore, was to enjoin resistance to the encroachment of this bad man.]

Kau is defined as giving the idea of suddenly and casually encountering or meeting with. So does the divided line appear all at once in the figure. And this significance of the name rules in the interpretation of the lines, so as to set on one side the more common interpretation of them according to the correlation; showing how the meaning of the figures was put into them from the minds of Wan and Tan in the first place. The sentiments of the text are not learned from them; but they are forced and twisted, often fantastically, and made to appear to give those sentiments forth of themselves.

Here the first line, divided, where it ought to be the contrary, becomes the symbol of a bold, bad woman, who appears unexpectedly on the scene, and wishes to subdue or win all the five strong lines to herself. No one would contract a marriage with such a female; and every good servant of his country will try to repel the entrance into government of every officer who can be so symbolized.



Hexagram 45: Ts'ui (Chui)

Standard interpretation(s):



Gathering. Success. The king approaches the temple. Meeting with a great person brings benefit. Success. Perseverance brings good fortune. Making a great sacrifice brings good fortune. It is favorable to have somewhere to go.

Massing, community, religion; collective piety. Gathering together. Success. The ruler approaches the temple. It furthers one to see the expert. This brings success. Perseverance furthers. To bring great offerings creates good fortune. It furthers one to undertake something. Over the earth, the lake, the image of gathering together. Thus the superior man renews his weapons in order to meet the unforeseen.

Legge interpretation:

In (the state denoted by) Chui, 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, although the advantage must come through firm correctness. The use of great victims will (be conducive to) good fortune, and in whatever direction movement is made, it will be Ts'ui advantageous.

Chui denotes collecting together, or things so collected; and hence this hexagram concerns the state of the kingdom when a happy union prevails between the sovereign and his ministers, between high and low; and replies in a vague way to the question how this state is to be preserved; by the influence of religion, and the great man, who is a sage upon the throne.

He, 'the king', will repair to his ancestral temple, and meet in spirit there with the spirits of his ancestors. Whatever he does, being correct and right, will succeed. His religious services will be distinguished by their dignity and splendor. His victims will be the best that can be obtained, and other things will be in harmony with them.



Hexagram 46: Sheng (Shang)

Standard interpretation(s):



Ascending. Supreme success. It is useful to meet with a great person. Fear not. An advance to the south brings good fortune.

Growth, effort, influence, progress; energetic adaptability. Pushing upward has supreme success. One must see the expert. Fear not. Departure toward the south brings good fortune. Within the earth, wood grows. The image of pushing upward. Thus the superior person of devoted character heaps up small things in order to achieve something high and great.

Legge interpretation:

Shang 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.

The character Shang is used of advancing in an upward direction, 'advancing and ascending'. And here, as the name of the hexagram, it denotes the advance of a good officer to the highest pinnacle of distinction. The second line, in the center of the lower trigram, is strong, but the strength is tempered by its being in an even place. As the representative of the subject of the hexagram, it shows him to be possessed of modesty and force. Then the ruler's seat, the fifth place, is occupied by a divided line, indicating that he will welcome the advance of 2. The officer therefore both has the qualities that fit him to advance, and a favorable opportunity to do so. The result of his advance will be fortunate.

It is said that after he has met with the ruler, 'the great man' in 5, 'advance to the south will be fortunate'. Ku Hsi and other critics say that 'advancing to the south' is equivalent simply to 'advancing forwards'. The south is the region of brightness and warmth; advance towards it will be a joyful progress.



Hexagram 47: K'un (Khwan)

Standard interpretation(s):



Obstruction. Success. Persevere. The truly great have good fortune. No blame, but your words will not be believed.

Exhaustion, restraint, reversal, delay; dominance of the inferior. Oppression. Success. Perseverance. The great person brings about good fortune. No blame. When one has something to say, it is not believed. There is no water in the lake, the image of exhaustion. Thus the superior person takes the great risk of following inner will.

Legge interpretation:

In (the condition denoted by) Khwan 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.

The character Khwan presents us with the picture of a tree within an enclosure; 'a plant', according to Williams, 'fading for want of room'; 'a tree', according to Tai Tung, 'not allowed to spread its branches'. However this be, the term conveys the idea of being straitened and distressed; and this hexagram indicates a state of things in which the order and government that would conduce to the well-being of the country can hardly get the development, which, by skillful management on the part of 'the great man' and others is finally secured for them.

Looking at the figure we see that the two central places are occupied by strong lines; but 2 is confined between 1 and 3, both of which are weak, and 5 (the ruler), as well as 4 (his minister), is covered by the weak 6; all which peculiarities are held to indicate the repression or straitening of good men by bad. For the way in which the same view is derived from the great symbolism, see Appendix II, in loc.

The concluding sentence of the Thwan is literally, 'If he speak, he will not be believed'; but the Khang-hsi editors give sufficient reasons for changing one character so as to give the meaning in the translation. 'Actions', not words, are what are required in the case.



Hexagram 48: Ching

Standard interpretation(s):



The well. The town may change, but not the well. It neither gains nor loses. People travel from well to well, but if one arrives, and there is no well-rope to lower the jug, misfortune.

Nourishment, inexhaustibility, foundation; fundamental needs of life. The well. The town may be changed, but the well cannot be changed. It neither decreases nor increases. They come and go and draw from the well. If one gets down almost to the water and the rope does not go all the way, or the jug breaks, it brings misfortune. Water over wood, the image of the well. Thus the superior person encourages the people at their work and exhorts them to help one another.

Legge interpretation:

(Looking at) Ching, (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 Ching reached the water, the bucket is broken, this is evil.

Ching, which gives its name to this hexagram, is the symbol of a well. The character originally was pictorial, intended to represent a portion of land, divided into nine parts, the central portion belonging to the government, and being cultivated by the joint labor of the eight families settled on the other divisions. In the center of it, moreover, was a well, which was the joint property of all the occupants.

What is said on Ching might be styled 'Moralizings on a well', or 'Lessons to be learned from a well for the good order and government of a country'. What a well is to those in its neighborhood, and indeed to men in general, that is government to a people. If rulers would only rightly appreciate the principles of government handed down from the good ages of the past, and faithfully apply them to the regulation of the present, they would be blessed themselves and their people with them.

In the Thwan we have the well, substantially the same through many changes of society; a sure source of dependance to men, for their refreshment and for use in the cultivation of the ground. Its form is what I have seen in the plains of northern China; what may be seen among ourselves in many places in Europe. It is deep, and the water is drawn up by a vessel let down from the top; and the value of the well depends on the water being actually raised. And so the principles of government must actually be carried out.



Hexagram 49: Ko

Standard interpretation(s):



Revolution. At the end of the day, pledges of fealty. Supreme success. Perseverance brings benefit. Remorse disappears.

Molting, change, stress, conflict; combat between opposites. Revolution. On your own day you are believed. Supreme success, furthering through perseverance. Remorse disappears. Fire in the lake, the image of revolution. Thus the superior person sets the calendar in order and makes the seasons clear.

Legge interpretation:

(What takes place as indicated by) Ko 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.

The character called Ko or Keh is used here in the sense of changing. Originally used for the skin of an animal or bird, alive or dead, it received the significance of changing at a very early time. Its earliest appearance, indeed, in the first Book of the Shu, is in that sense. How the transition was made from the idea of a skin or hide to that of change is a subject that need not be entered on here. The author has before him the subject of changes occurring - called for - in the state of the country; it may be on the greatest scale. The necessity of them is recognized, and hints are given as to the spirit and manner in which they should be brought about.

For the way in which the notion of change is brought out of the trigrams of the figure, see Appendixes I and II. It is assumed in the Thwan that change is viewed by people generally with suspicion and dislike, and should not be made hastily. When made as a necessity, and its good effects appear, the issues will be great and good. A proved necessity for them beforehand; and a firm correctness in the conduct of them: - these are the conditions by which changes should be regulated.



Hexagram 50: Ting

Standard interpretation(s):

The cauldron. Greatest good fortune and success.



Banquet, culture, offering; enlightened civilization. The cauldron. Supreme good fortune. Success. Fire over wood, the image of the cauldron. Thus the superior person consolidates fate by assuming a correct position.

Legge interpretation:

Ting gives the intimation of great progress and success.

Ting was originally a pictorial character, representing a cauldron with three feet and two ears, used for cooking and preparing food for the table (the mat in old times) and the altar. The picture has disappeared from the character, but it is said that in the hexagram we have an outline from which fancy may construct the vessel. The lower line, divided, represents its feet; lines 2, 3, 4, all undivided, represent the body of it; line 5, divided, represents its two ears; and line 6, undivided, the handle by which it was carried, or suspended from a hook. Appendix VI makes Ting follow Ko in the order of the hexagrams, because there is no changer of the appearance and character of things equal to the furnace and cauldron.

Ting and Ching are the only two hexagrams named for things in ordinary use with men; and they are both descriptive of the government's work of nourishing. There are three hexagrams of which that is the theme, I (27), under which we are told in Appendix I that 'the sages nourished men of worth, by means of them to reach to the myriads of people'. Ting treats of the nourishment of men of talents and virtue; and that being understood, it is said, without more ado, that it 'intimates great progress and success'. The text that follows, however, is more difficult to interpret than that of Ching.



Hexagram 51: Chen (Chan)

Standard interpretation(s):



Shock. Success. Shock comes -- oh, oh! Laughing words -- ha ha! Shock terrifies for a hundred li, but the sacrificial wine is not spilled.

Shock, thunder, force, violence; holy terror. Shock brings success. Shock comes -- oh, oh! Laughing words -- ha ha! The shock terrifies for a hundred miles, but one does not drop the sacrificial spoon and chalice. Thunder repeated, the image of shock. Thus in fear and trembling the superior person's life is set in order, amidst self examination.

Legge interpretation:

Chan 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.

Chan among the trigrams represents thunder, and according to Wan's arrangement and significance of them, 'the oldest son'. It is a phonetic character in which the significant constituent is Yu, meaning rain, and with which are formed most characters that denote atmospheric phenomena. The hexagram is formed of the trigram Chan redoubled, and may be taken as representing the crash or peal of thunder; but we have seen that the attribute or virtue of the trigram is 'moving, exciting power'; and thence, symbolically, the character is indicative of movement taking place in society or in the kingdom. This is the meaning of the hexagram; and the subject is the conduct to be pursued in a time of movement - such as insurrection or revolution - by the party promoting, and most interested, in the situation. It is shown how he ought to be aware of the dangers of the time, and how by precaution and the regulation of himself he may overcome them.

The indication of a successful issue given by the figure is supposed to be given by the undivided line at the bottom of the trigram. The subject of it must be superior to the subject of the two divided lines above. It is in the idea of the hexagram that he should be moving and advancing; - and what can his movement be but successful?

The next sentence shows him sensible of the danger of the occasion, but confident and self-possessed. The concluding sentence shows him rapt in his own important affairs, like a sincere worshipper, thinking only of the service in which he is engaged. Such a symbol is said to be suggested by Wan's significance of Chan as 'the oldest son'. It is his to succeed to his father, and the hexagram, as following Ting, shows him presiding over the sacrifices that have been prepared in the caldron. This is too fanciful.



Hexagram 52: Ken

Standard interpretation(s):



Keeping the back still, one loses all consciousness of self. Walking in the courtyard, one sees no individuals. No mistake.

Rest, peace of mind, intuition; end and beginning. Keeping still. Keeping the back still so that the body is no longer felt. Going into the courtyard, one no longer sees the people. No blame. Mountains standing close together, the image of keeping still. Thus the superior person does not think beyond the situation.

Legge interpretation:

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.

The trigram Kan represents a mountain. Mountains rise up grandly from the surface of the earth, and their masses rest on it in quiet and solemn majesty; and they serve also to arrest the onward progress of the traveller. Hence the attribute ascribed to Kan is twofold; it is both active and passive - resting and arresting. The character is used in this hexagram with both of those significations. As the name of the figure, it denotes the mental characteristic of resting in what is right; especially resting, as it is expressed by Chinese critics, 'in principle', - that which is right, on the widest scale, and in the absolute conception of the mind; and that which is right in every different position in which a man can be placed. We find this treated of in the Great Learning (Commentary, chapter 3), and in the Doctrine of the Mean, chapter 14, and other places. This is the theme of the hexagram; and the symbolism of it is all taken from different parts of the human body, as in hexagram 31, and the way in which they are dealt with. Several of the paragraphs are certainly not easy to translate and interpret.

The other parts of the body, such as the mouth, eyes and ears, have their appetencies, which lead them to what is without themselves. The back alone has nothing to do with anything beyond itself - hardly with itself even; all that it has to do is stand straight and strong. So should it be with us, resting in principle, free from the intrusion of selfish thoughts and external objects. Amidst society, he who realizes the idea of the hexagram is still alone, and does not allow himself to be distracted from the contemplation and following of principle. He is not a recluse, however, who keeps aloof from social life; but his distinction is that he maintains a supreme regard to principle, when alone, and when mingling with others.



Hexagram 53: Chien (Kien)

Standard interpretation(s):

Development. The marriage of the maiden. Good fortune. Perseverance brings benefit.



Firmness, cooperation, growth, ceremony; gradual progress. Development. The maiden is given in marriage. Good fortune. Perseverance furthers. On the mountain, a tree, the image of development. Thus the superior person abides in dignity and virtue, in order to improve the mores.

Legge interpretation:

Kien suggests to us the marriage of a young lady and the good fortune (attending it). There will be advantage in being firm and correct.

Kien is ordinarily used in the sense of gradually; but there is connected with that the idea also of progress or advance. The element of meaning in the character is the symbol of water; and the whole of it denotes gradual advance, like the soaking in of water. Three hexagrams contain in them the idea of advance, - Chin (35), Shang (46), and this Kien; but each has its peculiarity of meaning, and that of Kien is the gradual manner in which the advance takes place. The subject then of the hexagram is the advance of men to offices in the state, how it should take place gradually and by successive steps, as well as on certain other conditions that may be gathered from the Text.

But how does the lineal figure give the idea of gradual advance? We shall see how it is attempted in the Great Symbolism to get this from the component trigrams. The account there is not satisfactory; and still less so is what else I have been able to find on the subject. For example, the trigrams were originally Khwan and Khien, but the third line of Khwan and the first of Khien have changed places; and the trigrams now denote 'the youngest son' and 'the eldest daughter'. If all this, which is a mere farrago, were admitted, it would not help us to the idea of an advance.

Again, the lines 2, 3, 4, 5 are all in the places proper to them as strong or weak; we ascend by them as by regular steps to the top of the hexagram; and this, it is said, gives the notion of the gradual steps of the advance. But neither does this carry conviction with it to the mind. We must leave the question. King Wan, for reasons which we cannot discover, or without such reasons, determined that the hexagram Kien should denote the gradual advance of men to positions of influence and office.

The marriage of a young lady as mentioned in the Thwan as an illustration of an important event taking place with various preliminary steps, continued from its initiation to its consummation. But all must be done in an orderly and correct manner. And so must it be with the rise of a man in the service of the state.



Hexagram 54: Kuei Mei (Kwei Mei)

Standard interpretation(s):

The marrying maiden. Advance brings misfortune. No place brings benefit.



Marriage, gladness, tact; affectionate relations. The marrying maiden. Undertakings bring misfortune. Nothing that would further. Thunder over the lake, the image of the marrying maiden. Thus the superior person understands the transitory in the light of the eternity of the end.

Legge interpretation:

Kwei Mei indicates that (under the conditions which it denotes) action will be evil, and in no wise advantageous.

Mei Kwei is a common way of saying that a young lady is married, or, literally, 'is going home'. If the order of the characters be reversed, the verb kwei will be transitive, and the phrase will signify 'the marrying away of a daughter', or 'the giving the young lady in marriage'. In the name of this hexagram, Kwei is used with this transitive force. But Mei means 'a younger sister', and not merely a young lady or a daughter. Kwei Mei might be equivalent to our 'giving in marriage'; but we shall find that the special term has a special appropriateness. The Thwan makes the hexagram give a bad auspice concerning its subject; and for this the following reasons are given: - According to Wan's symbolism of the trigrams, Tui, the lower trigram here, denotes the youngest daughter, and Chan, the upper trigram, the oldest son. And as the action of the hexagram begins with that of the lower trigram, we have in the figure two violations of propriety. First, the marriage represented is initiated by the lady and her friends. She goes to her future home instead of the bridegroom coming to fetch her. Second, the parties are unequally matched. There ought not to be such disparity of age between them. Another reason assigned for the bad auspice is that lines 2, 3, 4, and 5 are all in places not suited to them, quite different from the corresponding lines in the preceding hexagram.

Is then such a marriage as the above, or marriage in general, the theme of the hexagram? I think not. The marriage comes in, as in the preceding essay, by way of illustration. With all the abuses belonging to it as an institution of his country, as will immediately appear, the writer acknowledged it without saying a word in deprecation or correction of those abuses; but from the case he selected he wanted to set forth some principles which should obtain in the relation between a ruler and his ministers. This view is insisted on in Wan Ching's 'New Collection of Comments on the Yi' (A.D, 1686).



Hexagram 55: Feng (Fang)

Standard interpretation(s):

Abundance. Success. The king approaches. Be not sad. Be like the sun at the zenith.



Fullness, clarity, greatness; advanced civilization. Abundance has success. The king attains abundance. Be not sad. Be like the sun at midday. Both thunder and lightning come, the image of abundance. Thus the superior person decides lawsuits and carries out claims.

Legge interpretation:

Fang 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.

The character Fang is the symbol of being large and abundant, and, as the name of this hexagram, denotes a condition of abundant prosperity. In the changes of human affairs a condition of prosperity has often given place to one of an opposite character. The lesson of the hexagram is to show to rulers how they may preserve the prosperity of their state and people. The component trigrams have the attributes of intelligence and of motive force, and the second is under the direction of the first. A ruler with these attributes is not likely to fail in maintaining his crown and prosperity, and it may well be said that the figure intimates progress and development. The king is told not to be anxious, but to study how he may always be like the sun in his meridian height, cheering and enlightening all.

The explanation of the Thwan is thus natural and easy. It will be found that a state of change is introduced in explaining the symbolism of the lines, which it is as well to point out here. Thus far we have found that to constitute a proper correlation between two lines, one of them must be whole and the other divided. Here two undivided lines make a correlation. The law, evidently made for the occasion, goes far to upset altogether the doctrine of correlated lines. I have been surprised that the rules about the lines stated in the Introduction have held good so often. There have been various deviations from them, but none so gross as that in this hexagram.



Hexagram 56: Lu

Standard interpretation(s):

The wanderer. Small success. A wanderer's perseverance brings good fortune.



Separation, caution, dignity; transition. The wanderer. Success through smallness. Perseverance brings good fortune to the wanderer. Fire on the mountain, the image of the wanderer. Thus the superior person is clear-minded and cautious in imposing penalties, and protracts no lawsuits.

Legge interpretation:

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.

The name Lu denotes people travelling abroad, and is often translated by 'strangers'. As early as the time of King Wan, there was a class of men who went about from one state to another, pursuing their business as pedlars or travelling merchants; but in Mencius II, i, chap. 5.3, it is used for travellers generally, whatever it was that took them out of their own states. Confucius himself is adduced as a travelling stranger; and in this hexagram King Wan is supposed to have addressed himself to the class of such men, and told them how they ought to comport themselves. They ought to cultivate two qualities: those of humility and integrity (firm correctness). By means of these they would escape harm, and would make some little progress and attainment. Their rank was too low to speak of great things in connection with them. It is interesting to find travellers, strangers in a strange land, having thus a place in the I.

For the manner in which the component trigrams are supposed to give the idea that is in Lu, see Appendix II. In Appendix I there is an endeavor to explain the Thwan by means of the lines and their relation to one another.



Hexagram 57: Sun

Standard interpretation(s):



Gentle penetration. Small success. It is beneficial to have somewhere to go. Meeting with a great person brings benefit.

Wind, judgment, influence; penetration. The gentle. Success through what is small. If furthers one to have somewhere to go. It furthers one to see the expert. Winds following one upon the other, the image of the gently penetrating. Thus the superior person spreads commands abroad and carries out various undertakings.

Legge interpretation:

Sun 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.

With Sun as the fifth of the Fu-hsi trigrams we have become familiar. It symbolizes both wind and wood; and has the attributes of flexibility (nearly allied to docility) and penetration. In this hexagram we are to think of it as representing wind with its penetrating power, finding its way into every corner and cranny.

Confucius once said (Analects 12.19): - 'The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows upon it.' In accordance with this, the subject of the hexagram must be understood as the influence and orders of government designed to remedy what is wrong in the people. The 'Daily Lecture' says that the upper trigram denotes the orders issuing from the ruler, and the lower the obedience rendered to them by the people; but this view is hardly borne out by the Text.

But how is it that the figure represents merely 'some little attainment'? This is generally explained by taking the first line of the trigram as indicating what the subject of it can do. But over the weak first line are two strong lines; so that its subject can accomplish but little. The Khang- hsi editors, rejecting this view, contend that, the idea of the whole figure being penetration, line 1, the symbol of weakness and what is bad, will not be able to offer much resistance to the subjects of the other lines, which will enter and dispel its influence. They illustrate this from processes of nature, education, and politics; the effect they say is described as small, because the process is not to revolutionize or renew, but only to correct and improve. Such as it is, however, it requires the operation of the strong and virtuous, 'the great man'. Even all this criticism is not entirely satisfactory.



Hexagram 58 Tui

Standard interpretation(s):

Joy. Success. Perseverance brings benefit.



Smiling, steadfastness, replenishment; inner strength. The joyous. Success. Perseverance is favorable. Lakes resting one on the other, the image of the joyous. Thus the superior person joins with friends for discussion and practice.

Legge interpretation:

Tui intimates that (under its conditions) there will be progress and attainment. (But) it will be advantageous to be firm and correct.

The trigram Tui symbolizes water as collected in a marsh or lake; and its attribute or virtue is pleasure or complacent satisfaction. It is a matter of some difficulty in one's mind how this attribute came to be connected with the trigram. The Khang-hsi editors say: - 'When the airs of spring begin to blow, from the collections of water on the earth the moistening vapors rise up (and descend again); so, when the breath of health is vigorous in a man's person, the hue of it is displayed in his complexion. Akin to this is the significance of the hexagram Tui representing a marsh, as denoting pleasure. Although the yin lines give it its special character they owe their power and effect to the yang; so when the qualities of mildness and harmony prevail in a man, without true-heartedness and integrity to control and direct them, they will fail to be correct, and may degenerate into what is evil. Hence it is said that it will be advantageous to be firm and correct!'

The feeling then of pleasure is the subject of this hexagram. The above quotation sufficiently explains the concluding characters of the Thwan; but where is the intimation in Tui of progress and attainments? It is supposed to be the one weak line surmounting each trigram and supported by the two strong lines. Fancy sees in that mildness and benignity energized by a double portion of strength.



Hexagram 59: Huan (Hwan)

Standard interpretation(s):



Dispersion. Success. The king approaches the temple. Crossing the river brings benefit. It is favorable to persevere.

Dissolution, emotion, renunciation; removal of obstruction. Dispersion. Success. The ruler approaches the temple. It furthers one to cross the great water. The wind drives over the water, the image of dispersion. Thus the kings of old sacrificed to the lord and built temples.

Legge interpretation:

Hwan 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.

Hwan, the name of this hexagram, denotes a state of dissipation or dispersion. It is descriptive primarily of men's minds alienated from what is right and good. This alienation is sure to go on to disorder in the commonwealth; and an attempt is made to show how it should be dealt with and remedied.

The figure is made up of one of the trigrams for water and over it that for wind. Wind moving over water seems to disperse it, and awakes naturally in the beholder the idea of dissipation.

The intimation for progress and success is supposed to be given by the strong lines occupying the central places. The king goes to the ancestral temple, there to meet with the spirits of his ancestors. His filial piety moves them by the sincerity of its manifestation. Those spirits come and are present. Let filial piety - in our language, let sincere religion - rule in men's minds, and there will be no alienation in them from what is right and good or from one another. And if the state of the country demand a great or hazardous enterprise, let it be undertaken. But whatever is done, must be done with due attention for what is right, firmly and correctly.



Hexagram 60: Kieh (Chieh)

Standard interpretation(s):

Limitation. Success. Bear limitations. It is not possible to persevere.



Thrift, loyalty, preparation; regulation, limitation. Success. Galling limitation must not be persevered in. Water over the lake, the image of limitation. Thus the superior person creates number and measure, and examines the nature of virtue and correct conduct.

indicates that restraint will bring progress and attainment. However, restraints that are severe should not be proceeded with for long. Steering the proper course through danger can be exhilarating. The mutual restraint of heaven and earth allows the cycle of the seasons - so due regulation of the state produces no hurt to the people.

The superior man constructs his standards of measurement and discusses the nature of virtue and right conduct.

Legge interpretation:

Kieh 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.

The primary application of the character Kieh was to denote the joints of the bamboo; it is used also for the joints of the human frame; and for the solar and other terms of the year. Whatever makes regular division may be denominated a Kieh; there enter into it the ideas of regulating and restraining; and the subject of this hexagram is the regulations of government enacted for the guidance and control of the people. How the constituent trigrams are supposed to suggest or indicate this meaning will be seen in Appendix II.

Ku Hsi anticipates that symbolism in trying to account for the statement that the figure gives the promise of success and attainment; but the ground of this is generally made out by referring to the equal division of the divided and undivided lines and our having in 2 and 5, the central places, two undivided lines. An important point concerning 'regulations' is brought out in the conclusion of the Thwan, - that they must be adapted to circumstances, and not made too strict and severe.



Hexagram 61: Chung Fu (Kung Fu)

Standard interpretation(s):



Pigs and fishes. Good fortune. Crossing the great river brings benefit. It is favorable to persevere.

Sincerity may transform a country. Firm correctness is the correct attitude of man towards Heaven. The superior man ponders cases of law, and delays the infliction of the death penalty.

Legge interpretation:

Kung 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.

Kung Fu, the name of this hexagram, may be represented in English by 'Inmost sincerity'. It denotes the highest quality of man, and gives its possessor power so that he prevails with spiritual beings, with other men, and with the lower creatures. It is the subject of the 'Doctrine of the Mean' from the 21st chapter onwards, where Remusat rendered it by 'perfection', 'moral perfection', and Intorcetta and his coadjutors by 'true perfect integrity'. The lineal figure has suggested to the Chinese commentators from the author of the first Appendix, two ideas in it which deserve to be pointed out. There are two divided lines in the center and two undivided below them and above them. The divided lines in the center are held to represent the heart or mind free from all preoccupation, without any consciousness of self; and the undivided lines, on each side of it, in the center of the constituent trigrams are held to denote the solidity of the virtue of one so free from selfishness. There is no unreality in it, not a single flaw.

The 'Daily Lecture' at the conclusion of its paraphrase of the Thwan refers to the history of the ancient Shun, and the wonderful achievements of his virtue. The authors give no instance of the affecting of 'pigs and fishes' by sincerity, and say that these names are symbolic of men, the rudest and most unsusceptible of being acted on. The Text says that the man thus gifted with sincerity will succeed in the most difficult enterprises. Remarkable is the concluding sentence that he must be firm and correct. Here, as elsewhere through the Yi, there comes out the practical character which has distinguished the Chinese people and their best teaching all along the line of history.



Hexagram 62: Hsiao Kuo (Hsiao Kwo)

Standard interpretation(s):



The Passing of the Small. Success. Perseverance brings benefit. Small things may be done, but not great things. The flying bird brings a message: it is not good to ascend; it is best to stay below. Great good fortune.

It is like the notes that come down from a bird on the wing, as it ascends it loses its tune -- to descend is better than to ascend. One might have overreached ones powers. The superior man exceeds in humility, in grief during mourning and in economy.

Legge interpretation:

Hsiao Kwo 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 Hsiao Kwo great good fortune.

The name Hsiao Kwo is explained both by reference to the lines of the hexagram, and to the meaning of the characters. The explanation from the lines appears immediately on comparing them with those of Ta Kwo, the 28th hexagram. There the first and sixth lines are divided, and between are four undivided lines; here the third and fourth lines are divided, and outside each of them are two undivided lines. The undivided or yang lines are great, the divided or yin lines are called small. In Hsiao Kwo the divided or small lines predominate. But this peculiar structure of the figure could be of no interest to the student, if it were not for the meaning of the name, which is 'small excesses' or 'exceeding in what is small'. The author, accepted by us as King Wan, had in his mind our distinction of essentials and non-essentials. Is it ever good to deviate from what is recognized as the established course of procedure? The reply is - never in the matter of right; but in what is conventional and ceremonial - in what is nonessential - the deviation may be made, and will be productive of good. The form may be given up, but not the substance. But the thing must be done very carefully, - humbly and reverently, and in small matters.

The symbolism of the bird is rather obscure. The whole of it is intended to teach humility. It is better for the bird to descend, keeping near to where it can perch and rest, than to hold on ascending into the homeless regions of the air.



Hexagram 63: Chi Chi (Ki Chi)

Standard interpretation(s):



Success. Perseverance in small matters brings benefit. In the beginning, good fortune; in the end, disorder.

Legge interpretation:

Ki Chi 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.

The character called Ki is used as a symbol of being past or completed. Chi denotes primarily crossing a stream, and has the secondary meaning of helping or completing. The two characters, combined, will express the successful accomplishment of whatever the writer has in his mind. In dealing with this lineal figure, King Wan was thinking about the condition of the kingdom, at length at rest and quiet. The vessel of the state has been brought safely across the great and dangerous stream. The distresses of the kingdom have been relieved, and its disorders have been repressed. Does anything remain to be done still? Yes, in small things. The new government has to be consolidated. Its ruler must, without noise or clamor, go on to perfect what has been wrought, with firmness and correctness, and ever keeping in mind the instability of all human affairs. That every line of the hexagram is in its correct place, and has its proper correlate is also supposed to harmonize with the intimation of progress and success.



Hexagram 64: Wei Chi

Standard interpretation(s):



If the little fox gets its tail wet, after having nearly completed the crossing, no destination is beneficial.

A young fox has nearly crossed the water when its tail gets soaked -- he has not yet escaped danger and calamity. No advantage will come from movement in any direction -- there is no way to improve ones affairs at the moment.

The superior man examines all things and the positions which they occupy.

Legge interpretation:

Wei Chi 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 Chi is the opposite of Ki Chi. The name tells us that the successful accomplishment of whatever the writer had in his mind has not yet been realized. The vessel of the state has not been brought across the great and dangerous stream. Some have wished that the I might have concluded with Ki Chi, and the last hexagram have left us with a picture of human affairs all brought to good order. But this would not have been in harmony with the idea of the I, as the book of change. Again and again it has been pointed out that we find in it no idea of a perfect and abiding state. Just as the seasons of the year change and pursue an ever-recurring round, so is it with the phases of society. The reign of order has been, and has terminated; and this hexagram calls us to see the struggle for its realization recommenced. It treats of how those engaged in that struggle should conduct themselves with a view to secure the happy consummation.

How the figure sets forth the state of things by its constituent trigrams will appear in Appendix II. A similar indication is supposed to be given by the lines, not one of which is in the correct place; the strong lines being all in even places, and the weak lines in odd. At the same time each of them has a proper correlate; and so the figure gives an intimation of some successful progress.

The symbolism of the young fox suggests a want of caution on the part of those, in the time and condition denoted by the hexagram, who try to remedy prevailing disorders. Their attempt is not successful, and they get themselves into trouble and danger. Whatever can be done must be undertaken in another way.

Hexagram 1 Line 1

Standard interpretations: The dragon lies hidden in the deep. Do not use this course.

Nine at the beginning means hidden dragon. Do not act.

Legge interpretation: In the first [nine], undivided, (we see its subject as) the dragon lying hid. It is not the time for active doing.

Hexagram 1 Line 2

Standard interpretations: The dragon appears full in the field. Meeting with a great person brings benefit.

Nine in second place means dragon appearing in the field. It furthers one to see the expert.

Legge interpretation: 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.

Hexagram 1 Line 3

Standard interpretations: The Chun-Tzu is creatively active all day, and vigilant at night. Danger. No mistake.

Nine in the third place means all day long the superior person is creatively active. At nightfall, the mind is still beset with cares. Danger. No blame.

Legge interpretation: In the third [nine], undivided, (we see its subject as) 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.

Hexagram 1 Line 4

Standard interpretations: Leaping at the edge of an abyss. No mistake.

Nine in the fourth place means wavering flight over the depths. No blame.

Legge interpretation: 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.

Hexagram 1 Line 5

Standard interpretations: The dragon soars across heaven. Meeting with a great person brings benefit.

Nine in the fifth place means flying dragon in the heavens. It furthers one to see the expert.

Legge interpretation: 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.

Hexagram 1 Line 6

Standard interpretations: An arrogant dragon encounters remorse.

Nine at the top means arrogant dragon will have cause to repent.

Legge interpretation: In the sixth (or topmost) [nine], undivided, (we see its subject as) the dragon is exceeding the proper limits. There will be occasion for repentance.

But the dragon appears in the sixth line as going beyond the proper limits. The ruling-sage has gone through all the sphere in which he is called on to display his attributes; it is time for him to relax. The line should not always be pulled tight; the bow should not be always kept drawn. The unchanging use of force will give occasion for repentance. The moral meaning found in the line is that 'the high shall be abased'.

{button ĩġ½ĩġ½More >>ĩġ½ĩġ½,JI(','1_7')}

Hexagram 1 (Only if all lines are changing)

Standard interpretations: All nines: a flight of headless dragons appears. Good fortune.

When all lines are nines, it means there appears a flight of dragons without heads. Good fortune.

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

The meaning given to the supernumerary paragraph is the opposite of that of paragraph 6. The 'host of dragons without their heads' would give us the next hexagram, or Khwan, made up of six divided lines. Force would have given place to submission, and haughtiness to humility; and the result would be good fortune. Such at least is the interpretation of the paragraph given in a narrative of the Cho-Kwan under BC 513. For further explanation of the Duke of Kau's meaning, see Appendixes II and IV.

{button ĩĉ^{1/2}ĩĉ^{1/2}<< Backĩĉ^{1/2}ĩĉ^{1/2},Back() }

Hexagram 2 Line 1

Standard interpretations: Hoarfrost underfoot, strong ice to come.

When there is hoarfrost underfoot, solid ice is not far off.

Legge interpretation: In the first [six], divided, (we see its subject) treading on hoarfrost.
The strong ice will come (by and by).

Hexagram 2 Line 2

Standard interpretations: Straight, square, and great. No intent, yet nothing is without benefit.

Straight, square, great. Without purpose, yet nothing remains unfettered.

Legge interpretation: In 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 symbolism of the lines is various. Paragraph 2 represents to us the Earth itself, according to the Chinese conception of it, as a great cube.

Hexagram 2 Line 3

Standard interpretations: Conceal your talents, and you can persevere. Those in the service of the king will progress.

Hidden lines. One is able to remain persevering. If by chance you are in the service of a king, seek not works, but bring to completion.

Legge interpretation: In 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.

To keep his excellence under restraint, as in paragraph 3, is the part of a minister or officer, seeking not his own glory, but that of his ruler.

Hexagram 2 Line 4

Standard interpretations: Inside a bag. No blame, no praise.

A tied-up sack. No blame, no praise.

Legge interpretation: The fourth [six], divided, (shows the symbol of) a sack tied up. There will be no ground for blame or for praise.

Paragraph 4 shows its subject exercising a still greater restraint on himself than in paragraph 3.

Hexagram 2 Line 5

Standard interpretations: Yellow garments. Greatest good fortune.

A yellow lower garment brings supreme good fortune.

Legge interpretation: The fifth [six], divided, (shows) the yellow lower garment. There will be great good fortune.

There is an interpretation of the symbolism of paragraph 5 in a narrative of the Cho Kwan, under the 12th year of the Duke of Kau, BC 530. 'Yellow' is one of the five 'correct' colors, and the color of the Earth. 'The lower garment' is a symbol of humility. The fifth line is the seat of honor. If its occupant possess the qualities indicated, he will be greatly fortunate.

Hexagram 2 Line 6

Standard interpretations: Dragons battle in the wilderness. Their blood flows black and yellow.

Dragons fight in the meadow. Their blood is black and yellow.

Legge interpretation: The topmost [six], divided, (shows) fighting in the wild. Their blood is purple and yellow.

See the note on the sixth line of Hexagram 1. What is there said to be 'beyond the proper limits' takes place here 'in the wild'. The humble subject of the divided line is transformed into a dragon, and fights with the true dragon, the subject of the undivided line. They fight and bleed, and their blood is of the color proper to heaven or the sky, and the color proper to the Earth.

{button ĩĭ½ĭĭ½More >>ĭĭ½ĭĭ½,JI('2_7')}

Hexagram 2 (Only if all lines are changing)

Standard interpretations: All sixes: unceasing perseverance brings benefit.

When all the lines are sixes, it means lasting perseverance furthers.

Legge interpretation: (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.

Paragraph 7 supposes that the hexagram Khwan should become changed into Khien; - the result of which would be good.

{button ĩ½ĩ½<< Backĩ½ĩ½,Back()}

Hexagram 3 Line 1

Standard interpretations: Hindrance and delay. It is better to stay at your spot. It is beneficial to appoint deputies.

Hesitation and hindrance. It furthers one to remain persevering. It furthers on to appoint helpers.

Legge interpretation: 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.

The first line is undivided, showing the strength of its subject. He will be capable of action and his place in the trigram of nobility will the more dispose him to it. But above him is the trigram of peril; and the lowest line of that, to which he must especially look for response and cooperation, is divided and weak. Hence arise the ideas of difficulty in advancing, the necessity of caution, and the advantage of his being clothed with authority.

Hexagram 3 Line 2

Standard interpretations: Difficulty in turning around. Difficulty like a chariot and its horses separated. It is not a robber, but a suitor who approaches. The woman perseveres and does not consent. After ten years she marries.

Difficulties pile up, horse and wagon part. He is not a robber; he wants to woo when the time comes. The maiden is chaste; she does not pledge herself. Ten years -- then she pledges herself.

Legge interpretation: 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 (she is 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.

To the subject of the second line, divided, advance is still more difficult. He is weak in himself; he is pressed by the subject of the strong line below him. But happily that subject, though strong, is correct; and above in the fifth line, in the place of authority, is the strong one, union with whom and the service of whom should be the objects pursued. All these circumstances suggested to the Duke of Kau the idea of a young lady, sought in marriage by a strong wooer, when marriage was unsuitable, rejecting him, and finally, after ten years, marrying a more suitable, the only suitable, match for her.

Hexagram 3 Line 3

Standard interpretations: Following the stag without a guide only leads to being lost in the depths of the forest. The Chun-Tzu remains vigilant. It is better to stay home. Going brings regret.

Whoever hunts deer without the forester only loses his way in the forest. The superior person understands the signs of the time and prefers to desist. To go on brings humiliation.

Legge interpretation: The third [six], divided, shows one following the deer without (the guidance of) the forester, and only finding himself in the middle 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.

The third line is divided, not central, and the number of its place is appropriate to the occupancy of a strong line. All these things should affect the symbolism of the line. But the outcome of the whole hexagram being good, the superior man sees the immediate danger and avoids it.

Hexagram 3 Line 4

Standard interpretations: Difficulty like a chariot and its horses separated. Seek to consummate a union. Going brings good fortune. Nothing is without benefit.

Horse and wagon part. Strive for union. To go brings good fortune. Everything acts to further.

Legge interpretation: 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.

The subject of the fourth line, the first of the upper trigram, has recourse to the strong suitor of line 1, the first of the lower trigram; and with his help is able to cope with the difficulties of the position, and go forward.

Hexagram 3 Line 5

Standard interpretations: Difficulty with your bounty. Perseverance in small matters brings good fortune.

Difficulties in blessing. A little perseverance brings good fortune. Great perseverance brings misfortune.

Legge interpretation: The fifth [nine], undivided, shows the difficulties in the way of (its subject's dispensing the rich favors 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.

The subject of the fifth line is in the place of authority, and should show himself a ruler, dispensing benefits on a great scale. But he is in the very center of the trigram denoting perilousness, and line 2, which responds to 5, is weak. Hence arises the symbolism, and great things should not be attempted.

Hexagram 3 Line 6

Standard interpretations: Difficulty like a chariot and its horses separated. Blood and tears flow.

Horse and wagon part. Bloody tears flow.

Legge interpretation: The topmost [six], divided, shows (its subject) with the horses of his chariot obliged to retreat, and weeping tears of blood in streams.

The sixth line is weak; the third responding to it is also weak; it is at the extremity of peril; the game is up. What can remain for its subject in such a case but error and abject weeping?

Hexagram 4 Line 1

Standard interpretations: In making a fool develop, it is favorable to use punishments. Use admonitions and restraints; but going on too far brings regret.

To make a fool develop, it furthers one to apply discipline. The fetters should be removed. To go on this way brings humiliation.

Legge interpretation: 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.

The subject of the first line, weak, and at the bottom of the figure, is in the grossest ignorance. Let him be punished. If punishment avail to loosen the shackles and manacles from the mind, well; if not, and punishment be persevered with, the effect will be bad.

Hexagram 4 Line 2

Standard interpretations: Forbearing youthful folly brings good fortune. If the youth marries and sustains a family, good fortune.

To bear with fools in kindness brings good fortune. To recognize and understand another brings good fortune. The child is now capable of running the household.

Legge interpretation: 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 also be described as) a son able to (sustain the burden of) his family.

On the subject of the second line, strong, and in the central place, devolves the task of enlightening the ignorant; and we have him discharging it with forbearance and humility. In proof of his generosity, it is said that 'he receives', or learns from, even weak and ignorant women. He appears also as 'a son', taking the place of his father.

Hexagram 4 Line 3

Standard interpretations: Do not marry a maiden who sees a man of bronze, and loses all sense of self. No destination is beneficial.

Do not take a mate who is enslaved by a strong and attractive appearance. Nothing furthers.

Legge interpretation: 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 way will advantage come from her.

The third line is weak, and occupies an odd place belonging properly to an undivided line; nor is its place in the center. All these things give the subject of it so bad a character.

Hexagram 4 Line 4

Standard interpretations: Obstructed youth. Regrettable.

Entangled folly brings humiliation.

Legge interpretation: The fourth [six] divided, (shows its subject as if) bound in chains of ignorance. There will be occasion for regret.

The fourth line is far from both the second and sixth, and can get no help from its correlate, - the first line weak as itself. What good can be done with or by the subject of it?

Hexagram 4 Line 5

Standard interpretations: Innocent youth. Good fortune.

Childlike folly brings good fortune.

Legge interpretation: The fifth [six], divided, shows its subject as a simple lad without experience. There will be good fortune.

The fifth line is the place of honor; and has for its correlate the strong line in the second place. Being weak in itself, it is taken as the symbol of a simple lad, willing to be taught.

Hexagram 4 Line 6

Standard interpretations: In punishing youthful folly, it is not beneficial to be too harsh. Resist harshness.

In punishing folly, it does not further one to comment transgressions. The only thing that furthers is to prevent transgressions.

Legge interpretation: 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.

The topmost line is strong, and in the highest place. It is natural, but unwise, in him to use violence in carrying on his educational measures. A better course is suggested to him.

Hexagram 5 Line 1

Standard interpretations: Waiting at the outskirts. Constancy is beneficial. No mistake.

Waiting in the meadow. It furthers one to abide in what endures. No blame.

Legge interpretation: The first [nine], undivided, shows it's subject waiting in the distant border. It will be well for him to constantly maintain (the purpose thus shown), in which case there will be no error.

'The border' under line 1 means the frontier territory of the state. There seems no necessity for such a symbolism. 'The sand' and 'the mud' are appropriate with reference to the watery defile; but it is different with 'the border'. The subject of the line appears at work in his distant fields, not thinking of anything but his daily work; and he is advised to abide in that state and mind.

Hexagram 5 Line 2

Standard interpretations: Waiting on the sand. Inferior people will gossip. In the end, good fortune.

Waiting on the sand. There is some gossip. The end brings good fortune.

Legge interpretation: 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.

'The sand' in paragraph 2 suggests a nearer approach to the defile, but its subject is still self-restrained and waiting. I do not see what suggests the idea of his suffering from 'the strife of tongues'.

Hexagram 5 Line 3

Standard interpretations: Waiting in the mud. This invites robbers to draw near.

Waiting in the mud brings about the arrival of the enemy.

Legge interpretation: The third [nine], undivided, shows its subject in the mud (close by the stream). He thereby invites the approach of injury.

In paragraph 3 the subject is on the brink of the stream. His advance to that position has provoked resistance, which may result in his injury.

Hexagram 5 Line 4

Standard interpretations: Waiting amid blood. Get out of the pit!

Legge interpretation: The fourth [six], divided, shows its subject waiting in (the place of) blood. But he will get out of the cavern.

Line 4 has passed from the inner to the upper trigram, and entered on the scene of danger and strife; - 'into the place of blood'. Its subject is 'weak and in the correct place for him'; he therefore retreats and escapes from the cavern, where he was engaged with his enemy.

Hexagram 5 Line 5

Standard interpretations: Waiting amid feasting. Perseverance brings good fortune.

Waiting at meat and drink. Perseverance brings good fortune.

Legge interpretation: The fifth [nine], undivided, shows its subject waiting amidst the appliances of a feast. Through his firmness and correctness there will be good fortune.

Line 5 is strong and central, and in its correct place, being that of honor. All good qualities therefore belong to the subject of it, who has triumphed, and with firmness will triumph still more.

Hexagram 5 Line 6

Standard interpretations: Inside a pit. But three uninvited guests come. Giving them respect brings good fortune in the end.

One falls into the pit. Three uninvited guests arrive. Honor them, and in the end there will be good fortune.

Legge interpretation: 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 receives them respectfully, there will be good fortune in the end.

Line 6 is weak and has entered deeply into the defile and its caverns. What will become of its subject? His correlate is the strong 3 below, which comes with its two companions to his help. If they are respectfully received, that help will prove effectual. P. Regis tries to find out a reference in these 'three guests' to three princes who distinguished themselves by taking part with Kau in its struggle with Yin or Shang. I dare not be so confident of any historical reference.

Hexagram 6 Line 1

Standard interpretations: Do not perpetuate this affair. Inferior people will gossip. In the end, good fortune.

If one does not perpetuate the affair, there is little gossip. In the end, good fortune comes.

Legge interpretation: 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.

The subject of line 1 is weak and at the bottom of the figure. He may suffer a little in the nascent strife, but will let it drop; and the effect will be good.

Hexagram 6 Line 2

Standard interpretations: You cannot prevail. Flee and return to your village of three hundred families, and no one will be injured.

One cannot engage in conflict; one returns home, gives way. The people of the town, three hundred households, remain free of guilt.

Legge interpretation: 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.

Line 2 represents one who is strong, and has the rule of the lower trigram; - he has the mind for strife, and might be expected to engage in it. But his strength is weakened by being in an even place, and he is no match for his correlate in line 5, and therefore retreats. A town or city with only 300 families is said to be very small. That the subject of the line should retire to so insignificant a place is further proof of his humility.

Hexagram 6 Line 3

Standard interpretations: Nourish yourself on the power of old. Perseverance is dangerous. In the end, good fortune. Those in the service of the king will not progress.

To nourish oneself on ancient virtue induces perseverance. Danger. In the end, good fortune comes. If by chance you are in the service of a king, seek no works.

Legge interpretation: 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.

Line 3 is weak and in an odd place. Its subject is therefore not equal to strive, but withdraws from the arena. Even if forced into it, he will keep himself in the background; - and be safe. 'He keeps in the old place assigned for his support' is, literally, 'He eats his old virtue'; meaning that he lives in and on the appanage assigned to him for his services.

Hexagram 6 Line 4

Standard interpretations: You cannot prevail. Return to your destiny, and change to a course of peaceful perseverance.

One cannot engage in conflict. One turns back and submits to fate, changes one's attitude, and finds peace in perseverance. Good fortune.

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

Line 4 is strong, and not in the center; so that we are to conceive of its subject as having a mind to strive. But immediately above it is line 5, the symbol of the ruler, and with him it is hopeless to strive; immediately below is 3, weak, and out of its proper place, incapable of maintaining a contention. Its proper correlate is the lowest line, weak, and out of its proper place, from whom little help can come. Hence its subject takes the course indicated, which leads to good fortune.

Hexagram 6 Line 5

Standard interpretations: Contention brings greatest good fortune.

To contend before an arbiter brings supreme good fortune.

Legge interpretation: The fifth [nine], undivided, shows its subject contending; and with great good fortune.

Line 5 has every circumstance in favor of its subject.

Hexagram 6 Line 6

Standard interpretations: Although one may be awarded the leathern belt, in the end one will be stripped of rank three times in a single morning.

Even if by chance a leather belt is bestowed on one, by the end of a morning it will have been snatched away three times.

Legge interpretation: 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.

Line 6 is strong and able to contend successfully; but is there to be no end of striving? Persistence in it is sure to end in defeat and disgrace. The contender here might receive a reward from the king for his success; but if he received it thrice in a morning, thrice it would be taken from him again. As to the nature of the reward here given, see on the Li Ki, X, ii.

P. Regis explains several of the expressions in the Text, both in the Thwan and the Hsiang, from the history of King Wan and his son King Wu. Possibly his own circumstances may have suggested to Wan some of the Thwan; and his course in avoiding a direct collision with the tyrant Shau, and Wu's subsequent exploits may have been in the mind of the Duke of Kau. Some of the sentiments, however, cannot be historically explained. They are general protests against all contention and strife.

Hexagram 7 Line 1

Standard interpretations: Movements of armies require orders. A lack of compliance brings misfortune.

An army must set forth in proper order. If the order is not good, misfortune threatens.

Legge interpretation: 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 rules', it is said, 'are twofold; - first, that the war be for a righteous end; and second, that the manner of conducting it, especially at the outset, be right.' But how this and the warning in the conclusion should both follow from the divided line being in the first place, has not been sufficiently explained.

Hexagram 7 Line 2

Standard interpretations: In the midst of the army. Good fortune. No blame. The king grants three medals.

In the midst of the army, good fortune, no blame. The king bestows a triple decoration.

Legge interpretation: 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 favor).

How a line comes to be the symbol of the general in command of the army has been shown above in the Thwan. The orders of the king thrice conveyed to him are to be understood of his appointment to the command, and not of any awards conferred on him as a tribute to his merit. Nor is stress to be laid on the 'thrice'. 'It does not mean that the appointment came to him three times; but that it was to him exclusively, and with the entire confidence of the king.'

Hexagram 7 Line 3

Standard interpretations: The army transports corpses. Misfortune.

Perchance the army carries corpses in the wagon. Misfortune.

Legge interpretation: The third [six], divided, shows how the host may possibly have many inefficient leaders. There will be evil.

The symbolism of line 3 is very perplexing. Canon McClatchie has: - 'Third-six represents soldiers as it were lying dead in their baggage carts, and is unlucky.' To the same effect was my own translation of the paragraph, nearly 30 years ago. But the third line, divided, cannot be forced to have such an indication. The meaning I have now given is more legitimate, taken character by character, and more in harmony with the scope of the hexagram. The subject of line 2 is the one proper leader of the host. But line 3 is divided and weak, and occupies the place of a strong line, as if its subject had perversely jumped over two, and perched himself above it to take the command. This interpretation also suits better in the fifth paragraph.

Hexagram 7 Line 4

Standard interpretations: The army retreats. No blame.

Legge interpretation: The fourth [six], divided, shows the host in retreat. There is no error.

Line 4 is weak and not central; and therefore 'to retreat' is natural for its subject. But its place is even, and proper for a divided line; and the retreat will be in the right circumstances.

Hexagram 7 Line 5

Standard interpretations: Game roams wild in the fields. Giving orders to seize brings benefit. No blame. The elder brother commands the army, the younger brother transports corpses. Perseverance brings misfortune.

There is game in the field; it furthers one to catch it. Without blame. Let the eldest lead the army. The younger transports corpses; then perseverance brings misfortune.

Legge interpretation: 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.

In line 5 we seem to have an intimation of the important truth that only defensive war, or war waged by the rightful authority to put down rebellion and lawlessness, is right. 'The birds in the fields' symbolize parties attacking for plunder. The fifth line symbolizes the chief authority, - the king, who is weak, or humble, and in the center, and cedes the use of all his power to the general symbolized by line 2. The subject of 2 is 'the oldest son'. Those of 3 and 4 are supposed to be 'the younger brother and son', that is, the younger men, who would cause evil if admitted to share the command.

Hexagram 7 Line 6

Standard interpretations: The great prince achieves destiny, founds states, establishes houses. Inferior people should not be used.

The great leader issues commands, founds states, vests families with fiefs. Inferior people should not be employed.

Legge interpretation: 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 lesson in the topmost line is true and important, but the critics seem unable to deduce it from the nature of the line, as divided and in the sixth place.

Hexagram 8 Line 1

Standard interpretations: Have faith in the union. No mistake. Maintain loyalty like an overflowing earthen vessel, and in the end, you will share in the good fortune of the leader.

Stay together in truth and loyalty. This is without blame. Truth is like a full earthen bowl. Thus in the end good fortune comes from without.

Legge interpretation: 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.

Where does the 'sincerity' predicated of the subject of line 1 come from? The 'earthenware vessel' is supposed to indicate a plain, unadorned character; but there is nothing in the nature and position of the line beyond the general idea in the figure, to suggest the attribute.

Hexagram 8 Line 2

Standard interpretations: Persevering in inward loyalty brings good fortune.

Hold together inwardly. Perseverance brings good fortune.

Legge interpretation: 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.

Line 2 is the proper correlate of 5. Its position in the center of the inner or lower trigram agrees with the movement of its subject as proceeding from the inward mind.

Hexagram 8 Line 3

Standard interpretations: You are allied with rebels.

You hold together with the wrong people.

Legge interpretation: In the third [six], divided, we see its subject seeking union with such as ought not to be associated with.

Line 3 is weak, not in the center, nor in its correct place. The lines above and below it are both weak. All these things are supposed to account for what is said on it.

Hexagram 8 Line 4

Standard interpretations: Persevering in outward loyalty brings good fortune.

Hold together outwardly also. Perseverance brings good fortune.

Legge interpretation: 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.

'The one beyond himself' in line 4 is the ruler or king, who is the subject of 5, and with whom union ought to be sought. The divided line, moreover, is in a place proper to it. If its subject be firm and correct, there will be good fortune.

Hexagram 8 Line 5

Standard interpretations: Illustrious union. The king uses beaters on three sides only and so allows the game an escape route. Thus the people need no prohibitions. Good fortune.

Manifestation of holding together. In the hunt the king uses beaters on three sides only and foregoes game that runs off in front. The citizens need no warning. Good fortune.

Legge interpretation: 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 evil.

The subject of line 5 is the king, who must be in the center of union. The ancient kings had their great hunting expeditions in the different seasons; and that of each season had its peculiar rules. But what is stated here was common to all. When the beating was completed, and the shooting was ready to commence, one side of the enclosure into which the game had been driven was left open and unguarded; - a proof of the royal benevolence, which did not want to make an end of all the game. So well-known and understood is this benevolence of the model king of the hexagram, that all his people try to give it effect. Thus the union contemplated is shown to be characterized by mutual confidence and appreciation in virtue and benevolence.

Hexagram 8 Line 6

Standard interpretations: The union has no leader. Misfortune.

He finds no head for holding together. Misfortune.

Legge interpretation: 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.

A weak line being in the sixth place, which is appropriate to it, its subject is supposed to be trying to promote union among and with the subjects of the lines below. It is too late. The time is past. Hence it is symbolized as 'without a head', that is, as not having taken the first step, from which its action should begin, and go on to the end.

Hexagram 9 Line 1

Standard interpretations: Return to the Tao. How could this be a mistake? Good fortune.

Return to the way. How could there be blame in this? Good fortune.

Legge interpretation: The first [nine], undivided, shows its subject returning and pursuing his own course. What mistake should he fall into? There will be good fortune.

Line 1 is undivided, the first line of Khien, occupying its proper place. Its subject, therefore, notwithstanding the check of line 4, resumes his movement, and will act according to his strong nature, and go forward.

Hexagram 9 Line 2

Standard interpretations: Hauled back. Good fortune.

One allows oneself to be drawn into returning. Good fortune.

Legge interpretation: The second [nine], undivided, shows its subject, by the attraction (of the former line), returning (to the proper course). There will be good fortune.

Line 2 is also strong, and though in an even place is not appropriate to it, that place being central, its subjects will make common cause with the subject of line 1; and there will be good fortune.

Hexagram 9 Line 3

Standard interpretations: The spokes burst out of the cart wheel. Man and woman exchange glares.

The spokes burst out of the wagon wheels. Husband and wife roll their eyes.

Legge interpretation: 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.

Line 3, though strong, and in the proper place, yet not being in the center, is supposed to be less able to resist the restraint of line 4; and hence it has the ill omens that are given.

Hexagram 9 Line 4

Standard interpretations: Have faith. The danger of the bloodshed passes; anxiety eases. No mistake.

If you are sincere, blood vanishes and fear gives way. No blame.

Legge interpretation: 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.

The subject of line 4, one weak line against all the strong lines of the hexagram, might well expect wounds, and feel apprehension in trying to restrain the others; but it is in its proper place; it is the first line also of Sun, whose attribute is docile flexibility. The strong lines are moved to sympathy and help, and 'there is no mistake'.

Hexagram 9 Line 5

Standard interpretations: If you have the tie that binds, you will be rich in neighbors.

If you are sincere and loyally attached, you are rich in your neighbor.

Legge interpretation: The fifth [nine], undivided, shows its subject possessed of sincerity and drawing others to unite with him. Rich in resources, he employs his neighbors (in the same cause with himself).

Line 5 occupies the central place of Sun, and converts, by the sincerity of its subject, 4 and 6 into its neighbors who suffer themselves to be used by it, and effect their common object.

Hexagram 9 Line 6

Standard interpretations: The rain falls, the restraint finishes. But the inner power is yet contained. If the woman perseveres, danger. The moon is nearly full. If the Chun-Tzu advances, misfortune.

The rain comes, there is rest. This is due to the lasting effect of character. Perseverance brings the woman into danger. The moon is nearly full. If the superior person persists, misfortune comes.

Legge interpretation: 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.

In line 6, the idea of the hexagram has run its course. The harmony of nature is restored. The rain falls, and the onward march of the strong lines should now stop. But weakness that has achieved such a result, if it plume itself on it, will be in a position of peril; and like the full moon, which must henceforth wane. Let the superior man, when he has attained his end, remain in quiet.

Hexagram 10 Line 1

Standard interpretations: Tread the natural path. No mistake.

Simple conduct. Progress without blame.

Legge interpretation: The first [nine], undivided, shows its subject treading his accustomed path. If he go forward there will be no error.

Line 1 is an undivided line in an odd place; giving us the ideas of activity, firmness, and correctness. One so characterized will act rightly.

Hexagram 10 Line 2

Standard interpretations: Tread the level and easy Tao. A mystic's perseverance brings good fortune.

Treading a smooth, level course. The perseverance of a dark man brings good fortune.

Legge interpretation: 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.

Line 2 occupies the middle place in the trigram, which is supposed to symbolize a path cut straight and level along the hillside, or over difficult ground. Line 5 is not a proper correlate, and hence the idea of the subject of 2 being 'a quiet and solitary man'.

Hexagram 10 Line 3

Standard interpretations: One-eyed, yet able to see. Lame, yet able to tread. Treading on the tiger's tail. It bites! Misfortune. The soldier acts as if he were a great prince.

A one-eyed person is able to see, a lame person is able to tread. Someone treads on the tail of the tiger, and the tiger bites. Misfortune. Thus does a warrior act on behalf of his great prince.

Legge interpretation: 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 ruler.

Line 3 is neither central nor in an even place, which would be proper to it. But with the strength of will which the occupant of an odd place should possess, he goes forward with the evil results so variously emblemized. The editors of the imperial edition, in illustration of the closing sentence, refer to Analects VII, x.

Hexagram 10 Line 4

Standard interpretations: Treading on the tiger's tail. Use breathless caution. In the end, good fortune.

Someone treads on the tail of the tiger. Caution and circumspection lead ultimately to good fortune.

Legge interpretation: 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.

Line 4 is in contiguity with 5, whose subject is in the place of authority; but he occupies the place proper to a weak or divided line, and hence he bethinks himself, and goes softly.

Hexagram 10 Line 5

Standard interpretations: Tread resolutely. Persevere in the face of danger.

Resolute conduct. Perseverance with awareness of danger.

Legge interpretation: The fifth [nine], undivided, shows the resolute tread of its subject. Though he be firm and correct, there will be peril.

Beneath the symbolism under line 5, lies the principle that the most excellent thing in 'propriety' is humility. And the subject of this line, which is strong and central, will not be lacking in this, but bear in mind that the higher he is exalted, the greater may be his fall.

Hexagram 10 Line 6

Standard interpretations: Examine your path. Consider the omens. When you return, greatest good fortune.

Look to your conduct and weight the favorable signs. When everything is fulfilled, supreme good fortune comes.

Legge interpretation: The topmost [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.

What is said on line 6 is good, but is only a truism. The whole course has been shown; if every step has been right and appropriate, the issue will be good.

Hexagram 11 Line 1

Standard interpretations: Pull one reed and others come too; they have the same root. Advance brings good fortune.

When ribbon grass is pulled up, the sod comes with it. Each according to his kind. Undertakings bring good fortune.

Legge interpretation: The first [nine], undivided, suggests the idea of grass pulled up, bringing with it other stalks to whose roots it is connected. Advance on the part of its subject will be fortunate.

The symbolism of paragraph 1 is suggested by the three strong lines of Khien all together, and all possessed by the same instinct to advance. The movement of the first will be supported by that of the others, and be fortunate.

Hexagram 11 Line 2

Standard interpretations: Forbear the uncultured. Ford the river. Do not abandon the distant, or friends will be lost. One's wishes are fulfilled by treading the middle path.

Bearing with the uncultured in gentleness, fording the river with resolution, not neglecting what is distant, not regarding one's companions. Thus one may manage to walk in the middle.

Legge interpretation: The second [nine], undivided, shows one who can bear with the uncultivated, will cross the Ho 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.

The second line is strong, but in an even place. This is supposed to temper the strength of its subject; which is expressed by the first of his characteristics. But the even place is the central; and it is responded to by a proper correlate in the fifth line above. Hence come the symbolism of the paragraph and the auspice of good fortune implied in it.

Hexagram 11 Line 3

Standard interpretations: No plain without a slope. No going without a return. Persist in the face of difficulties and there will be no mistake. Do not fear his bond. Feast on the good fortune you have.

No plain not followed by a slope, no going not followed by a return. The one who remains persevering in danger is without blame. Do not complain about this truth; enjoy the good fortune you still possess.

Legge interpretation: 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 realizes the distresses that may arise, he will commit no error. There is no occasion for sadness at the certainty (of such recurring changes); and this mood the happiness (of the present) may be (long) enjoyed.

Beneath the symbolism in paragraph 3 there lies the persuasion of the constant change that is taking place in nature and in human affairs. As night succeeds to day, and winter to summer, so calamity may be expected to follow prosperity, and decay the flourishing of a state. The third is the last of the lines of Khien, by whose strength and activity the happy state of Thai has been produced. Another aspect of things may be looked for; but by firmness and correctness the good estate of the present may be long continued.

Hexagram 11 Line 4

Standard interpretations: Fluttering down. If you lack abundance, rely on your neighbors. Issue no warnings, and you will be trusted.

He flutters down, not boasting of his wealth, together with his neighbor, guileless and sincere.

Legge interpretation: The fourth [six], divided, shows its subject fluttering (down); not relying on his own rich resources, but calling in his neighbors. (They all come) not as having received warning, but in the sincerity (of their hearts.)

According to the treatise on the Thwan, the subjects of the fourth and other upper lines are not 'the small returning' as the opponents of the strong lines below, as is generally supposed; but as the correlates of those lines, of one heart and mind with them to maintain the state of Thai, and giving them, humbly but readily, all the help in their power.

Hexagram 11 Line 5

Standard interpretations: The Emperor Yi gives his daughter in marriage. This brings happiness and greatest good fortune.

The sovereign i gives his daughter in marriage. This brings blessing and supreme good fortune.

Legge interpretation: The fifth [six], divided, reminds us of (King) Ti-yi's (rule about the) marriage of his younger sister. By such a course there is happiness and there will be great good fortune.

Ti-yi, the last sovereign but one of the Yin dynasty, reigned from BC 1191 to 1155; but what was the history of him and his sister here referred to we do not know. P. Regis assumes that he gave his sister in marriage to the lord of Kau, known in subsequent time as King Wan, and that she was the famous Thai-sze; - contrary to all the evidence I have been able to find on the subject. According to Khang-tze, Ti-yi was the first to enact a law that daughters of the royal house, in marrying princes of the state, should be in subjection to them, as if they were not superior to them in rank. Here line 5, while occupying the place of dignity and authority in the hexagram, is yet a weak line in the place of a strong one; and its subject, accordingly, humbly condescends to his strong and proper correlate in line 2.

Hexagram 11 Line 6

Standard interpretations: The wall of the city crumbles into the moat. Proclaim this fate to your own city, but do not use the army. Perseverance brings regret.

The walls fall back into the moat. Use no army now. Make your commands known within your own town. Perseverance brings humiliation.

Legge interpretation: The topmost [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 course denoted by Thai has been run; and will be followed by one of a different and unhappy character. The earth dug from the moat had been built up to form a protecting wall; but it is now again fallen into the ditch. War will only aggravate the evil; and however the ruler may address good proclamations to himself and the people of his capital, the coming evil cannot be altogether averted.

Hexagram 12 Line 1

Standard interpretations: Pull one reed and others come too; they have the same root. Perseverance brings good fortune and success.

When ribbon grass is pulled up, the sod comes with it. Each according to its kind. Perseverance brings good fortune and success.

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

Naturally we should expect the advance of the subject of the first of the three weak lines to lead to evil; but if he set himself to be firm and correct, he will bring about a different issue.

Hexagram 12 Line 2

Standard interpretations: Forbear flattery. Inferior people have good fortune. Even in a time of decline, the truly great succeed.

They bear and endure. This means good fortune for inferior people. The standstill helps the great person attain success.

Legge interpretation: 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 stress and obstruction require, he will have success.

Patience and obedience are proper for the small man in all circumstances. If the great man in difficulty yet cherish these attributes, he will soon have a happy issue out of the distress.

Hexagram 12 Line 3

Standard interpretations: Forbear shame.

They bear shame.

Legge interpretation: The third [six], divided, shows its subject ashamed of the purpose folded (in his breast).

The third line is weak. Its place is odd, and therefore for it incorrect. Its subject would vent his evil purpose, but has not strength to do so. He is left therefore to the shame which he ought to feel without a word of warning.

Hexagram 12 Line 4

Standard interpretations: It is destiny. No mistake. Friends share your bright happiness. Whoever acts at the command of the highest remains without blame. Those of like mind partake in the blessing.

Legge interpretation: The fourth [nine], undivided, shows its subject acting in accordance with the ordinance (of Heaven), and committing no error. His companions will come and share in his happiness.

Does the ming of the fourth line mean 'the ordination of Heaven', as Ku Hsi thinks; or the orders of the ruler, as Khang-tze says? Whichever interpretation be taken (and some critics unite the two), the action of the subject of the line, whose strength is tempered by the even position, will be good and correct, and issue in success and happiness.

Hexagram 12 Line 5

Standard interpretations: The decline ends. The truly great have good fortune. “we may fail! We may fail!” Hold fast like dense mulberries. Standstill is giving way. Good fortune for the great one. “what if it should fall, what if it should fall?” In this way it is tied to a cluster of mulberry shoots.

Legge interpretation: 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 strong line in the fifth, (its correct), place, brings the distress and obstruction to a close. Yet its subject - the ruler in the hexagram - is warned to continue to be cautious in two lines of rhyme: - ‘And let him say, “I die! I die!” So to a bushy clump his fortune he shall tie.’

Hexagram 12 Line 6

Standard interpretations: The decline is overthrown. Decline is followed by joy.

The standstill comes to an end. First standstill, then good fortune.

Legge interpretation: The topmost [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.

There is an end to the condition of distress. It was necessary that condition should give place to its opposite; and the strong line in the topmost place fitly represents the consequent joy.

Hexagram 13 Line 1

Standard interpretations: Union with people at the gate. No mistake.

Fellowship with those at the gate. No blame.

Legge interpretation: The first [nine], undivided, (shows the representative of) the union of men just issuing from his gate. There will be no error.

Line 1 emblems the first attempts at union. It is strong, but in the lowest place; and it has no proper correlate above. There is, however, no intermixture of selfishness in it.

Hexagram 13 Line 2

Standard interpretations: Union with the clan. Regrettable.

Fellowship with those in the clan. Humiliation.

Legge interpretation: The second [six], divided, (shows the representative of) the union of men in relation with his kindred. There will be occasion for regret.

Lines 2 and 5 are proper correlates, which fact suggests in this hexagram the idea of their union being limited and partial, and such as may afford ground for blame.

Hexagram 13 Line 3

Standard interpretations: Conceal your arms in a thicket. Hide out in the high mountains.

There can be no union for three years. Someone hides weapons in the thicket, climbs the high hill in front of it, and for three years does not rise up.

Legge interpretation: 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.

Line 3 is strong, and in an odd place; but it has not a proper correlate in 6. This makes its subject more anxious to unite with 2; but 2 is devoted to its proper correlate in 5, of whose strength 3 is afraid, and takes the measures described. His abstaining so long, however, from any active attempt, will save him from misfortune.

Hexagram 13 Line 4

Standard interpretations: Mount the walls of the city. The attack will not prevail. Good fortune.

Someone climbs up on the wall and cannot attack.

Legge interpretation: 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.

Line 4 is strong, but in an even place, which weakens its subject. He also would fain make an attempt on 2; but he is afraid, and does not carry his purpose into effect.

Hexagram 13 Line 5

Standard interpretations: Union with people. At first, shouting and wailing; afterwards, laughter. The great army prevails. Mutuals meet.

Those bound in fellowship first weep and lament, but afterward they laugh. After great struggles they succeed in meeting.

Legge interpretation: 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.

Line 5 is strong, in an odd and central place; and would fain unite with 2, which indeed is the proper correlate of its subject. But 3 and 4 are powerful foes that oppose the union. Their opposition makes him weep; but he collects his forces, defeats them, and effects his purpose.

Hexagram 13 Line 6

Standard interpretations: Union with people at the frontier. No remorse.

Fellowship with those in the meadow. No remorse.

Legge interpretation: The topmost [nine], undivided, (shows the representative of) the union of men in the suburbs. There will be no occasion for repentance.

The union reaches to all within the suburbs, and is not yet universal; but still there is no cause for repentance.

Hexagram 14 Line 1

Standard interpretations: Do not join with conspirators and there will be no mistake. Difficulties, but no blame.

The relationship with what is harmful. There is no blame in this. If one remains conscious of difficulty one remains without blame.

Legge interpretation: In the first [nine], undivided, there is no approach to what is injurious, and there is no error. Let there be a realization of the difficulty (and danger of the position) and there will be no error (to the end).

Line 1, though strong, is at the lowest part of the figure, and has no correlate above. No external influences have as yet acted injuriously on its subject. Let him do as directed, and no hurtful influence will ever affect him.

Hexagram 14 Line 2

Standard interpretations: A great wagon to be loaded. Have somewhere to go. No mistake.

A big wagon for loading. One may undertake something. No blame.

Legge interpretation: In the second [nine], undivided, we have a large wagon with its load. In whatever direction advance is made, there will be no error.

The strong line 2 has its proper correlate in line 5, the ruler of the figure, and will use its strength in subordination to his humility. Hence the symbolism.

Hexagram 14 Line 3

Standard interpretations: The duke makes an offering to the son of heaven. Inferior people cannot prevail.

A prince offers it to the son of heaven. A petty person cannot do this.

Legge interpretation: 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).

Line 3 is strong and in the right (an odd) place. The topmost line of the lower trigram is the proper place of a feudal lord. The subject of this will humbly serve the condescending ruler in line 5. A small man, having the place without the virtue, would give himself airs.

Hexagram 14 Line 4

Standard interpretations: Restrain your force. No mistake.

One makes a difference between oneself and the neighbor. No blame.

Legge interpretation: The fourth [nine], undivided, shows its subject keeping his great resources under restraint. There will be no error.

Line 4 is strong, but the strength is tempered by the position, which is that of a weak line. Hence he will do no injury to the mild ruler, to whom he is so near.

Hexagram 14 Line 5

Standard interpretations: One's sincerity and dignity unites others. Good fortune.

One whose truth is accessible yet dignified has good fortune.

Legge interpretation: 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.

Line 5 symbolizes the ruler. Mild sincerity is good in him, and affects his ministers and others. But a ruler must not be without an awe-inspiring majesty.

Hexagram 14 Line 6

Standard interpretations: Under the protection of heaven. Good fortune. Nothing is without benefit.

One is blessed by heaven. Good fortune. Nothing that does not further.

Legge interpretation: The topmost [nine], undivided, shows its subject with the help accorded to him from Heaven. There will be good fortune; advantage in every respect.

Even the topmost line takes its character from 5. The strength of its subject is still tempered, and Heaven gives its approval.

Hexagram 15 Line 1

Standard interpretations: The modest modesty of the Chun-Tzu. It is useful to cross the great river. Good fortune.

A superior person who is modest about modesty may cross the great water. Good fortune.

Legge interpretation: 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.

A weak line, at the lowest place of the figure, is the fitting symbol of the superior man adding humility to humility.

Hexagram 15 Line 2

Standard interpretations: The mark of modesty. Perseverance brings good fortune.

Modesty that comes to expression. Perseverance brings good fortune.

Legge interpretation: The second [six], divided, shows us humility that has made itself recognized. With firm correctness there will be good fortune.

Line 2 is weak, central, and in its proper place, representing a humility that has 'crowded'; that is, has proclaimed itself.

Hexagram 15 Line 3

Standard interpretations: The toil of the truly modest Chun-Tzu has an end. Good fortune. A superior man of modesty and merit carries things to conclusion. Good fortune.

Legge interpretation: The third [nine], undivided, shows the superior man of (acknowledged) merit. He will maintain his success to the end and have good fortune.

Line 3 is strong, and occupies an odd (its proper) place. It is 'the lord of the hexagram', to whom all represented by the lines above and below turn.

Hexagram 15 Line 4

Standard interpretations: Unassuming modesty. Nothing is without benefit.

Nothing that would not further modesty in movement.

Legge interpretation: The fourth [six], divided, shows one, whose action would be in every way advantageous, stirring up (the more) his humility.

Line 4 is weak and in its proper position. Its subject is sure to be successful and prosperous, but being so near the fifth line, he should still use the greatest precaution.

Hexagram 15 Line 5

Standard interpretations: If you lack abundance, rely on your neighbors.

It is favorable to attack. Nothing is without benefit. No boasting of wealth before one's neighbor. It is favorable to attack with force. Nothing that would not further.

Legge interpretation: The fifth [six], divided, shows one who, without being rich, is able to employ his neighbors. He may advantageously use the force of arms. All his movements will be advantageous.

All men love and honor humility, in itself without the adjuncts which usually command obedience and respect. Hence his neighbors follow the ruler in the fifth line, though he may not be very rich or powerful. His humility need not keep him from asserting the right, even by force of arms.

Hexagram 15 Line 6

Standard interpretations: The mark of modesty. It is beneficial to use the army to put down rebellious cities and states.

Modesty that comes to expression. It is favorable to set armies marching to chastise one's own city and one's country.

Legge interpretation: The topmost [six], divided, shows us humility that has made itself recognized. The subject of it will with advantage put his hosts in motion; but (he will only) punish his own towns and state.

The subject of the sixth line, which is weak, is outside the game, so to speak, that has been played out. He will use force, but only within his own sphere and to assert what is right. He will not be aggressive.

Hexagram 16 Line 1

Standard interpretations: Ostentatious ease. Misfortune.

Enthusiasm that expresses itself brings misfortune.

Legge interpretation: The first [six], divided, shows its subject proclaiming his pleasure and satisfaction. There will be evil.

Line 1 is weak, and has for its correlate the strong 4. Its subject may well enjoy the happiness of the time. But he cannot contain himself, and proclaims, or boasts of, his satisfaction; - which is evil.

Hexagram 16 Line 2

Standard interpretations: Firm as a rock. Not a whole day. Perseverance brings good fortune.

Legge interpretation: The second [six], divided, shows one who is firm as a rock. (He sees a thing) without waiting until it has come to pass. With his firm correctness there will be good fortune.

Line 2, though weak, is in its correct position, the center, moreover, of the lower trigram. Quietly and firmly its subject is able to abide in his place, and exercise a far-seeing discrimination. All is indicative of good fortune.

Hexagram 16 Line 3

Standard interpretations: Hoping for ease brings regret. Acting too late brings remorse.

Enthusiasm that looks upward creates remorse. Hesitation brings remorse.

Legge interpretation: The third [six], divided, shows one looking up (for favors) while he indulges in the feeling of pleasure and satisfaction. If he would understand! If he be late in doing so, there will indeed be occasion for repentance.

Line 3 is weak, and in an odd place. Immediately below line 4, its subject keeps looking up to the lord of the figure, and depends on him, thinking of doing nothing, but how to enjoy himself. The consequence will be as described, unless he speedily change.

Hexagram 16 Line 4

Standard interpretations: The source of ease. Great things can be achieved.

Have no doubts, friends will surround you like hair in a clasp. The source of enthusiasm. One achieves great things. Doubt not. You gather friends around you as a hair clasp gathers the hair.

Legge interpretation: 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.

The strong subject of line 4 is the agent to whom the happy condition is owing; and it is only necessary to caution him to maintain his confidence in himself and his purpose, and his adherents and success will continue.

Hexagram 16 Line 5

Standard interpretations: Persistent illness. But one does not die.

Persistently ill, and still does not die.

Legge interpretation: The fifth [six], divided, shows one with a chronic complaint but who lives on without dying.

Line 5 is the ruler's place; but it is weak, and he is in danger of being carried away by the lust of pleasure. Moreover, proximity to the powerful minister represented by 4 is a source of danger. Hence he is represented as suffering from a chronic complaint, but nevertheless he does not die. See Appendix II on the line.

Hexagram 16 Line 6

Standard interpretations: Ease obscured. After completion comes change. No mistake.

Deluded enthusiasm. But if after completion one changes, there is no blame.

Legge interpretation: 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.

Line 6, at the very top or end of the hexagram, is weak, and its subject is all but lost. Still even for him there is a chance of safety, if he will but change.

Hexagram 17 Line 1

Standard interpretations: Perseverance brings good fortune.

The standard is changing. Perseverance brings good fortune. To go out the door in company produces deeds.

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

Line 1 is strong, and lord of the lower trigram. The weak lines ought to follow it; but here it is below them, in the lowest place of the figure. This gives rise to the representation of one changing his pursuit. Still through the native vigor indicated by the line being strong, and in its correct place, its subject will be fortunate. Going beyond his gate to find associates indicates his public spirit, and superiority to selfish considerations.

Hexagram 17 Line 2

Standard interpretations: If one is attached to the child, one loses the adult.

If one clings to the little child, one loses the strong adult.

Legge interpretation: The second [six], divided, shows us one who cleaves to the little boy, and lets go the man of age and experience.

Line 2 is weak. Its proper correlate is the strong 5; but it prefers to cleave to the line below, instead of waiting to follow 5. Hence the symbolism of the text, the bad omen of which needs not to be mentioned.

Hexagram 17 Line 3

Standard interpretations: If one is attached to the adult, one loses the child. In following, the seeker finds. It is better to stay at your spot.

If one clings to the strong adult, one loses the little child. Through following one finds what one seeks. It furthers one to remain persevering.

Legge interpretation: 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 is advantageous to adhere to what is firm and correct.

Line 3 is also weak, but it follows the strong line above it and leaves line 1, reversing the course of 2; - with a different issue. It is weak, however, and 4 is not its proper correlate; hence the conclusion of the paragraph is equivalent to a caution.

Hexagram 17 Line 4

Standard interpretations: Following with attachment. Perseverance brings misfortune. Sincerity in following the Tao brings illumination. How could this be a mistake?

Following creates success. Perseverance brings misfortune. To go one's way with sincerity brings clarity. How could there be blame in this?

Legge interpretation: 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?

Line 4 is strong, and in the place of a great minister next to the ruler in 5. But his having adherents may be injurious to the supreme and sole authority of that ruler, and only a sincere loyalty will save him from error and misfortune.

Hexagram 17 Line 5

Standard interpretations: Sincerity in the good. Good fortune.

Sincere in the good. Good fortune.

Legge interpretation: The fifth [nine], undivided, shows us (the ruler) sincere in (fostering all) that is excellent. There will be good fortune.

Line 5 is strong, and in its correct place, with 2 as its proper correlate; thus producing the auspicious symbolism.

Hexagram 17 Line 6

Standard interpretations: Bound together! Oh, follow this rule! The king makes an offering on the mountain of the west.

One meets with firm allegiance and is still further bound. The leader introduces one to the western mountain.

Legge interpretation: 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 issue of the hexagram is seen in line 6; which represents the ideal of following, directed by the most sincere adherence to what is right. This influence not only extends to men, but also to spiritual beings. 'The western hill' is Mount Khi, at the foot of which was the original settlement of the House of Kau, in BC 1325. The use of the name 'king' here brings us down from Wan into the time of King Wu at least.

Hexagram 18 Line 1

Standard interpretations: Dealing with the decay of the father. If there is a child, no blame falls on the elders. Danger. In the end, good fortune.

Setting right what has been spoiled by the father. If there is a son, no blame rests upon the departed father. Danger. In the end, good fortune.

Legge interpretation: 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.

We must leave this difficulty. Line 1 is weak, and its correlate 4 is also weak. What can its subject do to remedy the state of decay? But the line is the first of the figure, and the decay is not yet great. By giving heed to the cautions in the Text, he will accomplish what is promised.

Hexagram 18 Line 2

Standard interpretations: Dealing with the decay of the mother. Do not be too firm.

Setting right what has been spoiled by the mother. One must not be too persevering.

Legge interpretation: 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).

The ruler in line 5 is represented by a weak line, while 2 is strong. Thus the symbolism takes the form of a son dealing with the prevailing decay induced somehow by his mother. But a son must be very gentle in all his intercourse with his mother, and especially so, when constrained by a sense of duty to oppose her course. I do not think there is anything more or better to be said here. The historical interpretation adopted by Regis and his friends, that the father here is King Wan, the mother Thai-sze, and the son King Wu, cannot be maintained. I have searched, but in vain, for the slightest Chinese sanction of it, and it would give to Ku the meaning of misfortunes endured, instead of troubles caused.

Hexagram 18 Line 3

Standard interpretations: Dealing with the decay of the father. There will be a little remorse, no great blame.

Setting right what has been spoiled by the father. There will be a little remorse. No great blame.

Legge interpretation: 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.

Line 3 is strong, and not central, so that its subject might well go to excess in his efforts. But this tendency is counteracted by the line's place in the trigram Sun, often denoting lowly submission.

Hexagram 18 Line 4

Standard interpretations: Tolerating the decay of the father. Going meets with regret.

Tolerating what has been spoiled by the father. In continuing one sees humiliation.

Legge interpretation: 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.

Line 4 is weak, and in an even place, which intensifies that weakness. Hence comes the caution against going forward.

Hexagram 18 Line 5

Standard interpretations: Dealing with the decay of the father wins praise.

Setting right has has been spoiled by the parent. One meets with praise.

Legge interpretation: 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).

The weak line 5, it has been said, is the seat of the ruler; but its proper correlate is the strong 2, the strong siding champion minister, to whom the work of the hexagram is delegated.

Hexagram 18 Line 6

Standard interpretations: Do not serve kings or nobles. Higher goals require service.

One does not serve kings and princes but sets higher goals.

Legge interpretation: 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.

Line 6 is strong, and has no proper correlate below. Hence it suggests the idea of one outside the sphere of action, and taking no part in public affairs, but occupied with the culture of himself.

Hexagram 19 Line 1

Standard interpretations: United approach. Perseverance brings good fortune.

Joint approach. Perseverance brings good fortune.

Legge interpretation: 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.

Line 1 is a strong line in its proper place. The danger is that its subject may be more strong than prudent, hence the caution in requiring firm correctness.

Hexagram 19 Line 2

Standard interpretations: United approach. Good fortune. Nothing is without benefit.

Join approach. Good fortune. Everything furthers.

Legge interpretation: 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.

Line 2, as strong, should be in an odd place; but this is more than counterbalanced by the central position, and its correlate in line 5.

Hexagram 19 Line 3

Standard interpretations: Complacent approach. No place is beneficial. When one becomes troubled by this, there will be no mistake.

Comfortable approach. Nothing that would further. If one is induced to grieve over it, one becomes free of blame.

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

Line 3 is weak, and neither central, nor in its correct position. Hence its action will not be advantageous; but being at the top of the trigram Tui, which means being pleased, its subject is represented as 'well pleased to advance'. Anxious reflection will save him from error.

Hexagram 19 Line 4

Standard interpretations: Arrival in the higher realm. No mistake.

Complete approach. No blame.

Legge interpretation: The fourth [six], divided, shows one advancing in the highest mode. There will be no error.

Line 4, though weak, is in its proper place, and has for its correlate the strong 1. Hence its advance is 'in the highest style'.

Hexagram 19 Line 5

Standard interpretations: Wise approach. Correctness like that of a great prince. Good fortune.

Wise approach. This is right for a great leader. Good fortune.

Legge interpretation: The fifth [six], divided, shows the advance of wisdom, such as befits the great ruler. There will be good fortune.

Line 5 is the position of the ruler. It is weak, but being central, and having for its correlate the strong and central 2, we have in it a symbol of authority distrustful of itself, and employing fit agents; - characteristic of the wise ruler.

Hexagram 19 Line 6

Standard interpretations: Tranquil approach. Good fortune. No mistake.

Greathearted approach. Good fortune. No blame.

Legge interpretation: The sixth [six], divided, shows the advance of honesty and generosity. There will be good fortune and no error.

Line 6 is the last of the trigram Khwan, the height therefore of docility. Line 2 is not its correlate, but it belongs to the Yin to seek for the Yang; and it is so emphatically in this case. Hence the characteristic and issue as assigned.

Hexagram 20 Line 1

Standard interpretations: Youthful contemplation. In an inferior, no mistake. In a Chun-Tzu, regrettable.

Childlike contemplation. For an inferior person, no blame. For a superior person, humiliation.

Legge interpretation: The first [six], divided, shows the looking of a lad; not blamable in men of inferior rank, but matter for regret in superior men.

Line 1 is weak, and in the lowest place, improper also for it; - the symbol of a thoughtless lad, who cannot see far, and takes only superficial views.

Hexagram 20 Line 2

Standard interpretations: Restricted contemplation. A feminine perseverance is beneficial. Contemplation through the crack of the door. Furthering the perseverance of a woman.

Legge interpretation: 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.

Line 2 is also weak, but in its proper place, showing a woman, living retired, and only able to peep as from her door at the subject of the fifth line. But ignorance and retirement are proper in a woman.

Hexagram 20 Line 3

Standard interpretations: Contemplate the coming and going of my life.

Contemplation of my life; decide the choice between advance and retreat.

Legge interpretation: The third [six], divided, shows one looking at (the course of) his own life, to advance or recede (accordingly).

Line 3, at the top of the lower trigram Khwan, and weak, must belong to a subject of utmost docility, and will wish to act only according to the exigency of time and circumstances.

Hexagram 20 Line 4

Standard interpretations: Contemplation of the glory of the kingdom. It would be favorable to be a guest of the king.

Contemplation of the light of the kingdom. It furthers one to exert influence as the guest of a ruler.

Legge interpretation: 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.

Line 4, in the place proper to its weakness, is yet in immediate proximity to 5, representing the sovereign. Its subject is moved accordingly, and stirred to ambition.

Hexagram 20 Line 5

Standard interpretations: Contemplate my life. The Chun-Tzu is without error.

Contemplation of my life. The superior man is without blame.

Legge interpretation: The fifth [nine], undivided, shows the subject contemplating his own life(-course). A superior man, he will (thus) fall into no error.

Line 5 is strong, and in the place of the ruler. He is a superior man, but this does not relieve him from the duty of self-contemplation or examination.

Hexagram 20 Line 6

Standard interpretations: Contemplate your life. The Chun-Tzu is without error.

Contemplation of his life. The superior man is without blame.

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

There is a slight difference in the 6th paragraph from the 5th, which can hardly be expressed in a translation. By making a change in the punctuation, however, the different significance may be brought out. Line 6 is strong, should be considered out of the work of the hexagram, but its subject is still possessed by the spirit of its idea, and is led to self-examination.

Hexagram 21 Line 1

Standard interpretations: The feet are in the stocks, so that the toes disappear. No mistake.

His feet are fastened in the stocks so that his toes disappear. No blame.

Legge interpretation: The first [nine], undivided, shows one with his feet in the stocks and deprived of his toes. There will be no error.

Lines 1 and 6 are much out of the game or action described in the figure. Hence they are held to represent parties receiving punishment, while the other lines represent parties inflicting it. The punishment in line 1 is that of the stocks, administered for a small offense, and before crime has made much way. But if the 'depriving' of the toes is not merely keeping them in restraint, but cutting them off, as the Chinese character suggests, the punishment appears to a western reader too severe.

Hexagram 21 Line 2

Standard interpretations: Biting into tender meat, so that the nose disappears. No blame.

Biting through tender meat so that one's nose disappears.

Legge interpretation: The second [six], divided, shows one biting through the soft flesh, and (going on to) bite off the nose. There will be no error.

Line 2 is weak, appropriately therefore in an even place, and it is central besides. The action therefore of its subject should be effective; and this is shown by the 'biting through the soft flesh', an easy thing. Immediately below, however, is a strong offender represented by the strong line, and before he will submit it is necessary to 'bite off his nose'; for punishment is the rule; - it must be continued and increased till the end is secured.

Hexagram 21 Line 3

Standard interpretations: Gnawing old dried meat, and striking a spoiled portion. Slight regret. No blame.

Bites on old dry toast and strikes something poisonous. Slight humiliation. No blame.

Legge interpretation: 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.

Line 3 is weak, and in an even place. The action of its subject will be ineffective; and is emblemized by the hard task of gnawing through dried flesh, and encountering, besides, what is distasteful and injurious in it. But again comes in the consideration that here punishment is the rule, and the auspice is not all bad.

Hexagram 21 Line 4

Standard interpretations: Gnawing dried gristly meat. One receives bronze arrows. It is beneficial to persist in the face of difficulties. Good fortune.

Bites on dried gristly meat. Receives metal arrows. It furthers one to be mindful of difficulties and to be persevering. Good fortune.

Legge interpretation: 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 realize the difficulty of his task and be firm, in which case there will be good fortune.

Of old, in a civil case, both parties, before they were heard, brought to the court an arrow (or a bundle of arrows), in testimony of their rectitude, after which they were heard; in a criminal case, they in the same way deposited each thirty pounds of gold, or some other metal. The subject of the fourth line's getting those pledges indicates his exercising his judicial functions; and what he gnaws through indicates their difficulty. Moreover, though the line is strong, it is in an even place; and hence comes the lesson of caution.

Hexagram 21 Line 5

Standard interpretations: Gnawing dried meat. One receives gold. Perseverance is dangerous. No blame.

Bites on lean dried meat. Receives yellow gold. Perseveringly aware of danger. No blame.

Legge interpretation: The fifth [six], divided, shows one gnawing at dried flesh, and finding the yellow gold. Let him be firm and correct, realizing the peril (of his position). There will be no error.

The fifth line represents 'the lord of judgment'. As it is a weak line, he will be disposed to leniency; and his judgments will be correct. This is declared by his finding the 'yellow metal'; for yellow is one of the five 'correct' colors. The position is in the center and that of rule; but the line being weak, a caution is given, as under the previous line.

Hexagram 21 Line 6

Standard interpretations: Wearing the cangue, so that the ears disappear. Misfortune.

One's neck is fastened in the wooden cangue so that the ears disappear. Misfortune.

Legge interpretation: The topmost [nine], undivided, shows one wearing the cangue, and deprived of his ears. There will be evil.

The action of the figure has passed, and still we have, in the subject of line 6, one persisting in wrong, a strong criminal, wearing the cangue, and deaf to counsel. Of course the auspice is evil.

Hexagram 22 Line 1

Standard interpretations: Adorning the feet. One forgoes the carriage and travels afoot.

One lends grace to one's toes, leaves the carriage, and walks.

Legge interpretation: The first [nine], undivided, shows one adorning (the way of) his feet. He can discard a carriage and walk on foot.

Line 1 is strong, and in an odd place. It is at the very bottom of the hexagram, and is the first line of Li, the trigram for fire or light, and suggesting what is elegant and bright. Its subject has nothing to do but to attend to himself. Thus he cultivates - adorns - himself in his humble position; but if need be, righteousness requiring it, he can give up every luxury and indulgence.

Hexagram 22 Line 2

Standard interpretations: Adorning the beard.

Lends grace to the beard on his chin.

Legge interpretation: The second [six], divided, shows one adorning his beard.

Line 2 is weak and in its proper place, but with no proper correlate above. The strong line 3 is similarly situated. These two lines therefore keep together, and are as the beard and the chin. Line 1 follows 2. What is substantial commands and rules what is merely ornamental.

Hexagram 22 Line 3

Standard interpretations: Graceful and moist. Constant perseverance brings good fortune.

Legge interpretation: The third [nine], undivided, shows its subject with the appearance of being adorned and bedewed (with rich favors). But let him ever maintain his firm correctness, and there will be good fortune.

Line 3 is strong, and between two weak lines, which adorn it, and bestow their favors on it. But this happy condition is from the accident of place. The subject of the line must always be correct and firm to ensure its continuance.

Hexagram 22 Line 4

Standard interpretations: Graceful and clear, like a flying white horse. It is not a robber, but a suitor who approaches.

Grace or simplicity? A white horse comes as if on wings. He is not a robber, he will woo at the right time.

Legge interpretation: The fourth [six], divided, shows one looking as if adorned, but only in white. As if (mounted on) a white horse, and furnished with white 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.

Line 4 has its proper correlate in 1, from whose strength it should receive ornament, but 2 and the strong 3 intervene and keep them apart, so that the ornament is only white, and of no bright color. Line 4, however, is faithful to 1, and earnest for their union. And finally line 3 appears in a good character, and not with the purpose to injure, so that the union of 1 and 4 takes place. All this is intended to indicate how ornament recognizes the superiority of solidity. Compare the symbolism of the second line of Kun (3), and that of the topmost line of Khwei (38).

Hexagram 22 Line 5

Standard interpretations: Gracefully one ascends to the high garden. But one's gift of a roll of silk is small and slight. Regrettable. In the end, good fortune.

Grace in hills and gardens. A roll of silk is meager and small. Humiliation, but in the end, good fortune.

Legge interpretation: 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.

Line 5 is in the place of honor, and has no proper correlate in 2. It therefore associates with the strong 6, which is symbolized by the heights and gardens around a city, and serving both to protect and beautify it. Thus the subject receives adorning from without, and does not of itself try to manifest it. Moreover, in his weakness, his offerings of ceremony are poor and mean. But, as Confucius said, 'In ceremonies it is better to be sparing than extravagant.' Hence that stinginess does not prevent a good auspice.

Hexagram 22 Line 6

Standard interpretations: Natural grace. No mistake.

Simple grace. No blame.

Legge interpretation: The sixth [nine], undivided, shows one with white as his (only) ornament. There will be no error.

Line 6 is at the top of the hexagram. Ornament has had its course, and here there is a return to pure, 'white', simplicity. Substantiality is better than ornament.

Hexagram 23 Line 1

Standard interpretations: The leg of the bed splits. Firmness is lost. Misfortune.

The leg of the bed is split. Those who persevere are destroyed. Misfortune.

Legge interpretation: The first [six], divided, shows one overturning the couch by injuring one of its legs. (This injury will go on to) the destruction of (all) firm correctness, and there will be evil.

The lesser symbolism is chiefly that of a bed or couch with its occupant. The idea of the hexagram requires this occupant to be overthrown, or at least that an attempt be made to overthrow him. Accordingly the attempt in line 1 is made by commencing with the legs of the couch. The symbolism goes on to explain itself. The object of the evil worker is the overthrow of all firm correctness. Of course there will be evil.

Hexagram 23 Line 2

Standard interpretations: The frame of the bed splits. Firmness is lost. Misfortune.

The bed is split at the edge. Those who persevere are destroyed. Misfortune.

Legge interpretation: 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.

Line 2 is to the same effect as 1; only the foe has advanced from the legs to the frame of the couch.

Hexagram 23 Line 3

Standard interpretations: Splitting apart. No mistake.

He splits with them. No blame.

Legge interpretation: The third [six], divided, shows the subject among the overthrowers; but there will be no error.

Line 3 also represents an overthrower; but it differs from the others in being the correlate of 6. The subject of it will take part with him. His association is with the subject of 6, and not, as in the other weak lines, with one of its own kind.

Hexagram 23 Line 4

Standard interpretations: The skin of the bed splits. Misfortune.

The bed is split up to the skin. Misfortune.

Legge interpretation: 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.

From line 4 the danger is imminent. The couch has been overthrown. The person of the occupant is at the mercy of the destroyers.

Hexagram 23 Line 5

Standard interpretations: A school of fishes. Favor of the court ladies. Nothing is without benefit.

A shoal of fishes. Favor comes through the court ladies. Everything acts to further.

Legge interpretation: The fifth [six], divided, shows (its subject leading on others like) a string of fishes, and (obtaining for them) the favor that lights on the inmates of the palace. There will be advantage in every way.

With line 5 the symbolism changes. The subject of 5 is 'lord of all the other weak lines, and their subjects are at his disposal. He and they are represented as fishes, following one another as if strung together. All fishes come under the category of yin. Then the symbolism changes again. The subject of 5, representing and controlling all the yin lines, is loyal to the subject of the yang sixth line. He is the rightful sovereign in his palace, and 5 leads all the others there to enjoy the sovereign's favors.

Hexagram 23 Line 6

Standard interpretations: The fruit is ripe, but yet uneaten. The Chun-Tzu gets a wagon. The hut of the inferior person is split apart.

There is a large fruit still uneaten. The superior person receives a carriage. The house of the inferior person is split apart.

Legge interpretation: 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.

We have still different symbolism under line 6. Its strong subject, notwithstanding the attempts against him, survives, and acquires fresh vigor. The people again cherish their sovereign, and the plotters have wrought to their own overthrow.

Hexagram 24 Line 1

Standard interpretations: No far return. No need for remorse. Greatest good fortune.

Return from a short distance. No need for remorse. Great good fortune.

Legge interpretation: 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.

The subject of line 1 is of course the undivided line, meaning here, says Khang-tze, 'the way of the superior man'. There must have been some deviation from that, or 'returning' could not be spoken of.

Hexagram 24 Line 2

Standard interpretations: Worthy return. Good fortune.

Quiet return. Good fortune.

Legge interpretation: The second [six], divided, shows the admirable return (of its subject). There will be good fortune

Line 2 is in its proper place, and central; but it is weak. This is more than compensated for, however, by its adherence to line 1, the fifth line not being a proper correlate. Hence the return of its subject is called excellent or admirable.

Hexagram 24 Line 3

Standard interpretations: Repeated return. Danger. No blame.

Legge interpretation: The third [six], divided, shows one who has made repeated returns. The position is perilous, but there will be no error.

Line 3 is weak, and in the uneven place of a strong line. It is the top line, moreover, of the trigram whose attribute is movement. Hence the symbolism; but any evil issue may be prevented by a realization of danger and by caution.

Hexagram 24 Line 4

Standard interpretations: Treading the middle path, returning alone.

Walking in the midst of others, one returns alone.

Legge interpretation: The fourth [six], divided, shows its subject moving right in the center (among those represented by the other divided lines), and yet returning alone (to his proper path).

Line 4 has its proper correlate in 1; different from all the other weak lines; and its course is different accordingly.

Hexagram 24 Line 5

Standard interpretations: Tranquil return. No remorse.

Noblehearted return. No remorse.

Legge interpretation: The fifth [six], divided, shows the noble return (of its subject). There will be no ground for repentance.

Line 5 is in the central place of honor, and the middle line of Khwan, denoting docility. Hence its auspice.

Hexagram 24 Line 6

Standard interpretations: Missing the return. Misfortune. There will be calamities and errors. If the army is dispatched, it will suffer a great defeat, and bring misfortune to the prince. For ten years, it will not be possible to mount a successful attack.

Missing the return. Misfortune. Misfortune from within and without. If armies are set marching in this way, one will in the end suffer a great defeat, disastrous for the ruler of the country. For ten years it will not be possible to attack again.

Legge interpretation: 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.

Line 6 is weak; and being at the top of the hexagram, when its action of returning is all concluded, action on the part of its subject will lead to evils such as are mentioned. 'Ten years' seems to be a round number, signifying a long time, as in hexagram 3 line 2.

Hexagram 25 Line 1

Standard interpretations: Innocent action brings good fortune.

Innocent behavior brings good fortune.

Legge interpretation: The first [nine], undivided, shows its subject free from all insincerity. His advance will be accompanied with good fortune.

The first line is strong; at the commencement of the inner trigram denoting movement, the action of its subject will very much characterize all the action set forth, and will itself be fortunate.

Hexagram 25 Line 2

Standard interpretations: If you do not think of reaping while plowing, nor sowing while the land lies fallow, then it would be beneficial to take action.

If one does not count on the harvest while plowing. Nor on the use of the ground while clearing it, it furthers one to undertake something.

Legge interpretation: The second [six], divided, shows one who reaps without having plowed (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 move.

Line 2 is weak, central, and in its correct place. The quality may be predicated of it in its highest degree. There is an entire freedom in its subject from selfish or mercenary motive. He is good simply for goodness' sake. And things are so constituted that his action will be successful.

Hexagram 25 Line 3

Standard interpretations: Innocence meets with calamity. It is as if an ox is stolen: the vagabond's gain, the villager's loss.

Undeserved misfortune. The cow that was tethered by someone is the wanderer's gain, the citizen's loss.

Legge interpretation: 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 passerby finds it (and carries it off) while the people in the neighborhood have the calamity (of being accused and apprehended).

But calamity may also sometimes befall the best, and where there is freedom from insincerity; and line 3 being weak, and in the place of an even line, lays its subject open to this misfortune. 'The people of the neighborhood' are of course entirely innocent.

Hexagram 25 Line 4

Standard interpretations: One may persevere. No mistake.

He who can be persevering remains without blame.

Legge interpretation: The fourth [nine], undivided, shows (a case) in which, if its subject can remain firm and correct, there will be no error.

Line 4 is the lowest in the trigram of strength, and 1 is not a proper correlate, nor is the fourth the place for a strong line. Hence the paragraph must be understood as a caution.

Hexagram 25 Line 5

Standard interpretations: Innocence meets with sickness. Well-being returns without medicines.

Use no medicine in an illness incurred through no fault of your own. It will pass of itself.

Legge interpretation: 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).

Line 5 is strong, in the central place of honor, and has its proper correlate in 2. Hence its subject must possess the quality of the hexagram in perfection. And yet he shall be sick or in distress. But he need not be anxious. Without his efforts a way of escape for him will be opened.

Hexagram 25 Line 6

Standard interpretations: Innocent action makes errors. No place is beneficial.

Innocent action brings misfortune. Nothing furthers.

Legge interpretation: 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.

Line 6 is at the top of the hexagram, and comes into the field when the action has run its course. He should be still, and not initiate any fresh movement.

Hexagram 26 Line 1

Standard interpretations: There is danger. It is best to stop.

Danger is at hand. It furthers one to desist.

Legge interpretation: The first [nine], undivided, shows its subject in a position of peril. It will be advantageous for him to stop his advance.

Line 1 is subject to the repression of 4, which will be increased if he try to advance. It is better for him to halt.

Hexagram 26 Line 2

Standard interpretations: The axle bursts out of its bearings.

The axletrees are taken from the wagon.

Legge interpretation: The second [nine], undivided, shows a carriage with the strap under it removed.

Line 2 is liable to the repression of 5, and stops its advance of itself, its subject having the wisdom to do so through its position in the central place. The strap below, when attached to the axle, made the carriage stop; he himself acts that part.

Hexagram 26 Line 3

Standard interpretations: A good horse follows the leader. It is favorable to persevere in the face of difficulties. Practice defensive maneuvers daily. Having somewhere to go brings benefit.

A good horse that follows others. Awareness of danger, with perseverance, furthers. Practice chariot driving and armed defense daily. It furthers one to have somewhere to go.

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

Line 3 is the last of Khien, and responds to the sixth line, the last of Kan, above. But as they are both strong, the latter does not exert its repressive force. They advance rapidly together; but the position is perilous for 3. By firmness and caution, however, its subject will escape the peril, and the issue will be good.

Hexagram 26 Line 4

Standard interpretations: The young bull in a restraint. Greatest good fortune.

The headboard of a young bull. Great good fortune.

Legge interpretation: 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 young bull in line 4 has not yet got horns. The attaching to their rudiments the piece of wood to prevent him from goring is an instance of extraordinary precaution; and precaution is always good.

Hexagram 26 Line 5

Standard interpretations: The tusk of a gelded boar. Good fortune.

Legge interpretation: The fifth [six], divided, shows the teeth of a castrated hog. There will be good fortune.

A boar is a powerful and dangerous animal. Let him be castrated, and though his tusks remain, he cares little to use them. Here line 5 represents the ruler in the hexagram, whose work is to repress the advance of evil. A conflict with the subject of the strong second line in its advance would be perilous; but 5, taking early precaution, reduces it to the condition of the castrated pig. Not only is there no evil, but there is good fortune.

Hexagram 26 Line 6

Standard interpretations: Bearing the way of heaven. Success.

One attains the way of heaven. Success.

Legge interpretation: The sixth [nine], undivided, shows its subject (as) in command of the firmament of heaven. There will be progress.

The work of repression is over, and the strong subject of line 6 has now the amplest scope to carry out the idea of the hexagram in the accumulation of virtue.

Hexagram 27 Line 1

Standard interpretations: You drop your magic tortoise and stare at me with gaping mouth. Misfortune.

You let your magic tortoise go, and look at me with the corners of your mouth drooping. Misfortune.

Legge interpretation: 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.

The first line is strong, and in its proper place; its subject might suffice for the nourishing of himself, like a tortoise, which is supposed to live on air, without more solid nourishment. But he is drawn out of himself by desire for the weak 4, his proper correlate, at whom he looks until his jaw hangs down, or, as we say, his mouth waters. Hence the auspice is bad. The symbolism takes the form of an expostulation addressed, we must suppose, by the fourth line to the first.

Hexagram 27 Line 2

Standard interpretations: Seeking nourishment from the summit. This is against the warp. Advance brings misfortune.

Turning to the summit for nourishment, deviating from the path to seek nourishment from the hill. Continuing to do this brings misfortune.

Legge interpretation: 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 weak 2, insufficient for itself, seeks nourishment first from the strong line below, which is not proper, and then from the strong 6, not its proper correlate, and too far removed. In either case the thing is evil.

Hexagram 27 Line 3

Standard interpretations: Opposition to nourishment. Perseverance brings misfortune. Do not use this course for ten years. No place brings benefit.

Turning away from nourishment. Perseverance brings misfortune. Do not act thus for ten years. Nothing serves to further.

Legge interpretation: 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.

Line 3 is weak, in an odd place; and as it occupies the last place in the trigram of movement, all that quality culminates in its subject. Hence he considers himself insufficient for himself, without any help from without, and the issue is bad.

Hexagram 27 Line 4

Standard interpretations: Seeking nourishment at the summit brings good fortune. Fix upon it with the ardent glare and fierce pursuit of a tiger. No mistake.

Turning to the summit for providing of nourishment brings good fortune. Spying with sharp eyes like a tiger with insatiable craving. No blame.

Legge interpretation: The fourth [six], divided, shows one looking downward 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.

With Line 4, we pass into the upper trigram. It is next to the ruler's place in 5 moreover, and bent on nourishing and training all below. Its proper correlate is the strong 1; and though weak in himself, its subject looks with intense desire to the subject of that for help; and there is no error.

Hexagram 27 Line 5

Standard interpretations: Against the warp. Staying at your spot brings good fortune. It is not possible to cross the great river.

Turning away from the path. To remain persevering brings good fortune. One should not cross the great water.

Legge interpretation: 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 subject of line 5 is not equal to the requirements of his position; but with a firm reliance on the strong 6, there will be good fortune. Let him not, however, engage in the most difficult undertakings.

Hexagram 27 Line 6

Standard interpretations: The origin of nourishment. Danger, but good fortune. Crossing the great river brings benefit.

The source of nourishment. Awareness of danger brings good fortune. It furthers one to cross the great water.

Legge interpretation: 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 topmost line is strong, and 5 relies on its subject; but being penetrated with the idea of the hexagram, he feels himself in the position of master or tutor to all under heaven. The task is hard and the responsibility great; but realizing these things, he will prove himself equal to them.

Hexagram 28 Line 1

Standard interpretations: Use a mat of white rushes. No error

To spread white rushes underneath. No blame.

Legge interpretation: The first [six], divided, shows one placing mats of the white mao grass under things set on the ground. There will be no error.

Line 1 being weak, and at the bottom of the figure, and of the trigram Sun, which denotes flexibility and humility, its subject is distinguished by his carefulness, as in the matter mentioned; and there is a good auspice.

Hexagram 28 Line 2

Standard interpretations: A dry poplar sends out new shoots. An old man takes a young wife. Nothing is without benefit.

A dry poplar sprouts at the root. An older man takes a young wife. Everything furthers.

Legge interpretation: The second [nine], undivided, shows a decayed willow producing shoots, or an old husband in possession of a young wife. There will be advantage in every way.

Line 2 has no proper correlate above. Hence he inclines to the weak 1 below him; and we have the symbolism of the line. An old husband with a young wife will yet have children; the action of the subject of 2 will be successful.

Hexagram 28 Line 3

Standard interpretations: The beam warps. Misfortune.

The ridgepole sags to the breaking point. Misfortune.

Legge interpretation: The third [nine], undivided, shows a beam that is weak. There will be evil.

Line 3 is strong, and in an odd place. Its subject is confident in his own strength, but his correlate in 6 is weak. Alone, he is unequal to the extraordinary strain on him, and has for his symbol the weak beam.

Hexagram 28 Line 4

Standard interpretations: The beam curves upwards. Good fortune. But ulterior motives bring regret.

The ridgepole is braced. Good fortune. If there are ulterior motives, it is humiliating.

Legge interpretation: 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.

Line 4 is near 5, the ruler's place. On its subject devolves the duty of meeting the extraordinary exigency of the time; but he is strong; and, the line being in an even place, his strength is tempered. He will be equal to his task. Should he look out for the help of the subject of 1, that would affect him with another element of weakness; and his action would give cause for regret.

Hexagram 28 Line 5

Standard interpretations: A dry poplar flowers. An old woman takes a man of rank. No blame, no praise.

A withered poplar puts forth flowers. An older woman takes a husband. No blame, no praise.

Legge interpretation: The fifth [nine], undivided, shows a decayed willow producing flowers, or an old wife in possession of her young husband. There will be occasion for blame nor praise.

Line 5 is strong and central. Its subject should be equal to achieve extraordinary merit. But he has no proper correlate below, and as 2 inclined to 1, so does this to 6. But here the willow only produces flowers, not shoots; -its decay will soon reappear. An old wife will have no children. If the subject of the line is not to be condemned as that of 3, his action does not deserve praise.

Hexagram 28 Line 6

Standard interpretations: One must ford the river; the waters pass over the head. Misfortune, but no blame.

One must go through the water. It goes over one's head. Misfortune. No blame.

Legge interpretation: 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.

The subject of 6 pursues his daring course, with a view to satisfy the extraordinary exigency of the time, and benefit all under the sky. He is unequal to the task, and sinks beneath it; but his motive modifies the judgment on his conduct.

Hexagram 29 Line 1

Standard interpretations: Abyss upon abyss. Falling into the pit of the abyss. Misfortune.

Repetition of the abysmal. In the abyss one falls into a pit. Misfortune.

Legge interpretation: The first [six], divided, shows its subject in the double defile, and (yet) entering a cavern within it. There will be evil.

Line 1 is weak, at the bottom of the figure, and has no correlate above, no helper, that is, beyond itself. All these things render the case of its subject hopeless. He will by his efforts only involve himself more deeply in danger.

Hexagram 29 Line 2

Standard interpretations: The abyss holds danger. Seek only small gains.

The abyss is dangerous. One should strive to attain small things only.

Legge interpretation: 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.

Line 2 is strong, and in the center. Its subject is unable, indeed, to escape altogether from the danger; but he does not involve himself more deeply in it like the subject of 1, and obtains some ease.

Hexagram 29 Line 3

Standard interpretations: Abyss upon abyss lies ahead. Stop. There is danger of falling into the pit of the abyss. Do not use this course.

Forward and backward, abyss on abyss. In danger like this, pause at first and wait, otherwise you will fall into a pit in the abyss. Do not act in this way.

Legge interpretation: 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 endeavors) will lead him into the cavern of the pit. There should be no action (in such a case).

Line 3 is weak, and occupies the place of a strong line. Its subject is in an evil case.

Hexagram 29 Line 4

Standard interpretations: Restrain the use of your bounty of wine and grain. Use earthenware vessels for a simple offering. In the end, no mistake.

A jug of wine, a bowl of rice with it, earthen vessels simply handed through the window. There is certainly no blame in this.

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

Line 4 is weak, and will get no help from its correlate in 1. Its subject is not one who can avert the danger threatening himself and others. But his position is close to that of the ruler in 5, whose intimacy he cultivates with an unostentatious sincerity, symbolized by the appointments of the simple feast, and whose intelligence he cautiously enlightens. In consequence, there will be no error.

Hexagram 29 Line 5

Standard interpretations: The abyss does not overflow. The waters maintain their level. No mistake.

The abyss is not filled to overflowing. It is filled only to the rim. No blame. 6. Bound with black ropes. Cast into a thorn-walled prison. For three years there is no success. Misfortune.

Bound with cords and ropes, shut in between thorn-hedged prison walls. For three years one does not find the way. Misfortune.

Legge interpretation: 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 subject of line is on the eve of extrication and deliverance. The waters of the defile will ere long have free vent and disappear, and the ground will be leveled and made smooth. The line is strong, in a proper place, and in the place of honor.

Hexagram 29 Line 6

Standard interpretations: The path is confusing. Tread reverently and there will be no mistake.

The footprints run crisscross. If one is seriously intent, no blame.

Legge interpretation: 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 case of the subject of line 6 is hopeless. When danger has reached its highest point, there he is, represented by a weak line, with no proper correlate below. The 'thicket of thorns' is taken as a metaphor for a prison; but if the expression has a history, I have been unable to find it.

Hexagram 30 Line 1

Standard interpretations: Yellow light. Greatest good fortune.

Yellow light. Good fortune.

Legge interpretation: 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.

Line 1 is strong, and at the bottom of the trigram for fire, the nature of which is to ascend. Its subject therefore will move upwards, and is in danger of doing so coarsely and vehemently. But the lowest line has hardly entered into the action of the figure, and this consideration operates to make him reverently careful of his movements; and there is no error.

Hexagram 30 Line 2

Standard interpretations: In the light of the setting sun, if one does not beat the kettle and sing, one suffers the sorrows of old age. Misfortune.

In the light of the setting sun, people either beat the pot and sing, or loudly bewail the approach of old age. Misfortune.

Legge interpretation: The second [six], divided, shows its subject in his place in yellow. There will be great good fortune.

Line 2 is weak, and occupies the center. Yellow is one of the five correct colors, and here symbolizes the correct course to which the subject of the line adheres.

Hexagram 30 Line 3

Standard interpretations: Its coming is sudden. It flames up, dies down, is cast away.

Its coming is sudden. It flames up, dies down, is thrown away.

Legge interpretation: 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.

Line 3 is at the top of the lower trigram, whose light may be considered exhausted, and suggests the symbol of the declining sun. The subject of the line should accept the position, and resign himself to the ordinary amusements which are mentioned, but he groans and mourns instead. His strength interferes with the lowly contentment which he should cherish.

Hexagram 30 Line 4

Standard interpretations: Tears in floods, sighs and laments. Good fortune!

Tears in floods, sighing and lamenting. Good fortune.

Legge interpretation: 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)!

The strength of line 4, and its being in an even place, makes its subject appear in this unseemly manner, disastrous to himself.

Hexagram 30 Line 5

Standard interpretations: The king dispatches a force to put down rebels. Trust him. Kill the leaders, but do not seize the followers. No mistake.

The ruler uses one to march forth and chastise. Then it is best to kill the leaders and take captive the followers. No blame.

Legge interpretation: The fifth [six], divided, shows its subject as one with tears flowing in torrents, and groaning in sorrow. There will be good fortune.

Line 5 is in the place of honor, and central. But it is weak, as is its correlate. Its position between the strong 4 and 6 fills its subject with anxiety and apprehension, that express themselves as is described. But such demonstrations are a proof of his inward adherence to right and his humility. There will be good fortune.

Hexagram 30 Line 6

Standard interpretations: The influence manifests in the big toes.

The influence shows itself in the big toe.

Legge interpretation: 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.

Line 6, strong and at the top of the figure, has the intelligence denoted by its trigrams in the highest degree, and his own proper vigor. Through these his achievements are great, but his generous consideration is equally conspicuous, and he falls into no error.

Hexagram 31 Line 1

Standard interpretations: The influence manifests in the calves. Misfortune. Staying at your spot brings good fortune.

The influence shows itself in the calves of the legs. Misfortune. Tarrying brings good fortune.

Legge interpretation: The first [six], divided, shows one moving his great toes.

Line 1 is weak, and at the bottom of the hexagram. Though 4 be a proper correlate, yet the influence indicated by it must be ineffective. However much a man's great toes may be moved, that will not enable him to walk.

Hexagram 31 Line 2

Standard interpretations: The influence manifests in the thighs. It is as if one seized one's followers and made prisoners of them. Going brings regret.

The influence shows itself in the thighs, holds to that which follows it. To continue is humiliating.

Legge interpretation: 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.

The calves cannot move of themselves. They follow the moving of the feet. The moving of them indicates too much anxiety to move. Line 2, moreover, is weak. But it is also the central line, and if its subject abide quiet, till he is acted on from above, there will be good fortune.

Hexagram 31 Line 3

Standard interpretations: Perseverance brings good fortune. Remorse disappears. An unsettled, irresolute heart influences only those friends on whom conscious thoughts are fixed.

Perseverance brings good fortune. Remorse disappears. If someone is agitated in mind with thoughts going hither and thither, only those friends fixed in the conscious thoughts will follow.

Legge interpretation: 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.

Neither can the thighs move of themselves. The attempt to move them is inauspicious. Its subject, however, the line being strong, and in an odd place, will wish to move, and follows the subject of 4, which is understood to be the seat of the mind. He exercises his influence therefore with a mind and purpose, which is not good.

Hexagram 31 Line 4

Standard interpretations: The influence manifests in the breast. No remorse.

The influence shows itself in the back of the neck. No remorse.

Legge interpretation: The fourth [nine], undivided, shows that firm correctness which 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.

Line 4 is strong, but in an even place. It is the seat of the mind. Its subject therefore is warned to be firm and correct in order to a good issue. If he be wavering and uncertain, his influence will not extend beyond the circle of his friends.

Hexagram 31 Line 5

Standard interpretations: The influence manifests in the breast. No remorse.

The influence shows itself in the back of the neck. No remorse.

Legge interpretation: The fifth [nine], undivided, shows one moving the flesh along the spine over the heart. There will be occasion for repentance.

The symbolism of line 5 refers to a part of the body behind the heart, and is supposed therefore to indicate an influence, ineffective indeed, but free from selfish motive, and not needing to be repented of.

Hexagram 31 Line 6

Standard interpretations: The influence manifests in the jaws and the tongue.

The influence shows itself in the jaws, cheeks and tongue.

Legge interpretation: The sixth [six], divided, shows one moving his jaws and tongue.

Line 6 is weak, and in an even place. It is the topmost line also of the trigram of satisfaction. Its influence by means of speech will only be that of loquacity and flattery, the evil of which needs not be pointed out.

Hexagram 32 Line 1

Standard interpretations: Desiring deep constancy at the start. Perseverance brings misfortune. No destination is favorable.

Seeking duration too hastily brings persistent misfortune. Nothing that would further.

Legge interpretation: 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.

Line 1 has a proper correlate in 4; but between them are two strong lines; and it is itself weak. These two conditions are against its subject receiving much help from the subject of 4. He should be quiet, and not forward for action.

Hexagram 32 Line 2

Standard interpretations: Remorse disappears.

Legge interpretation: The second [nine], undivided, shows all occasion for repentance disappearing.

Line 2 is strong, but in the place of a weak line. Its position, however, being central, and its subject holding fast to the due mean, the unfavorable condition of an even place is more than counteracted.

Hexagram 32 Line 3

Standard interpretations: Inconstant character. One may meet with disgrace.
Perseverance brings regret

One whose character lacks duration meets with disgrace. Persistent humiliation.

Legge interpretation: 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.

Line 3 is strong and in its proper place; but being beyond the center of the trigram, its subject is too strong, and coming under the attraction of his correlate in 6, he is supposed to be ready to abandon his place and virtue. He may try to be firm and correct, but circumstances are adverse to him.

Hexagram 32 Line 4

Standard interpretations: No game in the field.

Legge interpretation: The fourth [nine], undivided, shows a field where there is no game. Line 4 is strong in the place of a weak line, and suggests the symbolism of the Duke of Kau.

Hexagram 32 Line 5

Standard interpretations: Constantly persistent character. In a woman, good fortune, in a man, misfortune.

Giving duration to one's character through perseverance. Good fortune for a woman, misfortune for a man.

Legge interpretation: 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.

The weak fifth line responds to the strong second, and may be supposed to represent a wife conscious of her weakness, and docilely submissive; which is good. A husband, however, and a man generally, has to assert himself, and lay down the rule of what is right.

Hexagram 32 Line 6

Standard interpretations: Constant agitation. Misfortune.

Restlessness as an enduring condition brings misfortune.

Legge interpretation: The topmost [six], divided, shows its subject exciting himself to long continuance. There will be evil.

In line 6, the principle of perseverance has run its course; the motive power of Chan is exhausted. The line itself is weak. The violent efforts of its subject can only lead to evil.

Hexagram 33 Line 1

Standard interpretations: Lagging behind in retreat is dangerous. Do not take action.

At the tail in retreat. This is dangerous. One must not wish to undertake anything.

Legge interpretation: The first [six], divided, shows a retiring tail. The position is perilous. No movement in any direction should be made.

'A retiring tail' seems to suggest the idea of the subject of the lines hurrying away, which would only aggravate the evil and danger of the time.

Hexagram 33 Line 2

Standard interpretations: Seize the hide of the yellow ox. Let no one tear it away.

One is held fast with yellow oxhide and cannot be torn loose.

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

'His purpose' in line 2 is the purpose to withdraw. The weak 2 responds correctly to the strong 5, and both are central. The purpose therefore is symbolized as in the text. The 'yellow' color of the ox is introduced because of its being 'correct', and of a piece with the central place of the line.

Hexagram 33 Line 3

Standard interpretations: Bound retreat. Haste is dangerous. Nourishing your followers brings good fortune.

A halted retreat is nerve-wracking and dangerous. To retain people as servants brings good fortune.

Legge interpretation: The third [nine], undivided, shows one retiring but not 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.

Line 3 has no proper correlate in 6; and its subject allows himself to be entangled and impeded by the subjects of 1 and 2. He is too familiar with them, and they presume, and fetter his movements; - compare Analects, 17.25. He should keep them at a distance.

Hexagram 33 Line 4

Standard interpretations: Correct retreat. The Chun-Tzu has good fortune. Inferior people have misfortune.

Voluntary retreat brings good fortune to the superior person and downfall to the inferior.

Legge interpretation: 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 this.

Line 4 has a correlate in 1, and is free to exercise the decision belonging to its subject. The line is the first in Khien, symbolic of strength.

Hexagram 33 Line 5

Standard interpretations: Admirable retreat. Perseverance brings good fortune.

Friendly retreat. Perseverance brings good fortune.

Legge interpretation: The fifth [nine], undivided, shows its subject retiring in an admirable way. With firm correctness there will be good fortune.

In the Shu IV, v, Section 2.9, the worthy I Yin is made to say, 'The minister will not for favor or gain continue in an office whose work is done;' and the Khang-hsi editors refer to his words as an illustration of what is said on line 5. It has its correlate in 2, and its subject carries out the purpose to retire 'in an admirable way'.

Hexagram 33 Line 6

Standard interpretations: Rich retreat. Nothing is without benefit.

Cheerful retreat. Everything serves to further.

Legge interpretation: The sixth [nine], undivided, shows its subject retiring in a noble way. It will be advantageous in every way.

Line 6 is strong, and with no correlate to detain it in 3. Its subject vigorously and happily carries out the idea of the hexagram.

Hexagram 34 Line 1

Standard interpretations: Power in the toes. Advance brings misfortune. Have faith.

Power in the toes. Continuing brings misfortune. This is certainly true.

Legge interpretation: The first [nine], undivided, shows its subject manifesting his strength in his toes. But advance will lead to evil, most certainly.

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

Hexagram 34 Line 2

Standard interpretations: Perseverance brings good fortune.

Legge interpretation: The second [nine], undivided, shows that with firm correctness there will be good fortune.

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

Hexagram 34 Line 3

Standard interpretations: Inferior people use power. The Chun-Tzu uses restraint. The ram butts against a hedge and gets his horns entangled. Perseverance is dangerous.

The inferior person works through power. The superior person does not act thus. To continue is dangerous. A goat butts against a hedge and gets its horns entangled.

Legge interpretation: The third [nine], undivided, shows, in the case of the small man, one using all his strength; and in the case of the 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.

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

Hexagram 34 Line 4

Standard interpretations: The hedge has an opening; it does not entangle the horns. Perseverance brings good fortune. Remorse disappears. Power like the axle of a great wagon.

Perseverance brings good fortune. Remorse disappears. The hedge opens, there is no entanglement. Power depends upon the axle of a big cart.

Legge interpretation: The fourth [nine], undivided, shows (a case in which) firm correctness that 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 wagon.

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

Hexagram 34 Line 5

Standard interpretations: It is like King Hai losing his sheep in yi. No remorse.

Loses the goat with ease. No remorse.

Legge interpretation: 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.

Line 5 is weak, and occupies a central place. Its subject will cease therefore to exert his strength; but this hexagram does not forbid the employment of strength, but would only control and direct it. All that is said about him is that he will give no occasion for repentance.

Hexagram 34 Line 6

Standard interpretations: The ram butts against a hedge. It can neither retreat nor advance. No place is beneficial. Difficulties eventually result in good fortune.

A goat butts against a hedge. It cannot go forward or backward. Nothing serves to further. If one notes this difficulty this brings good fortune.

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

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

Hexagram 35 Line 1

Standard interpretations: Progressing, but held back. Perseverance brings good fortune. Be magnanimous with those who have no faith. No mistake.

Progressing, but turned back. Perseverance brings good fortune. If one meets with no confidence, one should remain calm. No mistake.

Legge interpretation: 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.

Line 1 is weak, and in the lowest place, and its correlate in 4 is neither central nor in its correct position. This indicates the small and obstructed beginnings of his subject. But by his firm correctness he pursues the way to good fortune; and though the king does not yet believe in him, he the more pursues his noble course.

Hexagram 35 Line 2

Standard interpretations: Progressing, but in sadness. Perseverance brings good fortune. Thus one receives some blessings from the queen.

Progressing, but in sorrow. Perseverance brings good fortune. Then one obtains great happiness from one's ancestress.

Legge interpretation: 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.

Line 2 is weak, and its correlate in 5 is also weak. Its subject therefore has still to mourn in obscurity. But his position is central and correct, and he holds on his way, until success comes ere long. The symbolism says he receives it 'from his grandmother'; and readers will be startled by the extraordinary statement, as I was when I first read it. Literally the Text says 'the king's mother'.

P. Regis (also tries) to give the name a historical reference; - to Thai-Kiang, the grandmother of King Wan; Thai-Zan, his mother; or to Thai-sze, his wife, and the mother of King Wu and the Duke of Kau, all famous in Chinese history, and celebrated in the Shih. But 'king's father' and 'king's mother' are well-known Chinese appellations for 'grandfather' and 'grandmother' This is the view given on the passage by Khang-tze, Ku Hsi, and the Khang-hsi editors, the latter of whom, indeed, account for the use of the name, instead of 'deceased mother', which we find in hexagram 62, by the regulations observed in the ancestral temple. These authorities, moreover, all agree in saying that the name points us to line 5, the correlate of 2, and 'the lord of the hexagram'. Now the subject of line 5 is the sovereign, who at length acknowledges the worth of the feudal lord, and gives him the great blessing. The 'New Digest of Comments on the Yi (1686)', in its paraphrase of the line, has, 'he receives at last this great blessing from the mild and compliant ruler.' I am not sure that 'motherly king' would not be the best and fairest translation of the phrase.

Canon McClatchie has a very astonishing note on the name, which he renders 'Imperial Mother' (p. 164): - 'That is, the wife of Imperial Heaven (Juno), who occupies the "throne of the diagram", viz. the fifth stroke which is soft and therefore feminine. She is the Great Ancestress of the human race. See Imp. Ed. vol. iv, Sect v, p. 25, Com.' Why such additions to the written word?

Hexagram 35 Line 3

Standard interpretations: All are in accord. Remorse disappears.

Legge interpretation: The third [six], divided, shows its subject trusted by all (around him). All occasion for repentance will disappear.

Line 3 is weak, and in an odd place; but the subjects of 1 and 2 are possessed by the same desire to advance as the subject of this. A common trust and aim possesses them; and hence the not unfavorable auspice.

Hexagram 35 Line 4

Standard interpretations: Progressing like a squirrel. Perseverance is dangerous.

Progress like a hamster. Perseverance brings danger.

Legge interpretation: 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.

Line 4 is strong, but it is not in an even place, nor is it central. It suggests the idea of a marmot (? or rat), stealthily advancing. Nothing could be more opposed to the ideal of the feudal lord in the hexagram.

Hexagram 35 Line 5

Standard interpretations: Take not gain and loss to heart. Remorse disappears. Going brings good fortune. Nothing is without benefit.

Take not gain and loss to heart. Undertakings bring good fortune. Everything serves to further. Remorse disappears.

Legge interpretation: 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.

In Line 5 that lord and his intelligent sovereign meet happily. He holds on the right course, indifferent as to results, but things are so ordered that he is, and will continue to be, crowned with success.

Hexagram 35 Line 6

Standard interpretations: Progressing with the horns. This rule applies only to one's own city. Danger, but good fortune. No mistake. Perseverance brings regret.

Making progress with the horns is permissible only for the purpose of punishing one's own city. To be conscious of danger brings good fortune. No blame. Perseverance brings humiliation.

Legge interpretation: 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.

Line 6 is strong, and suggests the idea of its subject to the last continuing his advance, and that not only with firm correctness, but with strong force. The 'horns' are an emblem of threatening strength, and though he uses them only in his own state, and against the rebellious there, that such a prince should have any occasion to use force is matter for regret.

Hexagram 36 Line 1

Standard interpretations: The light is wounded in flight, and so lowers his wings. The Chun-Tzu must go on a journey, and for three days does not eat. Have somewhere to go. The nobles will gossip.

Darkening of the light during flight. The wings are lowered. The superior person does not eat for three days on these wanderings, but has somewhere to go. The host has occasion to gossip.

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

Line 1 is strong, and in its right place; - its subject should be going forward. But the general signification of the hexagram supposes him to be wounded. The wound, however, being received at the very commencement of the action, is but slight. And hence comes the emblem of a bird hurt so as to be obliged to droop its wings. The subject then appears directly as 'the superior man'. He sees it as his course to desist from the struggle for a time, and is so rapt in the thought that he can fast for three days and not think of it. When he does withdraw, opposition follows him; but it is implied that he holds onto his own good purpose.

Hexagram 36 Line 2:

Standard interpretations: The light is wounded in the left thigh. Use the strength of a horse to secure safety. Good fortune.

Darkening of the light causes injury in the left thigh. Aid comes with the strength of a horse. Good fortune.

Legge interpretation: The second [six], divided, shows its subject, (in the condition indicated by Ming I, wounded in the left thigh. He saves himself by the strength of a (swift) horse and is fortunate.

Line 2 is weak, but also in its right place, and central; giving us the idea of an officer, obedient to duty and the right. His wound in the left thigh may impede his movements, but does not disable him. He finds means to save himself, and maintains his good purpose.

Hexagram 36 Line 3

Standard interpretations: The light is wounded on a hunt in the south. But still he captures the great chief. This injury will not last.

Darkening of the light during the hunt in the south. Their great leader is captured. One must not expect perseverance too soon.

Legge interpretation: The third [nine], undivided, shows its subject, (in the condition indicated by) Ming I, hunting in the south and taking the great chief (of the darkness). He should not be eager to make (all) correct (at once).

Line 3, strong and in a strong place, is the topmost line of the lower trigram. It responds also to line 6, in which the idea of the sovereign, emblemed by the upper trigram, is concentrated. The lower trigram is the emblem of light or brightness, the idea of which again is expressed by the south, to which we turn when we look at the sun in its meridian height. Hence the subject of the line becomes a hunter pursuing his game, and successfully. The good officer will be successful in his struggle; but let him not be over eager to put all things right at once.

Hexagram 36 Line 4

Standard interpretations: The light is wounded in the left side. He clutches his heart as he passes through the palace gates.

The left side of the belly is penetrated. One gets at the very heart of the darkening of the light, and leaves gate and courtyard.

Legge interpretation: 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 I, quitting the gate and courtyard (of the lord of darkness).

Line 4 is weak, but in its right place. Ku Hsi says he does not understand the symbolism, as given in the Text. The translation indicates the view of it commonly accepted. The subject of the line evidently escapes from his position of danger with little damage.

Hexagram 36 Line 5

Standard interpretations: The light is wounded like the Count of Chi. Perseverance brings benefit.

Darkening of the light as with an enslaved prince. Perseverance furthers.

Legge interpretation: The fifth [six], divided, shows how the count of Ki fulfilled the condition indicated by Ming I. It will be advantageous to be firm and correct.

Line 5 should be the place of the ruler or sovereign in the hexagram; but 6 is assigned as that place in Ming I. The officer occupying 5, the center of the upper trigram, and near to the sovereign, has his ideal in the count of Chi, whose action appears in the Shu, III. He is a historical personage.

Hexagram 36 Line 6

Standard interpretations: Not light but darkness. At first ascending to heaven, but then falling back into the earth.

Not light but darkness. First one climbed up to heaven, then plunged into the depths of the earth.

Legge interpretation: 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.

Line 6 sets forth the fate of the ruler, who opposes himself to the officer who would do him good and intelligent service. Instead of becoming as the sun, enlightening all from the height of the sky, he is as a sun hidden below the earth. I can well believe that the writer had the last king of Shang in his mind.

Hexagram 37 Line 1

Standard interpretations: The family enclosure. Remorse disappears.

Firm seclusion within the family. Remorse disappears.

Legge interpretation: The first [nine], undivided, shows its subject establishing restrictive regulations in his household. Occasion for repentance will disappear.

Line 1 is strong, and in a strong place. It suggests the necessity of strict rule in governing the family. Regulations must be established, and their observance strictly insisted on.

Hexagram 37 Line 2

Standard interpretations: No need to go. At the center there is nourishment. Perseverance brings good fortune.

One should not follow whims. Attend within to the food. Perseverance brings good fortune.

Legge interpretation: 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.

Line 2 is weak, and in the proper place for it, - the center, moreover, of the lower trigram. It fitly represents the wife, and what is said on it tells us of her special sphere and duty; and that she should be unassuming in regard to all beyond her sphere; always being firm and correct. See the Shih, III.

Hexagram 37 Line 3

Standard interpretations: The family quarrels. Danger. If there is remorse, good fortune. If woman and child titter and mock, in the end, humiliation.

When tempers flare up in the family, too great severity brings remorse. Good fortune nonetheless. When parent and child dally and laugh, it leads to humiliation.

Legge interpretation: 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.

Line 3 is strong, and in an odd place. If the place were central, the strength would be tempered; but the subject of the line, in the topmost place of the trigram, may be expected to exceed in severity. But severity is not a bad thing in regulating a family; - it is better than laxity and indulgence.

Hexagram 37 Line 4

Standard interpretations: The abundance of the family. Great good fortune.

You are the treasure of the house. Great good fortune.

Legge interpretation: The fourth [six], divided, shows its subject enriching the family. There will be great good fortune.

Line 4 is weak, and in its proper place. The wife is again suggested to us, and we are told, that notwithstanding her being confined to the internal affairs of the household, she can do much to enrich the family.

Hexagram 37 Line 5

Standard interpretations: The king approaches the family. Fear not. Good fortune.

As a king he approaches his family. Fear not. Good fortune.

Legge interpretation: 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 subject of the strong fifth line appears as the king. This may be the husband spoken of as also a king; or the real king whose merit is revealed first in his family, as often in the Shih, where King Wan is the theme. The central place here tempers the display of the strength and power.

Hexagram 37 Line 6

Standard interpretations: Be sincere and dignified. In the end, good fortune.

Legge interpretation: The topmost [nine], undivided, shows its subject possessed of sincerity and arrayed in majesty. In the end there will be good fortune.

Line 6 is also strong, and being in an even place, the subject of it might degenerate into stern severity, but he is supposed to be sincere, complete in his personal character and self-culture, and hence his action will only lead to good fortune.

Hexagram 38 Line 1

Standard interpretations: If the horse strays, do not chase after it; it will return of its own accord. Remorse disappears. One sees evil people. No mistake.

Remorse disappears. If you lose your horse, do not run after it, it will come back of its own accord. When you see evil people, guard yourself against mistakes.

Legge interpretation: 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).

Line 1 is strong, and in an odd place. A successful course might be auspiced for its subject; but the correlate in line 4 is also strong; and therefore disappointment and repentance are likely to ensue. In the condition, however, indicated by Khwei, where people have a common virtue, they will help one another. Through the good services of 4, the other will not have to repent. His condition may be emblemed by a traveler's loss of his horses, which return to him of themselves.

Should he meet with bad men, however, let him not shrink from them. Communication with them will be of benefit. His good may overcome their evil, and at least it will help to silence their slanderous tongues.

Hexagram 38 Line 2

Standard interpretations: Meeting the master in a lane. No mistake.

One meets the ruler in a narrow street. No blame.

Legge interpretation: The second [nine], undivided, shows its subject happening to meet with his lord in a by-passage. There will be no error.

Line 5 is weak, and its subject is the proper correlate of the strong 2. They might meet openly; but for the separation and disunion that mark the time. A casual, as it were a stolen, interview, as in a by-lane or passage, however will be useful, and may lead on to a better understanding.

Hexagram 38 Line 3

Standard interpretations: One sees the wagon braked, the oxen held back, the driver's nose cut off. This bad beginning has an end.

One sees the wagon dragged back, the oxen halted, someone's hair and nose cut off. Not a good beginning, but a good end.

Legge interpretation: In the third [six], divided, we see one whose carriage is dragged back while the oxen in it are pushed back, and he 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.

Line 3 is weak, where it ought to be strong. Its correlate, however, in 6 is strong, and the relation between them might seem what it ought to be. But the weak 3 is between the strong lines in 2 and 4; and in a time of disunion there ensue the checking and repulsion emblemed in the Text. At the same time the subject of line 6 inflicts on that of 3 the punishments which are mentioned. It is thus bad for 3 at first, but we are told that in the end it will be well with him; and this will be due to the strength of the sixth line. The conclusion grows out of a conviction in the mind of the author that what is right and good is destined to triumph over what is wrong and bad. Disorder shall in the long run give place to order, and disunion to union.

Hexagram 38 Line 4

Standard interpretations: Opposed and alone, one meets a great man. There is mutual trust. Danger. No mistake.

Isolated through opposition, one meets a like-minded person with whom one can associate in good faith. Despite danger, no blame.

Legge interpretation: 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.

Line 4 has no proper correlate, and might seem to be solitary. But, as we saw on line 1, in this hexagram, correlates of the same class help each other. Hence the subjects of 4 and 1, meeting together, work with goodwill and success.

Hexagram 38 Line 5

Standard interpretations: One's relatives feast on tender morsels. How could this be a mistake? Remorse disappears.

Remorse disappears. The companion bits his way through the wrappings. If one goes to him, how could it be a mistake?

Legge interpretation: 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?

The place of 5 is odd, but the line itself is weak, so that there might arise occasion for repentance. But the strong 2 is a proper correlate to the weak 5. Five being the sovereign's place, the subject of 2 is styled the sovereign's relative, of the same surname with him, and head of some branch of the descendants of the royal house. It is as easy for 5, so supported, to deal with the disunion of the time, as to bite through a piece of skin.

Hexagram 38 Line 6

Standard interpretations: Opposed and alone, one sees pigs covered with mud, a chariot bearing devils. First one bends the bow, and later loosens it. It is not a robber, but a suitor who approaches. In going one meets with rain. Good fortune results.

Isolated through opposition, one sees one's companion as a pig covered with dirt, as a wagon full of devils. First one draws a bow, then lays the bow aside. This is no robber, but will woo at the right time. As one goes, rain falls, then good fortune comes.

Legge interpretation: 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 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.

Line 6 is in an even place, and yet the line is strong; - what can its subject effect? He looks at 3, which, as weak, is a proper correlate; but he looks with the evil eye of disunion. The subject of 3 appears no better than a filthy pig, nor more real than an impossible carriage-load of ghosts. He bends his bow against him, but he unbends it, discovering a friend in 3, as 1 did in 4, and 5 in 2. He acts and with good luck, comparable to the falling rain, which results from the happy union of the yang and yin in nature.

Hexagram 39 Line 1

Standard interpretations: Going has difficulty. Coming receives praise.

Going leads to obstructions, coming meets with praise.

Legge interpretation: 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.

Line 1 is weak, where it ought to be strong as being in an odd place. If its subject advance, he will not be able to cope with the difficulties of the situation, but be overwhelmed by them. Let him wait for a more favorable time.

Hexagram 39 Line 2

Standard interpretations: The king's minister has difficulty upon difficulty, but is not at fault.

The king's servant is beset by obstruction upon obstruction, but it is not his own fault.

Legge interpretation: The second [six], divided, shows the minister of the king struggling with difficulty on difficulty, and not with a view to his own advantage.

Line 2 is weak, but in its proper place. Its correlation with the strong 5, and consequent significance, are well set forth.

Hexagram 39 Line 3

Standard interpretations: Going has difficulty. Come back!

Going leads to obstructions, hence he comes back.

Legge interpretation: The third [nine], undivided, shows its subject advancing, (but only) to (greater) difficulties. He remains stationary, and returns (to his former associates).

Line 3 is strong, and in a place of strength; but its correlate in 6 is weak, so that the advance of its subject would be unsupported. He waits therefore for a better time, and cherishes the subjects of the two lines below, who naturally cling to him.

Hexagram 39 Line 4

Standard interpretations: Going has difficulty. Coming leads to union.

Going leads to obstructions, coming leads to union.

Legge interpretation: 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).

Line 4 is weak, and, though in its proper place, its subject could do little of himself. He is immediately below the king or great man, however, and cultivates his loyal attachment to him, waiting for the time when he shall be required to act.

Hexagram 39 Line 5

Standard interpretations: Great difficulties. But friends come.

In the midst of the greatest obstruction, friends come.

Legge interpretation: The fifth [nine], undivided, shows its subject struggling with the greatest difficulties while friends are coming to help him.

Line 5 is the king, the man great and strong. He can cope with the difficulties, and the subjects of 2 and the other lines of the lower trigram give their help.

Hexagram 39 Line 6

Standard interpretations: Going has difficulty. Coming leads to abundance. Good fortune. Meeting with a great person brings benefit.

Going leads to obstructions, coming leads to great good fortune. It furthers one to see the great man.

Legge interpretation: 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.

The action of the hexagram is over; where can the weak 6 go forward to? Let him abide where he is, and serve the great man immediately below him. So shall he also be great; - in meritorious action, at least.

Hexagram 40 Line 1

Standard interpretations: No mistake.

Without blame.

Legge interpretation: The first [six], divided, shows that its subject will commit no error.

There is a weak line, instead of a strong, in the first place; but this is compensated for by its strong correlate in 4.

Hexagram 40 Line 2

Standard interpretations: One catches three foxes in the field, and receives a golden arrow. Perseverance brings good fortune.

One kills three foxes in the field and receives a yellow arrow. Perseverance brings good fortune.

Legge interpretation: The second [nine], undivided, shows its subject catch, in hunting, three foxes, and obtain the yellow (= golden) arrows. With firm correctness there will good fortune.

Ku Hsi says he does not understand the symbolism under line 2. The place is even, but the line itself is strong; the strength therefore is modified or tempered. And 2 is the correlate of the ruler in 5. We are to look to its subject therefore for a minister striving to realize the idea of the hexagram, and pacify the subdued kingdom. He becomes a hunter, and disposes of unworthy men, represented by 'the three foxes'. He also gets the yellow arrows, - the instruments used in war or in hunting, whose color is 'correct', and whose form is 'straight'. His firm correctness will be good.

Hexagram 40 Line 3

Standard interpretations: Porters and carriages. This invites robbers to draw near. Perseverance brings regret.

If a man carries a burden on his back and nonetheless rides in a carriage, he thereby encourages robbers to draw near. Perseverance leads to humiliation.

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

Line 3 is weak, when it should be strong; and occupying, as it does, the topmost place in the lower trigram, it suggests the symbolism of a porter in a carriage. People will say, 'How did he get there? The things cannot be his own.' And robbers will attack and plunder him. The subject of the line cannot protect himself, nor accomplish anything good.

Hexagram 40 Line 4

Standard interpretations: Deliver yourself from your great toe. Then friends come in trust.

Deliver yourself from your great toe. Then comes the companion you can trust.

Legge interpretation: To the subject of) the fourth [nine], undivided: "Remove your toes. Friends will (then) come, between you and whom there will be mutual confidence."

What is said on the fourth line appears in the form of an address to its subject. The line is strong in an even place, and 1, its correlate, is weak in an odd place. Such a union will not be productive of good. In the symbolism 1 becomes the toe of the subject of 4. How the friend or friends, who are to come to him on the removal of this toe, are represented, I do not perceive.

Hexagram 40 Line 5

Standard interpretations: The rule of the Chun-Tzu brings deliverance. Good fortune. Even inferior people have faith.

If you can deliver yourself it brings good fortune. Thus you prove to inferior people that you are in earnest.

Legge interpretation: 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 be good fortune, and confidence in him will be shown even by the small men.

Line 5 is weak in an odd place; but the place is that of the ruler, to whom it belongs to perfect the idea of the hexagram by removing all that is contrary to the peace and good order of the kingdom. It will be his duty to remove especially all the small men represented by the divided lines, which he can do with the help of his strong correlate in 2. Then even the small men will change their ways, and repair to him.

Hexagram 40 Line 6

Standard interpretations: The duke shoots a falcon atop a high wall. He takes it. Nothing is without benefit.

The hunter shoots at a hawk on a high wall and kills it. Everything furthers.

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

Line 6 is the highest line in the figure, but not the place of the ruler. Hence it appears as occupied by a feudal duke, who carries out the idea of the figure against small men, according to the symbolism employed.

Hexagram 41 Line 1

Standard interpretations: Hurrying away when one's tasks are finished incurs no blame. But one must consider the nature of decrease.

Going quickly when one's tasks are finished is without blame. But one must reflect on how much one may decrease others.

Legge interpretation: 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).

Line 1 is strong, and its correlate in 4 is weak. Its subject will wish to help the subject of 4; but will not leave anything of his own undone in doing so. Nor will he diminish of his own for the other without due deliberation.

Hexagram 41 Line 2

Standard interpretations: Perseverance brings benefit. Advance brings misfortune. It is not decrease, but increase.

Perseverance furthers. To undertake something brings misfortune. Without decreasing oneself, one is able to bring increase to others.

Legge interpretation: 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.

Line 2 is strong, and in the central place. But it is in the place of a weak line, and its subject should maintain his position without moving to help its correlate in 5. Maintaining his own firm correctness is the best way to help him.

Hexagram 41 Line 3

Standard interpretations: When three people travel together, their number decreases by one. When one person journeys alone, a friend is found.

When three people journey together their number decreases by one. One person who journeys alone finds a companion.

Legge interpretation: The third [six], divided, shows how of three men walking together, the number is diminished by one; and how one, walking, finds his friend.

Paragraph 3 is to my mind full of obscurity. Ku Hsi, adopting the view in Appendix I, says that the lower trigram was originally Khien, three undivided lines, like 'three men walking together', and that the third line, taken away and made to be the topmost line, or the third, in what was originally Khwan, three divided lines, was 'the putting away of one man'; and that then the change of place by 3 and 6, while they continued their proper correlation, was, one going away, and finding his friend. I cannot lay hold of any thread of reason in this.

Hexagram 41 Line 4

Standard interpretations: Decreasing one's faults. This hastens the coming of joy. No mistake.

If one decreases one's faults, it makes the other hasten to come and rejoice. No blame.

Legge interpretation: The fourth [six], divided, shows its subject diminishing the ailment under which he labors by making (the subject of the first line) hasten (to his help) and make him glad. There will be no error.

Line 4 is weak, and in an even place; like an individual ailing and unable to perform his proper work. But the correlate in 1 is strong; and is made to hasten to its relief. The 'joy' of the line shows the desire of its subject to do his part in the work of the hexagram.

Hexagram 41 Line 5

Standard interpretations: Someone brings increase. Ten pairs of tortoise shells cannot prevail against it. Greatest good fortune.

Someone does indeed increase. Ten pairs of tortoises cannot oppose it. Supreme good fortune. 6. It is not decrease, but increase. No blame. Perseverance brings good fortune. It is beneficial to have somewhere to go. One obtains ministers, not a family.

Legge interpretation: 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.

Line 5 is the seat of the ruler, who is humble, and welcomes the assistance of his correlate, the subject of 2. He is a ruler whom all his subjects of ability will rejoice to serve in every possible way; and the result will be great good fortune.

Hexagram 41 Line 6

Standard interpretations: If one is increased without depriving others there is no blame. Perseverance brings good fortune. It furthers one to undertake something. One obtains servants but no longer has a separate home.

It is not decrease, but increase. No blame. Perseverance brings good fortune. It is beneficial to have somewhere to go. One obtains ministers, not a family.

Legge interpretation: 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.

Line 6 has been changed from a weak into a strong line from line 3; has received therefore the greatest increase, and will carry out the idea of the hexagram in the highest degree and style. But he can give increase to others without diminishing his own resources, and of course the benefit he will confer will be incalculable. Ministers will come to serve him; and not from each clan merely, but many. Such is the substance of what is said on this last paragraph. I confess that I only discern the meaning darkly.

Hexagram 42 Line 1

Standard interpretations: It is favorable to undertake great tasks. Greatest good fortune. No mistake.

If furthers one to accomplish great deeds. Supreme good fortune. No blame.

Legge interpretation: 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.

Line 1 is strong, but its position might seem to debar its subject from any great enterprise. Favored as he is, however, according to the general idea of the hexagram, and specially responding to the proper correlate in 4, it is natural that he should make a movement; and great success will make his rashness be forgotten.

Hexagram 42 Line 2

Standard interpretations: Someone brings increase. Ten pairs of tortoise shells cannot prevail against it. Unceasing perseverance brings good fortune. The king makes an offering to the ancestor. Good fortune.

Someone does indeed increase. Ten pairs of tortoises cannot oppose it. Constant perseverance brings good fortune. The king presents one before god. Good fortune.

Legge interpretation: 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.

With paragraph 2 compare paragraph 5 of the preceding hexagram. Line 2 is weak, but in the center, and is the correlate of 5. Friends give its subject the valuable gifts mentioned; 'that is', says Kwo Yung (Sung dynasty), 'men benefit him; the oracles of the divination are in his favor, - spirits, that is, benefit him; and finally, when the king sacrifices to God, He accepts. Heaven confers benefit from above'.

Hexagram 42 Line 3

Standard interpretations: Increasing through unfortunate affairs. No blame. Have faith. Tread the middle path. Advise the duke on the dispensation of lands.

One is enriched through unfortunate events. No blame, if you are sincere and walk in the middle, and report with a seal to the ruler.

Legge interpretation: 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.

Line 3 is weak, neither central, nor in its correct position. It would seem therefore that its subject should have no increase given to him. But it is the time for giving increase, and the idea of his receiving it by means of evil things is put into the line. That such things serve for reproof and correction is well known to the Chinese moralists. But the paragraph goes on also to caution and admonish.

Hexagram 42 Line 4

Standard interpretations: Tread the middle path. The duke follows your advice. It is beneficial to give advice on the changing of the capital.

If you walk in the middle and report to the leader you will have influence. It furthers one to be used in the removal of the capital.

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

Line 4 is the place for a minister, near to that of the ruler. Its subject is weak, but his place is appropriate, and as he follows the due course, his ruler will listen to him, and he will be a support in the most critical movements. Changing the capital from place to place was frequent in the feudal times of China. That of Shang, which preceded Kau, was changed five times.

Hexagram 42 Line 5

Standard interpretations: Be sincerely kind-hearted. Without question, greatest good fortune. Trust the kindness of my power.

If in truth you have a kind heart, ask not. Supreme good fortune. Truly, kindness will be recognized as your virtue.

Legge interpretation: 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.

Line 5 is strong, in its fitting position, and central. It is the seat of the ruler, who has his proper correlate in 2. Everything good, according to the conditions of the hexagram, therefore, may be said of him; - as is done.

Hexagram 42 Line 6

Standard interpretations: It is not increase. Someone attacks! The heart is not constantly correct. Misfortune.

This one brings increase to no one, is attacked by someone, and does not keep a steady heart. Misfortune.

Legge interpretation: 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.

Line 6 is also strong; but it should be weak. Occupying the topmost place of the figure, its subject will concentrate his powers on the increase of himself, and not think of benefiting those below him; and the consequence will be as described.

Hexagram 43 Line 1

Standard interpretations: Powerful in advancing the toes. To go but not to be able to overcome; this is a mistake.

Mighty in the forward-striding toes. When one goes and is not equal to the task, one makes a mistake.

Legge interpretation: 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.

Line 1 is strong, the first line of that trigram, which expresses the idea of strength. But it is in the lowest place. The stage of the enterprise is too early, and the preparation too small to make victory certain. Its subject had better not take the field.

Hexagram 43 Line 2

Standard interpretations: Sound the alarm. Bear arms at evening and at night. Fear not. A cry of alarm. Arms at evening and at night. Fear nothing.

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

Line 2 is strong, and central, and its subject is possessed with the determination to do his part in the work of removal. But his eagerness is tempered by the occupancy of an even place; and he is cautious, and no attempts, however artful, to harm him will take effect.

Hexagram 43 Line 3

Standard interpretations: Powerful in the cheeks. Misfortune. The Chun-Tzu remains resolute. It is as if one marches alone in the rain and becomes drenched. There will be sadness, but no blame.

To be powerful in the cheekbones brings misfortune. The superior person is firmly resolved, walks alone and is caught in the rain, bespattered, and murmured against by the people. No blame.

Legge interpretation: 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.

Line 3 is strong, and its subject displays his purpose too eagerly. Being beyond the central position, moreover, gives an indication of evil. Lines 3 and 6 are also proper correlates; and, as elsewhere in the Yi, the meeting of yin and yang lines is associated with falling rain. The subject of 3, therefore, communicates with 6, in a way that annoys his associates; but nevertheless he commits no error, and, in the end, incurs no blame.

Hexagram 43 Line 4

Standard interpretations: The skin is stripped from the thighs, and the journey is hard. If one follows like a sheep, remorse disappears. But if these words are heard, they will not be believed.

There is no skin on the thighs and walking becomes hard. If one were to be led like a sheep remorse would disappear. But if these words are heard they will not be believed.

Legge interpretation: 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.

Line 4 is not in the center, nor in an odd place, appropriate to it as undivided. Its subject therefore will not be at rest, nor able to do anything to accomplish the idea of the hexagram. He is symbolized by a culprit, who, according to the ancient and modern custom of the Chinese courts, has been bastinadoed until he presents the appearance in the Text. Alone he can do nothing; if he could follow others, like a sheep led along, he might accomplish something, but he will not listen to advice.

Hexagram 43 Line 5

Standard interpretations: Weeds and desert. Resolutely tread the middle path. No blame.

In dealing with weeds, firm resolution is necessary. Walking in the middle remains free of blame.

Legge interpretation: The fifth [nine], undivided, shows (the small men like) a bed of purslane, 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.

Purslane grows in shady places, and hence we find it here in close contiguity to the topmost line, which is yin. As 5 is the ruler's seat, evil may come to him from such contiguity, and strenuous efforts must be made to prevent such an evil. The subject of the line, the ruler in the central place, will commit no error. It must be allowed that the symbolism in this line is not easily managed.

Hexagram 43 Line 6

Standard interpretations: No call. In the end, misfortune.

No cry. In the end misfortune comes.

Legge interpretation: The topmost [six], divided, shows its subject without any (helpers) on whom to call. His end will be evil.

The subject of the 6th line, standing alone, may be easily disposed of.

Hexagram 44 Line 1

Standard interpretations: Held by a bronze brake. Perseverance brings good fortune. Going out, one meets with misfortune. Even a lean pig must check his stride.

It must be checked with a brake of bronze. Perseverance brings good fortune. If one lets it take its course, he experiences misfortune. Even a lean pig has the ability to rage.

Legge interpretation: 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.

Line 1 represents the *bete noire* of the figure. If its subject can be kept back, the method of firm government and order will proceed. If he cannot be restrained, he will become disgusting and dangerous. It is not enough for the carriage to be stopped by the metal drag; it is also tied or bound to some steadfast object. Internal and external restraints should be opposed to the bad man.

Hexagram 44 Line 2

Standard interpretations: A bag of fishes. No mistake. This does not benefit guests.

There is a fish in the tank. No blame. Does not further guests.

Legge interpretation: 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.

The 'wallet of fish' under line 2 is supposed to symbolize the subject of line 1. It has come into the possession of the subject of 2, by virtue of the meaning of the name of Kau, which I have pointed out. With his strength therefore he can repress the advance of 1. He becomes in fact 'the lord of the hexagram', and all the other strong lines are merely guests; and especially it is important that he should prevent 1 from approaching them. This is a common explanation of what is said under the second line. It seems farfetched; but I can neither find nor devise anything better.

Hexagram 44 Line 3

Standard interpretations: The skin is stripped from the thighs, and the journey is hard. Danger. No great mistake.

There is no skin on the thighs, and walking comes hard. If one is mindful of the danger, no great mistake is made.

Legge interpretation: 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.

With what is said on line 3, compare the fourth paragraph of the duke's Text on the preceding hexagram. Line 3 is strong, but has gone beyond the central place; has no correlate above; and is cut off from 1 by the intervening 2. It cannot do much therefore against 1; but its aim being to repress that, there will be no great error.

Hexagram 44 Line 4

Standard interpretations: No fish in the bag. Going up, one meets with misfortune.

No fish in the tank. This leads to misfortune.

Legge interpretation: The fourth [nine], undivided, shows its subject with his wallet, but no fish in it. This will give rise to evil.

Line 1 is the proper correlate of 4; but it has already met and associated with 2. The subject of 4 therefore stands alone; and evil to him may be looked for.

Hexagram 44 Line 5

Standard interpretations: The willow provides shade for the melon. Hold in your treasures; then they will fall to you from heaven.

A melon covered with willow leaves. Hidden lines. Then it drops down to one from heaven.

Legge interpretation: 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.

Line 5 is strong, and in the ruler's place. Its relation to 1 is like that of a forest tree to the spreading gourd. But let not its subject use force to destroy or repress the growth of 1; but let him restrain himself and keep his excellence concealed, and Heaven will set its seal to his virtue.

Hexagram 44 Line 6

Standard interpretations: Meeting with the horns. Regret, but no blame.

Someone comes to meet with horns. Humiliation. No blame.

Legge interpretation: The sixth [nine], undivided, shows its subject receiving others on his horns. There will be occasion for regret, but there will be no error.

The symbolism of line 6 is difficult to understand, though the meaning of what is said is pretty clear. The Khang-hsi editors observe: - 'The subject of this line is like an officer who has withdrawn from the world. He can accomplish no service for the time; but his person is removed from the workers of disorder.'

Hexagram 45 Line 1

Standard interpretations: Have faith to the end. There will be cries of disorder, and cries of union. If one is summoned, a firm handclasp brings smiles. Fear not. Going incurs no blame.

If you are sincere, but not to the end, there will sometimes be confusions, sometimes gathering. If you call out, then after one grasp of the hand you can laugh again. Regret not. Going is without blame.

Legge interpretation: 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.

Line 1 is weak, and in the place of a strong line. It has a proper correlate in 4, but is separated from him by the intervention of two weak lines. The consequence of these things is supposed to be expressed in the first part of the symbolism; but the subject of the line is possessed by the desire for union, which is the theme of the hexagram. Calling out to his correlate for help, he obtains it, and his sorrow is turned into joy.

Hexagram 45 Line 2

Standard interpretations: Drawing near brings good fortune. No blame. The calls are sincere. Making a small sacrifice brings benefit.

Letting oneself be drawn brings good fortune and remains blameless. If one is sincere, it furthers one to bring even a small offering.

Legge interpretation: 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.

Line 2 is in its proper place, and responds to the strong ruler in 5, who encourages and helps the advance of its subject. He possesses also the sincerity, proper to him in his central position; and though he were able to offer only the sacrifice of the spring, small compared to the fullness of the sacrifices in summer and autumn, it would be accepted.

Hexagram 45 Line 3

Standard interpretations: Gathering amid sighs. No place brings benefit. Going incurs no blame, but there will be some regret.

Gathering together amid sighs. Nothing that would further. Going is without blame. Slight humiliation.

Legge interpretation: 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.

Line 3 is weak, in the place of a strong line, and advanced from the central place. The topmost line, moreover, is no proper correlate. But its subject is possessed by the desire for union; and though 2 and 4 decline to associate with him, he presses on to 6, which is also desirous of union. That common desire brings them together; notwithstanding 3 and 6 are both divided lines; and with difficulty the subject of 3 accomplishes his object.

(But that an ordinary rule for interpreting the lineal indications may be thus overruled by extraordinary considerations shows how much of fancy there is in the symbolism or in the commentaries on it.)

Hexagram 45 Line 4

Standard interpretations: Great good fortune. No blame.

Legge interpretation: The fourth [nine], undivided, shows its subject in such a state that, if he be greatly fortunate, he will receive no blame.

Line 4 has its correlate in 1, and is near to the ruling line in 5. We may expect a good auspice for it; but its being strong in an odd place, calls for the caution which is insinuated.

Hexagram 45 Line 5

Standard interpretations: Gathering at your station. No blame. If others have no faith, maintain supremely unceasing perseverance. Remorse disappears.

If in gathering together one has position, this brings no blame. If there are some who are not sincerely in the work. Sublime and enduring perseverance is needed. Then remorse disappears.

Legge interpretation: 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.

Line 5 is strong, central, and in its correct position. Through its subject there may be expected the full realization of the idea of the hexagram.

Hexagram 45 Line 6

Standard interpretations: Offering counsel amid tears in floods. No blame.

Lamenting and sighing, floods of tears. No blame.

Legge interpretation: The topmost [six], divided, shows its subject sighing and weeping, but there will be no error.

Line 6, weak, and at the extremity of the figure, is still anxious for union; but he has no proper correlate, and all below are united in 5. Its subject mourns his solitary condition; and his good feeling will preserve him from error and blame.

Hexagram 46 Line 1

Standard interpretations: Called to ascend. Great good fortune.

Pushing upward that meets with confidence brings great good fortune.

Legge interpretation: The first [six], divided, shows its subject advancing upwards with the welcome (of those above him). There will be great good fortune.

Line 1 is weak, where it should be strong; its subject, that is, is humble and docile. Those above him, therefore, welcome his advance. Another interpretation of the line is suggested by Appendix I; which deserves consideration. As the first line of Sun, moreover, it may be supposed to concentrate in itself its attribute of docility, and be the lord of the trigram.

Hexagram 46 Line 2

Standard interpretations: The calls are sincere. Making a small sacrifice brings benefit. No blame.

If one is sincere, it furthers one to bring even a small offering. No blame.

Legge interpretation: 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.

See on the second line of Chui. Line 2 is strong, and the weak 5 is its proper correlate. We have a strong officer serving a weak ruler; he could not do so unless he were penetrated with a sincere and devoted loyalty.

Hexagram 46 Line 3

Standard interpretations: Ascending into an empty city.

One pushes upward into an empty city.

Legge interpretation: The third [nine], undivided, shows its subject ascending upwards (as into) an empty city.

Paragraph 3 describes the boldness and fearlessness of the advance of the third line.

According to the Khang-hsi editors, who, I think, are right, there is a shade of condemnation in the line. Its subject is too bold.

Hexagram 46 Line 4

Standard interpretations: The king makes an offering on Mount Ch'i. Good fortune. No mistake.

The king offers Mount Ch'i. Good fortune. No blame.

Legge interpretation: The fourth [six], divided, shows its subject employed by the king to present his offerings on Mount Chi. There will be good fortune; there will be no mistake.

Line 4 occupies the place of a great minister, in immediate contiguity to his ruler, who confides in him, and raises him to the highest distinction as a feudal prince. The mention of Mount Chi, at the foot of which was the capital of the lords of Kau, seems to take the paragraph out of the sphere of symbolism and into that of history. 'The king' in it is the last sovereign of Shang; the feudal prince in it is Wan.

Hexagram 46 Line 5

Standard interpretations: Ascending the steps. Perseverance brings good fortune.

Perseverance brings good fortune. One pushes upward by steps.

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

In line 5 the advance has reached the highest point of dignity, and firm correctness is especially called for. 'Ascending the steps of a stair' may intimate, as Ku Hsi says, the ease of advance; or according to others (the Khang-hsi editors among them), its ceremonious manner.

Hexagram 46 Line 6

Standard interpretations: Ascending into darkness. Tireless perseverance brings benefit. Pushing upward in darkness. It furthers one to be unremittingly persevering.

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

What can the subject of the hexagram want more? He has gained all his wishes, and still he is for going onwards. His advance is blind and foolish; and only the most exact correctness will save him from the consequences.

Hexagram 47 Line 1

Standard interpretations: Someone sits exhausted on the tree stump. Entering a dark valley, he wanders alone for three years.

One sits oppressed under a bare tree and strays into a gloomy valley. For three years one sees nothing.

Legge interpretation: 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).

The symbolism of 'buttocks' is rather a favorite of the Duke of Kau; - each to their own taste. The poor subject of line 1 sitting on a mere stump, which affords him no shelter, is indeed badly off. The line is at the bottom of the trigram indicating peril, and 4, which is its proper correlate, is so circumstanced so as not to be able to render it help; hence comes the unfavorable auspice. 'Three years' is used, as often, for a long time.

Hexagram 47 Line 2

Standard interpretations: Oppressed amid feasting. The man with the scarlet sash comes. It is beneficial to make an offering to heaven. Advance brings misfortune. No blame.

One is oppressed while at meat and drink. Someone with scarlet knee bands is just coming. It furthers one to offer sacrifice. To set forth brings misfortune. No blame.

Legge interpretation: 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.

The three strong lines in the figure (2, 4 and 5) are all held to represent 'superior men'; and their being straitened is not in their persons or estates, but in their principles which are denied development. Hence the subject of 2 is straitened while he fares sumptuously. His correlate in 5, though not quite proper, occupies the ruler's place, and comes to his help. That it is the ruler who comes appears from his red or vermilion knee-covers, different from the scarlet knee-covers worn by nobles, as in paragraph 5. Let 2 cultivate his sincerity and do the work of the hexagram as if he were sacrificing to spiritual beings; and then, if he keep quiet, all will be well.

Hexagram 47 Line 3

Standard interpretations: Obstructed by rocks, leaning on thorns and thistles. It is like a man entering his hall, and not seeing his wife. Misfortune.

Someone accepts oppression by stone, and leans on thorns and thistles. One enters the house without seeing one's spouse. Misfortune.

Legge interpretation: 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.

For a 'full explanation' of paragraph 3 Ku Hsi refers his readers to what Confucius is made to say on it in Appendix III, ii. The reader, however, will probably not find much light in that passage. The Khang-hsi editors say here: - 'The subjects of the three divided lines (1, 3 and 6) are all unable to deal aright with the straitened state indicated by the figure. The first is at the bottom, sitting and distressed. The second, occupies the third place, where he may either advance or retreat; and he advances and is distressed. Wounded abroad, he returns to his family, and finds none to receive him; so graphically is there set forth the distress which reckless action brings.'

Hexagram 47 Line 4

Standard interpretations: Riding slowly and sedately, obstructed by a bronze chariot. This humiliation eventually ends.

One comes quietly, oppressed in a golden carriage. Humiliation, but the end is reached.

Legge interpretation: 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.

Line 4 is the proper correlate of 1, but it is a strong line in an even place, and its assistance is given dilatorily. Then 1 is overridden by 2, which is represented by 'a chariot of metal'. It is difficult for the subjects of 1 and 4 to come together, and affect much; but 4 is near 5, which is also a strong line. Through a common sympathy, the subject of 5 will have a measure of success. So the symbolism of this line has been explained, - not very satisfactorily.

Hexagram 47 Line 5

Standard interpretations: The nose and feet are cut off. One is oppressed by the man with the red sash. Sorrow slowly abates. It is beneficial to offer a sacrifice to heaven.

Someone's nose and feet are cut off. Oppression at the hands of one with purple knee bands. Joy comes softly. It furthers one to make offerings and libations.

Legge interpretation: 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).

Line 5 is repressed by 6, and pressed on by 4. Above and below its subject is wounded. Especially is he straitened by the minister in 4, with his scarlet knee-covers. But the upper trigram is Tui, with the quality of complacent satisfaction. And this indicates, it is said, that the subject of 5 gets on notwithstanding his straits, especially by his sincerity. This explanation is not more satisfactory than the last.

Hexagram 47 Line 6

Standard interpretations: Obstructed by vines and brambles, one lurches along, calling out “movement brings remorse”. Yet if one is truly remorseful, advance brings good fortune.

One is oppressed by creeping vines, moving uncertainly, and saying, “movement brings remorse”. If one feels remorse over this and makes a start, good fortune comes.

Legge interpretation: The sixth [six], divided, shows its subject straitened, as if bound with creepers; or in a high and dangerous position, and saying (to himself), “If I move, I shall repent it.” If he does not repent of former errors, there will be good fortune in going forward.

Line 6 is at the top of the figure, where the distress may be supposed to reach its height. Its subject appears bound and on a perilous summit. But his extremity is also his opportunity. He is moved to think of repenting; and if he do repent, and go forward, his doing so will be fortunate.

Hexagram 48 Line 1

Standard interpretations: A muddy well provides no drink; an old well attracts no game.

One does not drink the mud of the well. No animals come to an old well.

Legge interpretation: 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.

Line 1, being weak, and at the very bottom of the figure, suggests, or is made to suggest, the symbolism of it. Many men in authority are like such a well; corrupt, useless, unregarded.

Hexagram 48 Line 2

Standard interpretations: Fish dart about a deep well; the jar is worn out and leaks.

At the wellhole one shoots fishes. The jug is broken and leaks.

Legge interpretation: 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.

Line 2 is strong, and might very well symbolize an active spring, ever feeding the well and, through it, the ground and its cultivators; but it is in an inappropriate place, and has no proper correlate. Its cool waters cannot be brought to the top. So important is it that the ministers of a country should be able and willing rightly to administer its government. In the account of the ancient Shun it is stated that he once saved his life by an opening in the lining of a well.

Hexagram 48 Line 3

Standard interpretations: The well is cleansed, but no one drinks from it. This is my heart's sorrow, for they could draw from it. Many may share the blessings of the king's light.

The well is cleaned, but no one drinks from it. This is my heart's sorrow, for one might draw from it if the king were clear-minded. Good fortune might be enjoyed in common.

Legge interpretation: 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.

Line 3 is a strong line, in its proper place; and must represent an able minister or officer. But though the well is clear, no use is made of it. I do not find anything in the figure that can be connected with this fact. The author was wise beyond his lines. After the first sentence of the paragraph, the Duke of Kau ceases from his function of making emblems; reflects and moralizes.

Hexagram 48 Line 4

Standard interpretations: The well is lined with tiles. No mistake.

The well is being lined. No blame.

Legge interpretation: The fourth [six], divided, shows a well, the lining of which is well laid. There will be no error.

Line 4 is weak, but in its proper place. Its subject is not to be condemned, but neither is he to be praised. He takes care of himself, but does nothing for others.

Hexagram 48 Line 5

Standard interpretations: The well-spring is clear and cold. Drink!

In the well there is a clear, cold spring from which one can drink.

Legge interpretation: The fifth [nine], undivided, shows a clear, limpid well, (the waters from) whose cold springs are (freely) drunk.

Line 5 is strong, and in its right place. The place is that of the ruler, and suggests the well full of clear water, which is drawn up, and performs its useful work. Such is the good Head of government to his people.

Hexagram 48 Line 6

Standard interpretations: Drawing from the well without hindrance. Have faith. Greatest good fortune.

One draws from the well without hindrance. It is dependable. Supreme good fortune.

Legge interpretation: 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.

Line 6 is in its proper place, but weak. If the general idea of the figure was different, a bad auspice might be drawn from it. But here we see in it the symbol of the water drawn up, and the top uncovered so that the use of the well is free to all. Then the mention of 'sincerity' suggests the inexhaustibleness of the elemental supply.

Hexagram 49 Line 1

Standard interpretations: Use the strength of the hide of the yellow ox.

Wrapped in the hide of a yellow cow.

Legge interpretation: The first [nine], undivided, shows its subject (as if he were) bound with the skin of a yellow ox.

Line 1, at the bottom of the figure, may be taken as denoting change made at too early a period. It has no proper correlate or helper, moreover, above. Hence its subject is represented as tied up, unable to take any action.

Hexagram 49 Line 2

Standard interpretations: At the end of the day, calls for revolution. Advance brings good fortune. No blame.

When one's own day comes, one may create revolution. Starting brings good fortune. No blame.

Legge interpretation: 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.

Line 2, though weak, is in its correct place. It is in the center also of the trigram Li, signifying brightness and intelligence, and has a proper correlate in the strong 5. Let its subject take action in the way of change.

Hexagram 49 Line 3

Standard interpretations: Advance brings misfortune. Perseverance is dangerous. When the talk of revolution has arisen three times, proceed. Have faith.

Starting brings misfortune. Perseverance brings danger. When talk of revolution has gone the rounds three times one may commit oneself and be believed.

Legge interpretation: 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 symbolism of paragraph 3 is twofold. The line is strong, and in its correct position, but it has passed the center of Sun and is on its outward verge. These conditions may dispose its subject to reckless and violent changing which would be bad. But if he act cautiously and with due deliberation, he may take action, and he will be believed in.

Hexagram 49 Line 4

Standard interpretations: Remorse disappears. Be sincere. The mandate changes. Good fortune.

Remorse disappears. People believe you. Changing the form of government brings good fortune.

Legge interpretation: 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.

Line 4 is strong, but in the place of a weak line. This might vitiate any action of its subject in the way of change, and gives occasion for repentance. But other conditions are intimated that will have a contrary effect; and if he have further secured general confidence, he may proceed to the greatest changes, even to change the dynasty, - 'with good fortune'. The conditions favorable to his actions are said to be such as these: - The line has passed from the lower trigram into the upper; water and fire come in it into contact; the fourth place is that of the minister immediately below the ruler's seat. All these considerations demand action from the subject of 4 in harmony with the idea of the hexagram.

Hexagram 49 Line 5

Standard interpretations: The truly great change like a tiger. Even before they divine, they are trusted.

The great person changes like a tiger and is believed even before questioning the oracle.

Legge interpretation: 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.

Line 5 has every quality proper to 'the lord of the hexagram', and his action will be in every way beneficial. He is symbolized by the tiger; and the changes which he makes by the bright stripes of the tiger when he has changed his coat.

Hexagram 49 Line 6

Standard interpretations: The Chun-Tzu changes like a leopard. Inferior people change in the face. Advance brings misfortune. Staying at your spot brings good fortune.

The superior person changes like a panther. The inferior molts in the face. Starting brings misfortune. To remain persevering brings good fortune.

Legge interpretation: 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.

Line 6 is weak, but its subject is penetrated with the spirit of the hexagram. If its subject be a superior man, only inferior to 'the great man', immediately below, the changes he makes will be inferior only to his. If he be a small man, he will be compliant and submissive. The lesson for him, however, is to abide firm and correct without taking any action of his own.

Hexagram 50 Line 1

Standard interpretations: The ting is turned upside down. This favors the removal of the spoiled contents. The concubine bears a child. No mistake.

A ting with legs upturned furthers the removal of stagnating stuff. One takes a concubine for the sake of her son. No blame.

Legge interpretation: 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.

Line 1 is weak, and little or nothing can be expected of its subject. But it has a proper correlate in the strong 4; and the disastrous overthrow, causing the feet to be directed towards 4, is understood to be lucky, as accelerating the cooperation of their two lines! The overturned caldron is thereby emptied of bad stuff that had accumulated in it! The writer uses another illustration which comes to the same thing. A concubine is less honorable than a wife; - like the overthrown caldron. But if she have a son, while the proper wife has none, he will be his father's heir, and the mother, the concubine, will share in the honor of his position. Thus the issue of what was so unpromising is good. At least 'there is no mistake'. The above is what is found in the best commentaries on the paragraph. I give it, but am myself dissatisfied with it.

Hexagram 50 Line 2

Standard interpretations: The ting contains true nourishment. My enemies are weak and cannot approach. Good fortune.

There is food in the ting. My comrades are envious but they cannot harm me. Good fortune.

Legge interpretation: The second [nine], undivided, shows the caldron with 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.

Line 2 is strong. "The enemy" is the first line, which solicits the I. One, however, is able to resist the solicitation; and the whole paragraph gives a good auspice. The personal pronoun seems to show that the whole was, or was intended to be, understood as an oracular response in divination. This paragraph is rhymed, moreover, as are also 1, 3 and 4 : - "In the caldron is good fare See my foe with angry glare But touch me he does not dare."

Hexagram 50 Line 3

Standard interpretations: The ears of the ting are altered, and its use obstructed. The fat of the pheasant is not eaten. Then the rain comes, and sorrow is washed away. In the end, good fortune.

The handle of the ting is altered. One is impeded in his way of life. The fat of the pheasant is not eaten. Once rain falls, remorse is spent. Good fortune comes in the end.

Legge interpretation: 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 ground for repentance will disappear. There will be good fortune in the end.

Line 3 is also strong, and in the proper place; and if its correlate were the divided 5, its auspice would be entirely good. But instead of 5, its correlate is the strong 6. The place of the ears at 5 has changed. Things promise badly. The advance of 3 is stopped. The good meat in the caldron which it symbolizes will not be eaten. But 3 keeping firm 5 will by and by seek its society! The yin and the yang will mingle, and their union will be followed by genial rain. The issue will be good.

Hexagram 50 Line 4

Standard interpretations: The leg of the ting breaks. The rice spills out on the duke. Misfortune.

The legs of the ting are broken. The prince's meal is spilled and his person soiled. Misfortune.

Legge interpretation: 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.

Line 4 is in the place of a great minister, who is charged with the most difficult duties, which no single man can sustain. Then the strength of 4 is weakened by being in an even place, and its correlate is the weak 1 in the lowest place. Its subject is insufficient of himself for his work, and he has no sufficient help; and the result will be evil.

Hexagram 50 Line 5

Standard interpretations: The ting has ears of gold and rings of bronze. Perseverance brings good fortune.

The ting has yellow handles, golden carrying rings. Perseverance furthers.

Legge interpretation: 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.

'Paragraph 5', says the Daily Lecture, 'praises the ruler as condescending to the worthy with his humble virtue'. Yellow has occurred repeatedly as a 'correct' color, and here 'the yellow ears with strong rings of metal' are intended to intensify our appreciation of the occupant of 5. As the line is divided, a caution is also added about being firm and correct.

Hexagram 50 Line 6

Standard interpretations: The ting has rings of jade. Great good fortune. Nothing is without benefit.

The ting has rings of jade. Great good fortune. Nothing that would not act to further.

Legge interpretation: 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.

Line 6 is strong, but the strength is tempered by its being in an even place. It is this which makes the handle to be of jade, which, though very hard, is supposed to have a peculiar and rich softness of its own. The auspice of the line is very good. 'The great minister,' it is said, 'the subject of 6', performs for the ruler, the subject of 5, in helping his government and nourishing the worthy, the part which the handle does for the caldron.

Hexagram 51 Line 1

Standard interpretations: Shock comes -- oh, oh! Afterwards, laughing words -- ha, ha! Good fortune.

Legge interpretation: 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.

What is said on line 1 is little more than a repetition of the principal part of the Thwan. The line is undivided, and gives the auspice of good fortune.

Hexagram 51 Line 2

Standard interpretations: Shock comes. Danger. Abandon your treasures, ascend into the nine hills. Do not pursue them; on the seventh day they return to you.

Shock comes, bringing danger. A hundred thousand times you lose your treasures and must climb the nine hills. Do not go in pursuit of them. After seven days you will get them back.

Legge interpretation: 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.

'The position of peril' to the subject of line 2 is suggested, as Appendix II says, by its position, immediately above 1. But the rest of the symbolism is obscure, and Ku Hsi says he does not understand it. The common interpretation appears in the version. The subject of the line does what he can to get out of danger; and finally, as signified by the central position of the line, the issue is better than could have been expected. On the specification of 'seven days', see what is said in the treatise on the Thwan of hexagram 24. On its use here Khang-tze says: - 'The places of a diagram amount to 6. The number 7 is the first of another. When the movement symbolized by Chan is gone by, things will be as they were before.'

Hexagram 51 Line 3

Standard interpretations: Shock brings anxiety. But shocking action is not an offense.

Shock comes and makes one distraught. If shock spurs to action one remains free of misfortune.

Legge interpretation: 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.

Line 3 is divided, where an undivided line should be; but if its subject move on to the fourth place, which would be right for him, the issue will not be bad.

Hexagram 51 Line 4

Standard interpretations: Shock is mired.

Legge interpretation: The fourth [nine], undivided, shows its subject, amid the startling movements, supinely sinking (deeper) in the mud.

The 4th line, however, has a bad auspice of its own. It is undivided in an even place, and it is pressed by the divided line on either side, hence its subject is represented as supinely sinking in the mud.

Hexagram 51 Line 5

Standard interpretations: Shock comes and goes. Danger. Be mindful in handling your affairs.

Shock goes hither and thither. Danger. However, nothing at all is lost. Yet there are things to be done.

Legge interpretation: 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).

Line 5 is divided, in an odd place, and that in which the action of the hexagram may be supposed to be concentrated. Hence its subject is always in peril; but his central position indicates safety in the end.

Hexagram 51 Line 6

Standard interpretations: Shock brings agitation and looking about in terror. Advance brings misfortune. Your neighbors are shocked, but not you. No mistake. Your relatives may gossip.

Shock brings ruin and terrified gazing around. Going ahead brings misfortune. If it has not yet touched one's own body but has reach one's neighbor first, there is no blame. One's comrades have something to talk about.

Legge interpretation: The topmost [six], divided, shows its subject amidst the startling movements (of the time), in breathless dismay and looking around 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 neighborhood, (he were to take precautions), there would be no error, though his relatives might (still) speak against him.

Line 6 is weak, and has to abide the concluding terrors of the movement. Action on the part of its subject is sure to be evil. If, however, he were to take precautions, he might escape with only the censures of his relatives. But I do not see anything in the figure to indicate this final symbolism. The writer, probably, had a case in his mind, which it suited; but what that was we do not know.

Hexagram 52 Line 1

Standard interpretations: Keeping the feet still. No mistake. Unceasing perseverance brings benefit.

Keeping the toes still. No blame. Continued perseverance furthers.

Legge interpretation: 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.

In the symbolism the author rises from one part of the body to the other. The first line at the bottom of the figure fitly suggests 'the toes'. The lesson is that from the first men should rest in, and be anxious to do, what is right in all their affairs. The weakness of the line and its being in an odd place give occasion for the caution, with which the paragraph concludes.

Hexagram 52 Line 2

Standard interpretations: Keeping the calves still. You cannot save your leader. This saddens the heart.

Keeping the calves still. A follower cannot rescue the leader. One's heart is not glad.

Legge interpretation: 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.

Above the toes are the calves, represented by the second line, weak, but in its proper place. Above this, again, are the loins, represented by 3, strong, and in danger of being violent. Line 2 follows 3, and should help it; but is unable to do so; and there results dissatisfaction.

Hexagram 52 Line 3

Standard interpretations: Keeping the hips still. This obstructs the spine and suffocates the heart. Danger.

Keeping the hips still, making the abdomen stiff. Dangerous. The heart suffocates.

Legge interpretation: 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.

When the calves are kept at rest, advance is stopped, but no other harm ensues. Not so when the loins are kept at rest, and unable to bend, for the connection between the upper and lower parts of the body is then broken. The dissatisfaction increases to an angry heat. Paragraph 3 is unusually difficult. For 'loins' P. Regis has scapulae, and for ribs, renes; Canon McClatchie says: - 'Third Nine is stopping at a limit, and separating what is in continued succession (i.e. the backbone); thus the mind', etc.

Hexagram 52 Line 4

Standard interpretations: Keeping oneself still. No mistake.

Keeping the trunk still. No blame.

Legge interpretation: The fourth [six], divided, shows its subject keeping his trunk at rest. There will be no error.

Line 4 is a weak line resting in a proper place; hence it gives a good auspice. The Khang-hsi editors, however, call attention to the resting of the trunk as being inferior to the resting of the back in the Thwan.

Hexagram 52 Line 5

Standard interpretations: Keeping the jaws still. One's words have order. Remorse disappears.

Keeping the jaws still. The words have order. Remorse disappears.

Legge interpretation: The fifth [six], divided, shows its subject keeping his jawbones at rest, so that his words are (all) orderly. Occasion for repentance will disappear.

The place of the weak fifth line is not proper for it; and this accounts for the mention of its subject 'repenting', for which, however, there is not occasion.

Hexagram 52 Line 6

Standard interpretations: Tranquil stillness. Good fortune.

Noblehearted keeping still. Good fortune.

Legge interpretation: The sixth [nine], undivided, shows its subject devotedly maintaining his restfulness. There will be good fortune.

The third line of the trigrams, and the sixth of the hexagram, is what makes Kan what it is, - the symbol of a mountain. The subject of it therefore will carry out the resting required by the whole figure in the highest style.

Hexagram 53 Line 1

Standard interpretations: The wild goose gradually approaches the shore. The child is in danger. There will be gossip, but no blame.

The wild goose gradually draws near the shore. The young child is in danger. There is talk. No blame.

Legge interpretation: 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 goose from the most ancient times played an important part in the marriage ceremonies of the Chinese; and this may have suggested the use of it in the symbolism of the different lines. Its habits as a bird of passage, and flying in processional order, admirably suited the writer's purpose. In paragraph 1 it appears for the first time in the season approaching the shore. Then comes the real subject of the line; and the facts of its being weak, and without a proper correlate, agree with, if they do not suggest, what is said about him, and the caution added.

Hexagram 53 Line 2

Standard interpretations: The wild goose gradually approaches the large rocks. Eating and drinking in peace and ease. Good fortune.

The wild goose gradually draws near the cliff. Eating and drinking in peace and concord. Good fortune.

Legge interpretation: The second [six], divided, shows the geese gradually approaching the large rocks, where they eat and drink joyfully at ease. There will be good fortune.

The geese have advanced in line 2, and so has the officer, though he is not mentioned. The line is weak or humble, and central, and has a proper correlate in 5. Hence comes the good auspice.

Hexagram 53 Line 3

Standard interpretations: The wild goose gradually approaches the plateau. The man goes on a journey and does not return. The woman is pregnant, but cannot give birth. Misfortune. It is beneficial to resist harshness.

The wild goose gradually draws near the plateau. The man goes forth and does not return. It furthers one to fight off robbers. The woman carries a child but does not bring it forth. Misfortune.

Legge interpretation: The third [nine], undivided, shows the geese 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 symbolized) might be advantageous in resisting plunderers.

Line 3 is strong, and has passed into the central place, to the top of the lower trigram, and has not a proper correlate in 6. Its subject is likely to be violent and at the same time unsuccessful in his movements. He is like a husband who does not care for his wife, or a wife who does not care for her child. But in the case supposed, his strength in the end would be useful.

Hexagram 53 Line 4

Standard interpretations: The wild goose gradually approaches the trees. Perhaps it will find a flat branch. No mistake.

The wild goose gradually draws near the tree. Perhaps it will find a flat branch. No blame.

Legge interpretation: The fourth [six], divided, shows the geese gradually advanced to the trees. They may light on the fat branches. There will be no error.

The web-footed goose is not suitable for taking hold on the branches; but on flat branches it can rest. Line 4, weak, but in an even place, does not promise a good auspice for its subject; but it is the first line in the trigram of humility, and it is concluded that he will not fall into error.

Hexagram 53 Line 5

Standard interpretations: The wild goose gradually approaches the summit. For three years, the woman does not become pregnant. In the end, it cannot be prevented. Good fortune.

The wild goose gradually draws near the summit. For three years the woman has no child. In the end nothing can hinder her. Good fortune.

Legge interpretation: 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.

Line 5 is a strong line in the ruler's seat; and yet it appears here as the symbol of a wife. Somehow its subject has been at variance with, and kept in disgrace by, calumniating enemies such as the plunderers of paragraph 3; but things come right in the end. The wife, childless for three years, becomes at last a mother; and there is good fortune.

Hexagram 53 Line 6

Standard interpretations: The wild goose gradually approaches the heavens. Its feathers can be used in the sacred dance. Good fortune.

The wild goose gradually draws near the cloud heights. Its feathers can be used for the sacred dance. Good fortune.

Legge interpretation: 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.

The subject of line 6 has reached the top of the hexagram. There is no more advance for him; and he has no correlate. But he may still do some good work for the state, and verify the auspice derived from the ornamental plumes of the geese.

Hexagram 54 Line 1

Standard interpretations: The maiden marries as a concubine. Lame, yet able to tread. Advance brings good fortune.

The marrying maiden as a concubine. A lame man who is able to tread. Undertakings bring good fortune.

Legge interpretation: 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.

A feudal prince was said to marry nine ladies at once. The principal of them was the bride who was to be the proper wife, and she was attended by two others, virgins from her father's harem; a cousin, and a half-sister, a daughter of her father by another mother of inferior rank. Under line 1 the younger sister of the hexagram appears in the inferior position of this half-sister. But the line is strong, indicative in a female of firm virtue. The mean condition and its duties are to be deplored, and give the auspice of lameness; but notwithstanding, the secondary wife will in a measure discharge her service. There will be good fortune. Notwithstanding apparent disadvantages, an able officer may do his ruler good service.

Hexagram 54 Line 2

Standard interpretations: One-eyed, yet able to see. A mystic's perseverance brings benefit.

Means a one-eyed person who is able to see. The perseverance of a solitary person furthers.

Legge interpretation: 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.

Line 2 is strong, and in the center. The proper correlate is 5, which, however, is weak, and in the place of a strong line. With such a correlate, the able lady cannot do much in the discharge of her proper work. But if she think only of her husband, like the widow who will die rather than marry again, such devotion will have its effect and its reward. Though blind in one eye, she yet manages to see. And so devoted loyalty in an officer will compensate for many disadvantages.

Hexagram 54 Line 3

Standard interpretations: The maiden is enslaved. She marries as a concubine.

The marrying maiden is a slave. She marries as a concubine.

Legge interpretation: 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.

Line 3 is weak, where it should be strong; and the attribute of pleased satisfaction belonging to Tui culminates in its subject. She turns out to be of so mean a character and such a slave of passion that no one will marry her. She returns and accepts the position of a concubine.

Hexagram 54 Line 4

Standard interpretations: The marrying maiden must wait. A marriage comes in time.

The marrying maiden draws out the allotted time. A late marriage comes in due course.

Legge interpretation: 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.

Line 4 is strong, where it should be weak; but in the case of a female the indication is not bad. The subject of the line, however, is in no haste. She waits, and the good time will come.

Hexagram 54 Line 5

Standard interpretations: The emperor i gives his daughter in marriage. The garments of the princess were not as fine as those of her bridesmaids. The moon is nearly full. Good fortune.

The sovereign i gave his daughter in marriage. The embroidered garments of the princess were not as gorgeous as those of the serving maid. The moon that is nearly full brings good fortune.

Legge interpretation: The fifth [six], divided, reminds us of the marrying of the younger sister of (King) Ti-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 is almost full. There will be good fortune.

King Ti-Yi has already mentioned under the fifth line of hexagram 11, and in connection with some regulation which he made about marriage of the daughters of the royal house. His sister here is honorably mentioned, so as to suggest that the adorning which she preferred was 'the ornament of the hidden man of the heart'. The comparison of her to 'the moon almost full' I am ready to hail as an instance where the Duke of Kau is for once poetical. Khang-tze, however, did not see poetry, but a symbol in it. 'The moon is not full,' he says, 'but only nearly full. A wife ought not to eclipse her husband!' However, the sister of Ti-yi gets happily married, as she deserves to do, being represented by the line in the place of honor, having its proper correlate in 2.

Hexagram 54 Line 6

Standard interpretations: The woman holds an empty basket. The man stabs the sheep, but no blood flows. No place brings benefit.

The woman holds the basket, but there are no fruits in it. The man stabs the sheep, but no blood flows. Nothing that acts to further.

Legge interpretation: 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.

Line 6 is weak, at the top of the hexagram, and without a proper correlate. Hence its auspice is evil. The marriage-contract is broken, according to Ku Hsi, and does not take effect. The parties mentioned in the paragraph appear engaged in the temple, offering or sacrificing to the spirits of their ancestors. But the woman's basket which should contain her offerings (The Shih, I,ii,ode 4) is empty, and the man attempts to perform his part in slaying the victim (The Shih, II,vi,ode 6.5) without effect.

Hexagram 55 Line 1

Standard interpretations: Meeting with your true master. Although you are together ten days, no blame. Going achieves goals.

When one meets one's destined ruler, they can be together ten days, and it is not a mistake. Going meets with recognition.

Legge interpretation: 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.

Line 1 is strong, and in an odd place. Its correlate is 4, which would in other figures be deemed unfortunate. But here even the Text calls 4 (for the reference must be to it) the mate of 1, and makes their belonging to different categories of no account. The lesson taught is that mutual helpfulness is the great instrument for the maintenance of prosperity. The subject of line 1 is encouraged to go forward.

Hexagram 55 Line 2

Standard interpretations: The screen is of such fullness that the polestars can be seen at noon. Going meets with suspicion and injury. Be sincerely expansive. Good fortune.

The curtain is of such fullness that the polestars can be seen at noon. Through going one meets with mistrust and hate. If one is aroused through truth, good fortune comes.

Legge interpretation: 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 the ruler who is thus emblemed), if 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.

Line 2 is divided, and in its proper place. Occupying the center of the trigram of brightness, the intelligence of it should be concentrated in its subject; but his correlate is the weak 5, weak and in an improper place, so that he becomes the benighted ruler, and darkness is shed from him down on 2, which is strangely symbolized. The subject of 2 therefore, if he advance, will not be acceptable to his ruler, and will not be employed. The only way in which he can be useful by developing the light that is in him is pointed out in the conclusion. The constellation of the Bushel corresponds to our Ursa Major, or perhaps part of Sagittarius.

Hexagram 55 Line 3

Standard interpretations: The marsh is of such abundance that the mei star can be seen at noon. One breaks the right arm. No blame.

The underbrush is of such abundance that the small stars can be seen at noon. Someone's right arm is broken. No blame.

Legge interpretation: 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.

Line 3 is strong, in its proper place. It is the last line moreover of the trigram of brightness. All these conditions are favorable to the employment of its subject; but its correlate is the weak 6, which is at the extremity of the trigram of movement. There is no more power therefore in 6, and the subject of 3 has no one to cooperate with him. His symbolism and auspice are worse than those of 2; but his own proper goodness and capacity will save him from error. Mei is a small star in or near the bushel.

Hexagram 55 Line 4

Standard interpretations: The screen is of such fullness that the polestars can be seen at noon. Meeting with a tranquil master. Good fortune.

The curtain is of such fullness that the polestars can be seen at noon. One meets the ruler, who is of like mind. Good fortune.

Legge interpretation: 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.

The symbolism of line 4 is the same as that of 2, until we come to the last sentence. Then there is the strange correlation of the two strong lines in 4 and 1; and the issue is good.

Hexagram 55 Line 5

Standard interpretations: Coming treasures. One receives praises and awards. Good fortune.

Lines are coming, blessing and fame draw near, good fortune.

Legge interpretation: 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 subject of line 5 is in the ruler's place, himself weak, but 'the lord' of the trigram of movement. He can do little unhelped, but if he can bring into the work and employ in his service the talents of 1, 3 and 4, and even of 2, his correlate, the results will be admirable. Nothing consolidates the prosperity of a country so much as the cooperation of the ruler and able ministers.

Hexagram 55 Line 6

Standard interpretations: The house is so grand that it screens off the family. Looking through the door, one sees no one at home. For three years there are no visitors. Misfortune.

The house is in a state of abundance. Someone screens off the family, peers through the gate, and no longer perceives anyone, and for three years sees nothing. Misfortune.

Legge interpretation: 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.

All the conditions of line 6 are unfavorable, and its subject is left to himself without any helpers. He is isolated for long, and undone. The issue is only evil.

Hexagram 56 Line 1

Standard interpretations: The wanderer is occupied with trivial things, and so suffers calamities.

If the wanderer is busy with trivial things this attracts misfortune.

Legge interpretation: The first [six], divided, shows the stranger mean and meanly occupied. It is thus that he brings on himself (further) calamity.

Line 1 is weak, in an odd place, and at the very bottom or commencement of the hexagram. These conditions are supposed to account for the unfavorable symbolism and auspice.

Hexagram 56 Line 2

Standard interpretations: Arriving at an inn, the wanderer conceals his valuables. Here he gains the loyalty of a young servant.

The wanderer comes to an inn, carrying property, and wins the steadfastness of a young servant.

Legge interpretation: 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.

Line 2 is weak, but in its proper place. That place, moreover, is the central. Hence the traveller - and he might here very well be a travelling merchant - is represented in the symbolism as provided with everything he can require; and though the auspice is not mentioned, we must understand it as being good.

Hexagram 56 Line 3

Standard interpretations: The wanderer's inn burns down, and the young servant is lost. Perseverance is dangerous.

The wanderer's inn burns down. The steadfastness of a the young servant is lost. Danger.

Legge interpretation: 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.

Line 3 is strong, and in an even place. But it occupies the topmost place in the lower trigram; and its strength may be expected to appear as violence. So it does in the symbolism, and extraordinary violence as well. It seems unreasonable to suppose, as in the conclusion, that one so described could be in any way correct. The Khang-hsi editors remark that the subjects of 2 and 3 are represented as having 'lodging-houses', and not any of those of the other lines, because these are the only two lines in the places proper to them!

Hexagram 56 Line 4

Standard interpretations: The wanderer finds a place of rest, and receives valuables and an axe. But even this does not gladden my heart.

The wanderer rests in a shelter, obtaining property and an ax. My heart is not glad.

Legge interpretation: 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'.

Line 4 is strong, but in an even place. Hence its subject has not 'a lodging-house', but has found a situation where he has shelter, though he is exposed to perils. Hence he is represented as having an axe, which may be available for defense. Still he is not at peace in his mind. The Khang-hsi editors observe well that the mention of an axe makes us think of caution as a quality desirable in a traveller.

Hexagram 56 Line 5

Standard interpretations: The wanderer shoots a pheasant with a single arrow. In the end, this brings praise and the fulfillment of destiny.

The hunter shoots a pheasant. It drops with the first arrow. In the end this brings both praise and office.

Legge interpretation: 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.

Line 5, though weak, is in the center of the upper trigram, which has the quality of brightness and elegance. It is held to be the lord of the trigram Li, and lines 4 and 6 are on either side in loyal duty to defend and help. Then the shooting a pheasant is supposed to be suggested; an elegant bird, by the trigram of elegance. When an officer was travelling abroad in ancient times, his gift of introduction at any feudal court was a pheasant. The traveller here emblemized is praised by his attached friends, and exalted to a place of dignity by the ruler to whom he is acceptable. It will be seen how the idea of the fifth line being the ruler's seat is dropped here as being alien from the idea of the hexagram, so arbitrary is the interpretation of the symbolism.

Hexagram 56 Line 6

Standard interpretations: The bird's nest burns. At first, the wanderer laughs but later wails bitterly. It is like King Hai losing his oxen in yi. Misfortune.

The bird's nest burns up. The wanderer laughs at first, then must lament and weep. Through carelessness the cow is lost. Misfortune.

Legge interpretation: 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.

Line 6 is strong, in an even place, at the extremity of Li and of the whole hexagram. Its subject will be arrogant and violent; the opposite of what a traveller should be; and the issue will be evil. The symbolism must be allowed to be extravagant. What bird ever burned its nest? And the character for 'ox' is strangely used for 'ox-like docility'.

Hexagram 57 Line 1

Standard interpretations: It comes and goes. A warrior's perseverance brings benefit.

In advancing and retreating the perseverance of a warrior furthers.

Legge interpretation: 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.

Line 1 is weak, where it should be strong. The movements of its subject are expressive of perplexity. He wants vigor and decision.

Hexagram 57 Line 2

Standard interpretations: Penetration beneath the bed. Use both scholars and diviners. Good fortune. No mistake.

Penetration under the bed. Priests and magicians are used in great number. Good fortune. No blame.

Legge interpretation: 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.

Line 2 is strong, and in the right place, and has a good auspice. Things are placed or hidden beneath a couch or bed; and the subject of the line appears as searching for them. He calls in divination to assist his judgment, and exorcists to expel for him what is bad. The work is great and difficult, so that he appears almost distracted by it; but the issue is good. For this successful explanation of the line, I am indebted to the Khang-hsi editors. The writer of the Text believed of course in divination and exorcism; which was his misfortune rather than his fault or folly.

Hexagram 57 Line 3

Standard interpretations: Repeated penetration. Regrettable.

Repeated penetration. Humiliation.

Legge interpretation: The third [nine], undivided, shows its subject penetrating (only) by violent and repeated efforts. There will be occasion for regret.

Line 3 is in the right place for a strong line. But its position at the top of the lower trigram is supposed to indicate the restlessness, and here the vehemence, of its subject. And 6 is no proper correlate. All the striving is ineffective, and there is occasion for regret.

Hexagram 57 Line 4

Standard interpretations: Three kinds of game are caught. Remorse disappears.

Remorse vanishes. During the hunt three kinds of game are caught.

Legge interpretation: The fourth [six], divided, shows all occasion for repentance (in its subject) passed away. He takes game for its threefold use in his hunting.

Line 4 is weak, as is its correlate in 1. But 4 is a proper place for a weak line, and it rests under the shadow of the strong and central 5. Hence the omens of evil are counteracted; and a good auspice is obtained. The game caught in hunting was divided into three portions: - the first for use in sacrifices; the second for the entertainment of visitors; and the third for the kitchen generally. A hunt which yielded enough for all these purposes was deemed very successful.

Hexagram 57 Line 5

Standard interpretations: Perseverance brings good fortune. Remorse disappears. Nothing is without benefit. A bad beginning has an end. Before the end, three days. After the end, three days. Good fortune.

Perseverance brings good fortune. Remorse vanishes. Nothing that does not further. No beginning, but an end. Before the change, three days. After the change, three days. Good fortune.

Legge interpretation: 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 be good fortune.

On line 5, Khang-tze says: - It is the seat of honor, and the place for the lord of Sun, from whom there issue all charges and commands. It is central and correct; we must find in its subject the qualities denoted by Sun in their greatest excellence. But those qualities are docility and accordance with what is right; and the advantage of firm correctness is insisted on. With this all will be right.' With the concluding sentence compare the conclusion of the Thwan of hexagram 18.

Hexagram 57 Line 6

Standard interpretations: Penetration beneath the bed. One loses valuables and axes. Perseverance brings misfortune.

Penetration under the bed. One loses property and an ax. Perseverance brings misfortune.

Legge interpretation: The sixth [nine], undivided, shows the representative of penetration beneath a couch, having lost the axe with which he executed his decisions. However firm and correct he may (try to) be, there will be evil.

The evil that paragraph 6 concludes with would arise from the quality of Sun being carried to excess. I have followed the Khang-hsi editors in adopting a change of one character in the received Text.

Hexagram 58 Line 1

Standard interpretations: Harmonious joy. Good fortune.

Contented joyousness. Good fortune.

Legge interpretation: The first [nine], undivided, shows the pleasure of (inward) harmony. There will be good fortune.

Line 1, strong in the place of strength, with no proper correlate above, is thus confined to itself. But its subject is sufficient for himself. There will be good fortune.

Hexagram 58 Line 2

Standard interpretations: Sincere joy. Good fortune. Remorse disappears.

Sincere joyousness. Good fortune. Remorse disappears.

Legge interpretation: The second [nine], undivided, shows the pleasure arising from (inward) sincerity. There will be good fortune. Occasion for repentance will disappear.

Line 2, by the rule of place, should be weak, but it is strong. Without any proper correlate, and contiguous to the weak 3, the subject of it might be injuriously affected, and there would be cause for repentance. But the sincerity natural in his central position counteracts all this.

Hexagram 58 Line 3

Standard interpretations: Coming joy. Misfortune.

Coming joyousness. Misfortune.

Legge interpretation: The third [six], divided, shows its subject bringing around himself whatever can give pleasure. There will be evil.

The view of the third paragraph that appears in the translation is derived from the Khang-hsi editors. The evil threatened in it would be a consequence of the excessive devotion of its subject to pleasure.

Hexagram 58 Line 4

Standard interpretations: Discussing joy does not bring peace. Limiting one's faults brings joy.

Joyousness that is weighed is not at peace. After ridding oneself of mistakes, one has joy.

Legge interpretation: 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 bordering on what is injurious' in paragraph 4 has reference to the contiguity of line 4 to the weak 3. That might have an injurious effect; but the subject of 4 reflects and deliberates before he will yield to the seduction of pleasure, and there is cause for joy.

Hexagram 58 Line 5

Standard interpretations: Splitting the bond. This is dangerous.

Sincerity toward disintegrating influences is dangerous.

Legge interpretation: The fifth [nine], undivided, shows its subject trusting in one who would injure him. The situation is perilous.

The danger to the subject of line 5 is from the weak 6 above, in whom he is represented as 'trusting'. Possibly his own strength and sincerity of mind may be perverted into instruments of evil; but possibly, they may operate beneficially.

Hexagram 58 Line 6

Standard interpretations: Seductive joy.

Seductive joyousness.

Legge interpretation: The topmost [six], divided, shows the pleasure of its subject in leading and attracting others.

The symbolism of paragraph 6 is akin to that of 3, though no positive auspice is expressed. The subject of line 3 attracts others around itself for the sake of pleasure; the subject of this leads them to follow himself in quest of it.

Hexagram 59 Line 1

Standard interpretations: Use the strength of a horse to secure safety. Good fortune.

Someone brings help with the strength of a horse. Good fortune.

Legge interpretation: 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.

Line 1, at the commencement of the hexagram, tells us that the evil has not yet made great progress, and that dealing with it will be easy. But the subject of the line is weak, and in an odd place. He cannot cope with the evil himself. He must have help, and he finds that in a strong horse, which description is understood to be symbolic of the subject of the strong second line.

Hexagram 59 Line 2

Standard interpretations: Amidst dispersion, hasten to the altar. Remorse disappears.

At the dissolution one hurries to that which provides support. Remorse disappears.

Legge interpretation: The second [nine], undivided, shows its subject, amid the dispersion, hurrying to his contrivance (for security). All occasion for repentance will disappear.

Line 2 is strong, but in an even place. That place is, indeed, the central, but the attribute of the lower trigram Khan is peril. These conditions indicate evil, and action will be dangerous; but the subject of 2 looks to 1 below him, and takes shelter in union with its subject. Since the commentary of Khang-tze, this has been the interpretation of the line.

Hexagram 59 Line 3

Standard interpretations: Dispersing your self. No remorse.

One dissolves the self. No remorse.

Legge interpretation: The third [six], divided, shows its subject discarding any regard to his own person. There will be no occasion for repentance.

Line 3 is weak, and in an odd place. A regard for himself that would unfit its subject for contributing any service to the work of the hexagram might be feared; but he discards that regard, and will do nothing to be repented of. There is a change of style in the Chinese text at this point. as Wang Shan-tze (Yuan dynasty) says: - 'Here and henceforth the scattering is of what should be scattered, that what should not be scattered may be collected.'

Hexagram 59 Line 4

Standard interpretations: Dispersing your flock. Greatest good fortune. Dispersion leads to accumulation. Inferior people do not think of this.

One dissolves one's bond with the group. Supreme good fortune. Dispersion leads in turn to accumulation. This is something ordinary people do not think of.

Legge interpretation: 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.

Line 4, though weak, is in its correct place, and adjoins the strong 5, which is the ruler's seat. The subject of 4, therefore, will fitly represent the minister, to whom it belongs to do a great part in remedying the evil of dispersion. And this he does. He brings dissentient partisanship to an end; and not satisfied with that, he collects multitudes of those who had been divided into a great body so that they stand out conspicuously like a hill.

Hexagram 59 Line 5

Standard interpretations: Sweating and crying out. Amidst dispersion, the king abides. No mistake.

The loud cries are as dissolving as sweat. Dissolution! A ruler abides without blame.

Legge interpretation: 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.

Line 5 gives us the action of the ruler himself; - by his proclamations, and by his benevolence. Ku Hsi and other critics enlarge on the symbolism of the perspiration, which they think much to the point. P. Regis avoids it. Canon McClatchie has an ingenious and original, so far as my Chinese reading goes, note upon it: - 'As sweat cures fevers, so do proclamations cure rebellions.' Both of these translators miss the meaning of the other instance of the king's work.

Hexagram 59 Line 6

Standard interpretations: Dispersing your blood. Go to a remote place. No mistake.

One dissolves one's blood. Departing, keeping at a distance, going out, is without blame.

Legge interpretation: 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.

Line 6 is occupied by a strong line, which has a proper correlate in 3; but 3 is at the top of the trigram of peril. The subject of 6 hurries away from association with the subject of it, but does so in the spirit of the hexagram, so that there is no blame or error attaching to it.

Hexagram 60 Line 1

Standard interpretations: Not going out of the door of the courtyard. No mistake.

Not going out of the door and the courtyard is without blame.

Legge interpretation: The first [nine], undivided, shows its subject not quitting the courtyard outside his door. There will be no error.

Line 1 is strong, and in its correct place. Its subject would therefore not be wanting in power to make his way. But he is supposed to be kept in check by the strong 2, and the correlate 4 is the first line in the trigram of peril. The course of wisdom therefore is to keep still. The character here rendered door is that belonging to the inner apartments, leading from the hall into which entrance is found by the outer gate, mentioned under line 2. The courtyard outside the door and that inside the gate is one and the same. The 'Daily Lecture' says that the paragraph tells an officer not to take office rashly, but to exercise a cautious judgment in his measures.

Hexagram 60 Line 2

Standard interpretations: Not going out of the gate of the courtyard. Misfortune.

Not going out of the gate and the courtyard brings misfortune.

Legge interpretation: The second [nine], undivided, shows its subject not quitting the courtyard inside his gate. There will be evil.

Line 2 is strong, in the wrong place; nor has it a proper correlate. Its subject keeps still, where he ought to be up and doing. There will be evil.

Hexagram 60 Line 3

Standard interpretations: Not limiting yourself results in sighs. No blame.

Whoever knows no limitation will have cause to lament. No blame.

Legge interpretation: The third [six], divided, shows its subject with no appearance of observing the (proper) regulations, in which case we shall see him lamenting. There will be no one to blame (but himself).

Line 3 should be strong, but it is weak. It is neither central nor correct. It has no proper correlate, and it is the topmost line in the trigram of complacent satisfaction. Its subject will not receive the yoke of regulations; and he will find out his mistake, when it is too late.

Hexagram 60 Line 4

Standard interpretations: Peaceful limitation. Success.

Contented limitation. Success.

Legge interpretation: The fourth [six], divided, shows its subject quietly and naturally (attentive to all) regulations. There will be progress and success.

Line 4 is weak, as it ought to be, and its subject has respect to the authority of the strong ruler in 5. Hence its good symbolism and auspice.

Hexagram 60 Line 5

Standard interpretations: Sweet limitation. Good fortune. Going achieves goals.

Sweet limitation brings good fortune. Going brings esteem.

Legge interpretation: 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.

Line 5 is strong, and in its correct place. Its subject regulates himself, having no correlate; but he is lord of the hexagram, and his influence is everywhere beneficially felt.

Hexagram 60 Line 6

Standard interpretations: Bear limitations. Perseverance brings misfortune. Remorse disappears.

Galling limitation. Perseverance brings misfortune. Remorse disappears.

Legge interpretation: The topmost [six], divided, shows its subject enacting regulations severe and difficult. Even with firmness and correctness there will be evil. But though there be cause for repentance, it will (by and by) disappear.

Line 6 is weak, in its proper place. The subject of the topmost line must be supposed to possess an exaggerated desire for enacting regulations. They will be too severe, and the effect will be evil. But as Confucius (Analects 3.3) says, that is not so great a fault as to be easy and remiss. It may be remedied, and cause for repentance will disappear.

Hexagram 61 Line 1

Standard interpretations: Foresight brings good fortune. But ulterior motives bring anxiety.

Legge interpretation: 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 translation of paragraph 1 is according to the view approved by the Khang-hsi editors. The ordinary view makes the other to whom the subject of line 1 looks or might look to be the subject of 4; but they contend that, excepting in the case of 3 and 6, the force of correlation should be discarded from the study of this hexagram; for the virtue of sincerity is all centered in itself; thence derived and thereby powerful.

Hexagram 61 Line 2

Standard interpretations: A crane calls from the shade. The chicks answer. I have a good goblet. I will share it with you.

Legge interpretation: 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 was said) 'I have a cup of good spirits', (and the response were) 'I will partake of it with you.'

For paragraph 2, see Appendix III, Section i. It is in rhyme, and I have there rendered it in rhyme. The 'young ones of the crane' are represented by line 1. In the third and fourth sentences we have the symbolism of two men brought together by their sympathy in virtue. The subject of the paragraph is the effect of sincerity.

Hexagram 61 Line 3

Standard interpretations: One gets a companion. At first beating the drum, then stopping. At first crying, then singing.

Legge interpretation: 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.

The 'mate' of line 3 is 6. The principle of correlation comes in. Sincerity, not left to itself, is influenced from without, and hence come the changes and uncertainty in the state and moods of the subject of the line.

Hexagram 61 Line 4

Standard interpretations: The moon is nearly full. The team horse strays. No mistake.

Legge interpretation: 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.

Line 4 is weak, and in its correct place. The subject of it has discarded the correlate in 1, and hastens on to the confidence of the ruler in 5, being symbolized as the moon nearly full. The other symbol of the horse whose fellow has disappeared has reference to the discarding of the subject of 1. Anciently chariots and carriages were drawn by four horses, two outsides and two insides. Lines 1 and 4 were a pair of these; but 1 disappears here from the team, and 4 goes on and joins 5.

Hexagram 61 Line 5

Standard interpretations: If you have the tie that binds, no mistake.

Legge interpretation: The fifth [nine], undivided, shows its subject perfectly sincere and linking (others) to him in closest union. There will be no error.

Line 5 is strong and central, in the rulers' place. Its subject must be the sage on the throne, whose sincerity will go forth and bind all in union with himself.

Hexagram 61 Line 6

Standard interpretations: Calling up to Heaven. Perseverance brings misfortune.

Legge interpretation: The topmost [nine], undivided, shows its subject in chanticleer (trying to) mount to heaven. Even with firm correctness there will be evil.

Line 6 should be divided, but is undivided; and coming after 5, what can the subject of it do? His efforts will be ineffectual, and injurious to himself. He is symbolized by a cock - literally, 'the plumaged voice'. But a cock is not fitted to fly high, and in attempting to do so will only suffer hurt.

Hexagram 62 Line 1

Standard interpretations: The bird flies. Misfortune.

Legge interpretation: The first [six], divided, suggests (the idea of) a bird flying, (and ascending) until the issue is evil.

Line 1 is weak, in an odd place, and possessed by the 'idea of exceeding', which belongs to the hexagram. Its correlate is the strong 4, belonging to the trigram Chan, the attribute of which is movement. There is nothing to repress the tendency of 1; rather it is stimulated; and hence the symbolism.

Hexagram 62 Line 2

Standard interpretations: Passing by the ancestor, and meeting the ancestress. Passing by the prince, and meeting with the minister. No mistake.

Legge interpretation: 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.

Line 2 is weak, but in its proper place, and in the center. Its correlate is 5, which is also a weak line. The lines 3 and 4 between them are both strong; and are supposed to represent the grandfather of the subject of 2; but he or she goes past them, and meets with the grandmother in 5. Again, 5 is the ruler's seat. The subject of 2 moves on to him, but not as an enemy; but humbly and loyally, as his minister according to the attributes of a weak line in the central place. It must be allowed that this view of the symbolism and its interpretation are obscure and strained.

Hexagram 62 Line 3

Standard interpretations: Do not pass beyond the barrier. Someone will follow and attack. Misfortune.

Legge interpretation: 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.

The subject of line 3 is too confident in his own strength, and too defiant of the weak and small enemies that seek his hurt.

Hexagram 62 Line 4

Standard interpretations: Not passing, but meeting. No mistake. Going is dangerous. One must be cautious. Do not persevere to the end.

Legge interpretation: The fourth [nine], undivided, shows its subject falling into 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.

Line 4 is also strong, but the exercise of his strength by its subject is tempered by the position in an even place. He is warned, however, to continue quiet and restrain himself.

Hexagram 62 Line 5

Standard interpretations: Dense clouds, but no rain, from our western homeland. The duke shoots an arrow, and it hits someone hidden in a cave.

Legge interpretation: 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.

Line 5, though in the ruler's seat, is weak, and incapable of doing anything great. Its subject is called king or duke because of the ruler's seat; and the one whom in the concluding sentence he is said to capture is supposed to be the subject of 2.

The first part of the symbolism is the same as that of the Thwan under hexagram 9. q.v. I said there that it probably gave a testimony of the merit of the house of Kau, as deserving the throne rather than the Kings of Shang. That was because the Thwan contained the sentiments of Wan, while he was yet only lord of Kau. But the symbolism here was the work of the duke of Kau, after his brother King Wu had obtained the throne. How did the symbolism then occur to him? May we not conclude that at least the hsiang of this hexagram was written during the troubled period of his regency, after the ascension of Wu's son, King Khang?

The Khang-hsi editors find in the concluding symbolism an incentive to humility: - 'The duke, leaving birds on the wing, is content to use his arrows against those in a cave!'

Hexagram 62 Line 6

Standard interpretations: Not meeting, but passing. The flying bird leaves. Misfortune. This means calamities and errors.

Legge interpretation: 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.

Line 6 is weak, and at the top of the trigram of movement. He is possessed by the idea of the hexagram in an extreme degree, and is incapable of keeping himself under restraint.

Hexagram 63 Line 1

Standard interpretations: Braking the wheels. The fox gets its tail wet. No mistake.

Legge interpretation: 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.

Line 1, the first of the hexagram, represents the time immediately after the successful achievement of the enterprise it denotes; - the time for resting and being quiet. For a season, at least, all movement should be hushed. Hence we have the symbolism of a driver trying to stop his carriage, and a fox who has wet his tail, and will not tempt the stream again.

Hexagram 63 Line 2

Standard interpretations: The woman loses her screen. Do not pursue it. On the seventh day it returns.

Legge interpretation: 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.

Line 2 is weak, and in its proper place. It also has the strong correlate 5; and might be expected to be forward to act. But it occupies its correct and central place, and suggests the symbol of a lady whose carriage has lost its screen. She will not advance further so soon after success has been achieved; but keep herself hidden and retired. Let her not try to find the screen. When it is said that she will find this 'after seven days', the meaning seems to be simply this, that the period of Ki Chi will then have been exhausted, the six lines having been gone through, and a new period, when action will be proper, shall have commenced.

Hexagram 63 Line 3

Standard interpretations: The ancient ancestor disciplines the barbarian regions, and after three years, prevails. Do not use inferior people.

Legge interpretation: The third [nine], undivided, (suggests the case of) Kao Chung who attacked the Demon region, but was three years in subduing it. Small men should not be employed in such enterprises.

The strong line 3, at the top of the lower trigram, suggests for its subject one undertaking a vigorous enterprise. The writer thinks of Kao Chung, the sacrificial title of Wu Ting, one of the ablest sovereigns of the Shang dynasty (BC 1364-1324), who undertook an expedition against the barbarous hordes of the cold and bleak regions north of the Middle States. He is mentioned again under the next hexagram. He also appears in the Shuh, IV,ix, and in the Shih, IV,iii,ode 5. His enterprise may have been good, and successful, but it was tedious, and the paragraph concludes with a caution.

Hexagram 63 Line 4

Standard interpretations: Even fine clothes turn to rags. Be on guard all day.

Legge interpretation: The fourth [six], divided, shows its subject with rags provided against any leak (in his boat), and on his guard all day long.

Line 4 is weak, and has advanced into the trigram for water. Its subject will be cautious, and prepare for evil, as in the symbolism, suggested probably by the nature of the trigram.

Hexagram 63 Line 5

Standard interpretations: The eastern neighbor who slaughters an ox does not receive as much real happiness as the western neighbor who offers only a small sacrifice.

Legge interpretation: The fifth [nine], undivided, shows its subject (as) the neighbor in the east who slaughters an ox (for his sacrifice); but this is not equal to the (small) spring sacrifice of the neighbor in the west, whose sincerity receives the blessing.

'The neighbor in the East' is the subject of line 5, and 'the neighbor in the West' is the subject of the correlate 2, the former quarter being yang and the latter yin. Line 5 is strong, and 2 is weak; but weakness is more likely to be patient and cautious than strength. They are compared to two men sacrificing. The one presents valuable offerings; the other very poor ones. But the second excels in sincerity, and his small offering is the more acceptable.

Hexagram 63 Line 6

Standard interpretations: The head gets wet. Danger.

Legge interpretation: The topmost [six], divided, shows its subject with (even) his head immersed. The position is perilous.

The topmost line is weak, and on the outermost edge of Khan, the trigram of peril. His action is violent and perilous, like that of one attempting to cross a ford, and being plunged over head into the water.

Hexagram 64 Line 1

Standard interpretations: The fox gets its tail wet. Regrettable.

Legge interpretation: The first [six], divided, shows its subject (like a fox) whose tail gets immersed. There will be occasion for regret.

I suppose a fox to be intended by the symbolism of line 1, bringing that animal on from the Thwan. Some of the commentators understand it of any animal. The line is weak, at the bottom of the trigram of peril, and responds to the strong 4, which is not in its correct place. Its subject attempts to be doing, but finds cause to regret his course.

Hexagram 64 Line 2

Standard interpretations: Braking the wheels. Perseverance brings good fortune.

Legge interpretation: The second [nine], undivided, shows its subject dragging back his (carriage-)wheel. With firmness and correctness there will be good fortune.

The subject of line 2, strong, and in the center, is able to repress himself, and keep back his carriage from advancing; and there is good fortune.

Hexagram 64 Line 3

Standard interpretations: Before completion, a powerful advance brings misfortune.
Crossing the great river brings benefit.

Legge interpretation: The third [six], divided, shows its subject with (the state of things) not yet remedied, but advancing on; which will lead to evil. There will, however, be advantage in (trying to) cross the great stream.

The Khang-hsi editors say that it is very difficult to understand what is said under line 3; and many critics suppose that a negative has dropped out, and that we should really read that 'it will not be advantageous to try and cross the great stream'.

Hexagram 64 Line 4

Standard interpretations: Perseverance brings good fortune. Remorse disappears. Use shock to discipline barbarian lands. After three years, great realms are awarded.

Legge interpretation: 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.

Line 4, though strong, is in an even place; and this might vitiate the endeavors of its subject to bring about a better state of things. But he is firm and correct. He is in the fourth place moreover, and immediately above there is his ruler, represented by a weak line, humble therefore, and prepared to welcome his endeavors. Let him exert himself vigorously and long, as Kao Chung did in his famous expedition (see last hexagram, line 3), and he will make progress and have success. Expeditions beyond the frontiers in those days were not very remote. Intercourse was kept up between the army and the court. Rewards, distinctions and whatever was necessary to encourage the army, were often sent to it.

Hexagram 64 Line 5

Standard interpretations: Perseverance brings good fortune. No remorse. The light of the Chun-Tzu is true. Good fortune.

Legge interpretation: 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.

Line 5 is weak, in an odd place. But its subject is the ruler, humble and supported by the subject of the strong 2; and hence the auspice is very good.

Hexagram 64 Line 6

Standard interpretations: Drinking toasts in mutual sincerity. No blame. But if one wets the head, all trust is lost.

Legge interpretation: 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.

The subject of line 6, when the work of the hexagram has been done, appears disposed to remain quiet in the confidence of his own power, but enjoying himself; and thereby he will do right. If, on the contrary, he will go on to exert his powers, and play with the peril of the situation, the issue will be bad.

The Tao Teh King (Book of the Way) or The Tao and its Characteristics by Lao Tse (Lao Tzu), translated by James Legge

PART 1

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16
17	18	19	20
21	22	23	24
25	26	27	28
29	30	31	32
33	34	35	36
37			

Part II

38	39	40	41
42	43	44	45
46	47	48	49
50	51	52	53
54	55	56	57
58	59	60	61
62	63	64	65
66	67	68	69
70	71	72	73
74	75	76	77
78	79	80	81

{button ĩ½ĩ½Closeĩ½ĩ½,CW('')}{button ĩ½ĩ½Next >>ĩ½ĩ½,Next()}}

Chapter 1

1. The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name.
2. (Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the Mother of all things.

3. Always without desire we must be found.
If its deep mystery we would sound;
But if desire always within us be,
Its outer fringe is all that we shall see.

4. Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

{button ĩ½ĭ½<< Previousĭ½ĭ½,Prev()}{button ĩ½ĭ½Closeĭ½ĭ½,CW('')}{button
ĭ½ĭ½Next >>ĭ½ĭ½,Next()}

Chapter 2

1. All in the world know the beauty of the beautiful, and in doing this they have (the idea of) what ugliness is; they all know the skill of the skillful, and in doing this they have (the idea of) what the want of skill is.
2. So it is that existence and non-existence give birth the one to (the idea of) the other; that difficulty and ease produce the one (the idea of) the other; that length and shortness fashion out the one the figure of the other; that (the ideas of) height and lowness arise from the contrast of the one with the other; that the musical notes and tones become harmonious through the relation of one with another; and that being before and behind give the idea of one following another.
3. Therefore the sage manages affairs without doing anything, and conveys his instructions without the use of speech.
4. All things spring up, and there is not one which declines to show itself; they grow, and there is no claim made for their ownership; they go through their processes, and there is no expectation (of a reward for the results). The work is accomplished, and there is no resting in it (as an achievement).

The work is done, but how no one can see;
'Tis this that makes the power not cease to be.

{button ¶½¶½<< Previous¶½¶½,Prev()}{button ¶½¶½Close¶½¶½,CW('')}{button ¶½¶½Next >>¶½¶½,Next()}

Chapter 3

1. Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; not to prize articles which are difficult to procure is the way to keep them from becoming thieves; not to show them what is likely to excite their desires is the way to keep their minds from disorder.
2. Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones.
3. He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it). When there is this abstinence from action, good order is universal.

{button << Previous,Prev()}{button Close,CW('')}{button
Next >>,Next()}

Chapter 4

1. The Tao is (like) the emptiness of a vessel; and in our employment of it we must be on our guard against all fullness. How deep and unfathomable it is, as if it were the honored Ancestor of all things!
2. We should blunt our sharp points, and unravel the complications of things; we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. How pure and still the Tao is, as if it would ever so continue!
3. I do not know whose son it is. It might appear to have been before God.

{button ĩĳ1/2ĳ1/2<< Previousĳ1/2ĳ1/2,Prev()}{button ĩĳ1/2ĳ1/2Closeĳ1/2ĳ1/2,CW('')}{button
ĩĳ1/2ĳ1/2Next >>ĳ1/2ĳ1/2,Next()}

Chapter 5

1. Heaven and earth do not act from (the impulse of) any wish to be benevolent; they deal with all things as the dogs of grass are dealt with. The sages do not act from (any wish to be) benevolent; they deal with the people as the dogs of grass are dealt with.
2. May not the space between heaven and earth be compared to a bellows?

'Tis emptied, yet it loses not its power;
'Tis moved again, and sends forth air the more.
Much speech to swift exhaustion lead we see;
Your inner being guard, and keep it free.

{button ĩĵ1/2ĩĵ1/2<< Previousĩĵ1/2ĩĵ1/2,Prev())}{button ĩĵ1/2ĩĵ1/2Closeĩĵ1/2ĩĵ1/2,CW('')}{button
ĩĵ1/2ĩĵ1/2Next >>ĩĵ1/2ĩĵ1/2,Next()}

Chapter 6

The valley spirit dies not, aye the same;
The female mystery thus do we name.
Its gate, from which at first they issued forth,
Is called the root from which grew heaven and earth.
Long and unbroken does its power remain,
Used gently, and without the touch of pain.

{button ĩġ1/2ĩġ1/2<< Previousĩġ1/2ĩġ1/2,Prev()}{button ĩġ1/2ĩġ1/2Closeĩġ1/2ĩġ1/2,CW('')}{button
ĩġ1/2ĩġ1/2Next >>ĩġ1/2ĩġ1/2,Next()}

Chapter 7

1. Heaven is long-enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. This is how they are able to continue and endure.
2. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that therefore such ends are realized?

{button ĩĵ1/2ĩĵ1/2<< Previousĩĵ1/2ĩĵ1/2,Prev()}{button ĩĵ1/2ĩĵ1/2Closeĩĵ1/2ĩĵ1/2,CW('')}{button ĩĵ1/2ĩĵ1/2Next >>ĩĵ1/2ĩĵ1/2,Next()}

Chapter 8

1. The highest excellence is like (that of) water. The excellence of water appears in its benefiting all things, and in its occupying, without striving (to the contrary), the low place which all men dislike. Hence (its way) is near to (that of) the Tao.
2. The excellence of a residence is in (the suitability of) the place; that of the mind is in abysmal stillness; that of associations is in their being with the virtuous; that of government is in its securing good order; that of (the conduct of) affairs is in its ability; and that of (the initiation of) any movement is in its timeliness.
3. And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

{button ĩġ1/2ġ1/2<< Previousġ1/2ġ1/2,Prev()}{button ĩġ1/2ġ1/2Closeġ1/2ġ1/2,CW('')}{button
ĩġ1/2ġ1/2Next >>ĩġ1/2ġ1/2,Next()}

Chapter 9

1. It is better to leave a vessel unfilled, than to attempt to carry it when it is full. If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness.
2. When gold and jade fill the hall, their possessor cannot keep them safe. When wealth and honors lead to arrogance, this brings its evil on itself. When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of Heaven.

{button ĩĵ½ĩĵ½<< Previousĩĵ½ĩĵ½,Prev()}{button ĩĵ½ĩĵ½Closeĩĵ½ĩĵ½,CW('')}{button ĩĵ½ĩĵ½Next >>ĩĵ½ĩĵ½,Next()}

Chapter 10

1. When the intelligent and animal souls are held together in one embrace, they can be kept from separating. When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe. When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw.
2. In loving the people and ruling the state, cannot he proceed without any (purpose of) action? In the opening and shutting of his gates of heaven, cannot he do so as a female bird? While his intelligence reaches in every direction, cannot he (appear to) be without knowledge?
3. (The Tao) produces (all things) and nourishes them; it produces them and does not claim them as its own; it does all, and yet does not boast of it; it presides over all, and yet does not control them. This is what is called 'The mysterious Quality' (of the Tao).

{button ĩġ½ĩġ½<< Previousġ½ĩġ½,Prev()}{button ĩġ½ĩġ½Closeġ½ĩġ½,CW('')}{button ĩġ½ĩġ½Next >>ġ½ĩġ½,Next()}

Chapter 11

The thirty spokes unite in the one nave; but it is on the empty space (for the axle), that the use of the wheel depends. Clay is fashioned into vessels; but it is on their empty hollowness, that their use depends. The door and windows are cut out (from the walls) to form an apartment; but it is on the empty space (within), that its use depends. Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

{button ĩĵ1/2ĩĵ1/2<< Previousĩĵ1/2ĩĵ1/2,Prev()}{button ĩĵ1/2ĩĵ1/2Closeĩĵ1/2ĩĵ1/2,CW('')}{button ĩĵ1/2ĩĵ1/2Next >>ĩĵ1/2ĩĵ1/2,Next()}

Chapter 12

1. Color's five hues from th' eyes their sight will take;
Music's five notes the ears as deaf can make;
The flavors five deprive the mouth of taste;
The chariot course, and the wild hunting waste
Make mad the mind; and objects rare and strange,
Sought for, men's conduct will to evil change.
2. Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes. He puts from him the latter, and prefers to seek the former.

{button i½i½<< Previousi½i½,Prev()}{button i½i½Closei½i½,CW('')}{button
i½i½Next >>i½i½,Next()}

Chapter 13

1. Favor and disgrace would seem equally to be feared; honor and great calamity, to be regarded as personal conditions (of the same kind).
2. What is meant by speaking thus of favor and disgrace? Disgrace is being in a low position (after the enjoyment of favor). The getting that (favor) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity):--this is what is meant by saying that favor and disgrace would seem equally to be feared. And what is meant by saying that honor and great calamity are to be (similarly) regarded as personal conditions? What makes me liable to great calamity is my having the body (which I call myself); if I had not the body, what great calamity could come to me?
3. Therefore he who would administer the kingdom, honoring it as he honors his own person, may be employed to govern it, and he who would administer it with the love which he bears to his own person may be entrusted with it.

{button ĩĉ'½ĩĉ'½<< Previousĩĉ'½ĩĉ'½,Prev()}{button ĩĉ'½ĩĉ'½Closeĩĉ'½ĩĉ'½,CW('')}{button ĩĉ'½ĩĉ'½Next >>ĩĉ'½ĩĉ'½,Next()}

Chapter 14

1. We look at it, and we do not see it, and we name it 'the Equable.' We listen to it, and we do not hear it, and we name it 'the Inaudible.' We try to grasp it, and do not get hold of it, and we name it 'the Subtle.' With these three qualities, it cannot be made the subject of description; and hence we blend them together and obtain The One.
2. Its upper part is not bright, and its lower part is not obscure. Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing. This is called the Form of the Formless, and the Semblance of the Invisible; this is called the Fleeting and Indeterminable.
3. We meet it and do not see its Front; we follow it, and do not see its Back. When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

{button ĩġ½ĩġ½<< Previousĩġ½ĩġ½,Prev()}{button ĩġ½ĩġ½Closeĩġ½ĩġ½,CW('')}{button ĩġ½ĩġ½Next >>ĩġ½ĩġ½,Next()}

Chapter 15

1. The skillful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge. As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be.
2. Shrinking looked they like those who wade through a stream in winter; irresolute like those who are afraid of all around them; grave like a guest (in awe of his host); evanescent like ice that is melting away; unpretentious like wood that has not been fashioned into anything; vacant like a valley, and dull like muddy water.
3. Who can (make) the muddy water (clear)? Let it be still, and it will gradually become clear. Who can secure the condition of rest? Let movement go on, and the condition of rest will gradually arise.
4. They who preserve this method of the Tao do not wish to be full (of themselves). It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

{button ĩĵ½ĳ½<< Previousĳ½ĳ½,Prev()}{button ĩĵ½ĳ½Closeĳ½ĳ½,CW('')}{button
ĳ½ĳ½Next >>ĳ½ĳ½,Next()}

Chapter 16

1. The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigor. All things alike go through their processes of activity, and (then) we see them return (to their original state). When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. This returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end.
2. The report of that fulfillment is the regular, unchanging rule. To know that unchanging rule is to be intelligent; not to know it leads to wild movements and evil issues. The knowledge of that unchanging rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things). From this community of feeling comes a kingliness of character; and he who is king-like goes on to be heaven-like. In that likeness to heaven he possesses the Tao. Possessed of the Tao, he endures long; and to the end of his bodily life, is exempt from all danger of decay.

{button ĩĵ½ĩĵ½<< Previousĩĵ½ĩĵ½,Prev()}{button ĩĵ½ĩĵ½Closeĩĵ½ĩĵ½,CW('')}{button ĩĵ½ĩĵ½Next >>ĩĵ½ĩĵ½,Next()}

Chapter 17

1. In the highest antiquity, (the people) did not know that there were (their rulers). In the next age they loved them and praised them. In the next they feared them; in the next they despised them. Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people).
2. How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words! Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

{button ĩġ1/2ġ1/2<< Previousġ1/2ġ1/2,Prev()}{button ĩġ1/2ġ1/2Closeġ1/2ġ1/2,CW('')}{button
ĩġ1/2ġ1/2Next >>ġ1/2ġ1/2,Next()}

Chapter 18

1. When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy.
2. When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; when the states and clans fell into disorder, loyal ministers appeared.

{button ĩĵ1/2ĩĵ1/2<< Previousĩĵ1/2ĩĵ1/2,Prev())}{button ĩĵ1/2ĩĵ1/2Closeĩĵ1/2ĩĵ1/2,CW('')}{button ĩĵ1/2ĩĵ1/2Next >>ĩĵ1/2ĩĵ1/2,Next()}

Chapter 19

1. If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold. If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers.

2. Those three methods (of government)

Thought olden ways in elegance did fail
And made these names their want of worth to veil;
But simple views, and courses plain and true
Would selfish ends and many lusts eschew.

{button ĩġ1/2ġ1/2<< Previousġ1/2ġ1/2,Prev()}{button ĩġ1/2ġ1/2Closeġ1/2ġ1/2,CW('')}{button
ĩġ1/2ġ1/2Next >>ĩġ1/2ġ1/2,Next()}

Chapter 20

1. When we renounce learning we have no troubles.

The (ready) 'yes,' and (flattering) 'yea;!--
Small is the difference they display.
But mark their issues, good and ill;--
What space the gulf between shall fill?

What all men fear is indeed to be feared; but how wide and without end is the range of questions (asking to be discussed)!

2. The multitude of men look satisfied and pleased; as if enjoying a full banquet, as if mounted on a tower in spring. I alone seem listless and still, my desires having as yet given no indication of their presence. I am like an infant which has not yet smiled. I look dejected and forlorn, as if I had no home to go to. The multitude of men all have enough and to spare. I alone seem to have lost everything. My mind is that of a stupid man; I am in a state of chaos.

Ordinary men look bright and intelligent, while I alone seem to be benighted. They look full of discrimination, while I alone am dull and confused. I seem to be carried about as on the sea, drifting as if I had nowhere to rest. All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. (Thus) I alone am different from other men, but I value the nursing-mother (the Tao).

{button [<< Previous](#)}{button [Close](#)}{button [Next >>](#)}

Chapter 21

The grandest forms of active force
From Tao come, their only source.
Who can of Tao the nature tell?
Our sight it flies, our touch as well.
Eluding sight, eluding touch,
The forms of things all in it crouch;
Eluding touch, eluding sight,
There are their semblances, all right.
Profound it is, dark and obscure;
Things' essences all there endure.
Those essences the truth enfold
Of what, when seen, shall then be told.
Now it is so; 'twas so of old.
Its name--what passes not away;
So, in their beautiful array,
Things form and never know decay.

How know I that it is so with all the beauties of existing things? By this (nature of the Tao).

{button ĩġ1/2ĭġ1/2<< Previousĭġ1/2ĭġ1/2,Prev()}{button ĩġ1/2ĭġ1/2Closeĭġ1/2ĭġ1/2,CW('')}{button
ĩġ1/2ĭġ1/2Next >>ĭġ1/2ĭġ1/2,Next()}

Chapter 22

1. The partial becomes complete; the crooked, straight; the empty, full; the worn out, new. He whose (desires) are few gets them; he whose (desires) are many goes astray.
2. Therefore the sage holds in his embrace the one thing (of humility), and manifests it to all the world. He is free from self-display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him.
3. That saying of the ancients that 'the partial becomes complete' was not vainly spoken:--all real completion is comprehended under it.

{button ĩ½ĭ½<< Previousĭ½ĭ½,Prev()}{button ĩ½ĭ½Closeĭ½ĭ½,CW('')}{button
ĩ½ĭ½Next >>ĩ½ĭ½,Next()}

Chapter 23

1. Abstaining from speech marks him who is obeying the spontaneity of his nature. A violent wind does not last for a whole morning; a sudden rain does not last for the whole day. To whom is it that these (two) things are owing? To Heaven and Earth. If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man!
2. Therefore when one is making the Tao his business, those who are also pursuing it, agree with him in it, and those who are making the manifestation of its course their object agree with him in that; while even those who are failing in both these things agree with him where they fail.
3. Hence, those with whom he agrees as to the Tao have the happiness of attaining to it; those with whom he agrees as to its manifestation have the happiness of attaining to it; and those with whom he agrees in their failure have also the happiness of attaining (to the Tao). (But) when there is not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the others).

{button ĩĵ1/2ĩĵ1/2<< Previousĩĵ1/2ĩĵ1/2,Prev()}{button ĩĵ1/2ĩĵ1/2Closeĩĵ1/2ĩĵ1/2,CW('')}{button ĩĵ1/2ĩĵ1/2Next >>ĩĵ1/2ĩĵ1/2,Next()}

Chapter 24

He who stands on his tiptoes does not stand firm; he who stretches his legs does not walk (easily). (So), he who displays himself does not shine; he who asserts his own views is not distinguished; he who vaunts himself does not find his merit acknowledged; he who is self-conceited has no superiority allowed to him. Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumor on the body, which all dislike. Hence those who pursue (the course) of the Tao do not adopt and allow them.

```
{button ĩġ½ġ½<< Previousġ½ġ½,Prev()}{button ĩġ½ġ½Closeġ½ġ½,CW('')}{button  
ġ½ġ½Next >>ġ½ġ½,Next()}
```

Chapter 25

1. There was something undefined and complete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)! It may be regarded as the Mother of all things.
2. I do not know its name, and I give it the designation of the Tao (the Way or Course). Making an effort (further) to give it a name I call it The Great.
3. Great, it passes on (in constant flow). Passing on, it becomes remote. Having become remote, it returns. Therefore the Tao is great; Heaven is great; Earth is great; and the (sage) king is also great. In the universe there are four that are great, and the (sage) king is one of them.
4. Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Tao. The law of the Tao is its being what it is.

{button ĩċ'½ĩċ'½<< Previousĩċ'½ĩċ'½,Prev()}{button ĩċ'½ĩċ'½Closeĩċ'½ĩċ'½,CW('')}{button
ĩċ'½ĩċ'½Next >>ĩċ'½ĩċ'½,Next()}

Chapter 26

1. Gravity is the root of lightness; stillness, the ruler of movement.
2. Therefore a wise prince, marching the whole day, does not go far from his baggage wagons. Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them. How should the lord of a myriad chariots carry himself lightly before the kingdom? If he do act lightly, he has lost his root (of gravity); if he proceed to active movement, he will lose his throne.

```
{button ĩĳ½ĳ½<< Previousĳ½ĳ½,Prev()}{button ĩĳ½ĳ½Closeĳ½ĳ½,CW('')}{button  
ĳ½ĳ½Next >>ĳ½ĳ½,Next()}
```


Chapter 27

1. The skillful traveller leaves no traces of his wheels or footsteps; the skillful speaker says nothing that can be found fault with or blamed; the skillful reckoner uses no tallies; the skillful closer needs no bolts or bars, while to open what he has shut will be impossible; the skillful binder uses no strings or knots, while to unloose what he has bound will be impossible. In the same way the sage is always skillful at saving men, and so he does not cast away any man; he is always skillful at saving things, and so he does not cast away anything. This is called 'Hiding the light of his procedure.'
2. Therefore the man of skill is a master (to be looked up to) by him who has not the skill; and he who has not the skill is the helper of (the reputation of) him who has the skill. If the one did not honor his master, and the other did not rejoice in his helper, an (observer), though intelligent, might greatly err about them. This is called 'The utmost degree of mystery.'

{button ĩĉ'½ĩĉ'½<< Previousĩĉ'½ĩĉ'½,Prev()}{button ĩĉ'½ĩĉ'½Closeĩĉ'½ĩĉ'½,CW('')}{button ĩĉ'½ĩĉ'½Next >>ĩĉ'½ĩĉ'½,Next()}

Chapter 28

1. Who knows his manhood's strength,
Yet still his female feebleness maintains;
As to one channel flow the many drains,
All come to him, yea, all beneath the sky.
Thus he the constant excellence retains;
The simple child again, free from all stains.

Who knows how white attracts,
Yet always keeps himself within black's shade,
The pattern of humility displayed,
Displayed in view of all beneath the sky;
He in the unchanging excellence arrayed,
Endless return to man's first state has made.

Who knows how glory shines,
Yet loves disgrace, nor e'er for it is pale;
Behold his presence in a spacious vale,
To which men come from all beneath the sky.
The unchanging excellence completes its tale;
The simple infant man in him we hail.

2. The unwrought material, when divided and distributed, forms vessels. The sage, when employed, becomes the Head of all the Officers (of government); and in his greatest regulations he employs no violent measures.

{button ĩĵ1/2ĩĵ1/2<< Previousĩĵ1/2ĩĵ1/2,Prev()}{button ĩĵ1/2ĩĵ1/2Closeĩĵ1/2ĩĵ1/2,CW('')}{button
ĩĵ1/2ĩĵ1/2Next >>ĩĵ1/2ĩĵ1/2,Next()}

Chapter 29

1. If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed. The kingdom is a spirit-like thing, and cannot be got by active doing. He who would so win it destroys it; he who would hold it in his grasp loses it.

2. The course and nature of things is such that
What was in front is now behind;
What warmed anon we freezing find.
Strength is of weakness oft the spoil;
The store in ruins mocks our toil.

Hence the sage puts away excessive effort, extravagance, and easy indulgence.

{button ĩ½ĭ½<< Previousĭ½ĭ½,Prev()}{button ĩ½ĭ½Closeĭ½ĭ½,CW('')}{button
ĩ½ĭ½Next >>ĭ½ĭ½,Next()}

Chapter 30

1. He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. Such a course is sure to meet with its proper return.
2. Wherever a host is stationed, briars and thorns spring up. In the sequence of great armies there are sure to be bad years.
3. A skillful (commander) strikes a decisive blow, and stops. He does not dare (by continuing his operations) to assert and complete his mastery. He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it. He strikes it as a matter of necessity; he strikes it, but not from a wish for mastery.
4. When things have attained their strong maturity they become old. This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

{button " << Previous" Prev()}{button " Close" CW('')}{button " Next >>" Next() }

Chapter 31

1. Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. Therefore they who have the Tao do not like to employ them.
2. The superior man ordinarily considers the left hand the most honorable place, but in time of war the right hand. Those sharp weapons are instruments of evil omen, and not the instruments of the superior man;--he uses them only on the compulsion of necessity. Calm and repose are what he prizes; victory (by force of arms) is to him undesirable. To consider this desirable would be to delight in the slaughter of men; and he who delights in the slaughter of men cannot get his will in the kingdom.
3. On occasions of festivity to be on the left hand is the prized position; on occasions of mourning, the right hand. The second in command of the army has his place on the left; the general commanding in chief has his on the right;--his place, that is, is assigned to him as in the rites of mourning. He who has killed multitudes of men should weep for them with the bitterest grief; and the victor in battle has his place (rightly) according to those rites.

{button ĩĵ½ĵ½<< Previousĵ½ĵ½,Prev()}{button ĩĵ½ĵ½Closeĵ½ĵ½,CW('')}{button
ĵ½ĵ½Next >>ĵ½ĵ½,Next()}

Chapter 32

1. The Tao, considered as unchanging, has no name.
2. Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him.
3. Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord.
4. As soon as it proceeds to action, it has a name. When it once has that name, (men) can know to rest in it. When they know to rest in it, they can be free from all risk of failure and error.
5. The relation of the Tao to all the world is like that of the great rivers and seas to the streams from the valleys.

{button i½i½<< Previousi½i½,Prev()}{button i½i½Closei½i½,CW('')}{button
i½i½Next >>i½i½,Next()}

Chapter 33

1. He who knows other men is discerning; he who knows himself is intelligent. He who overcomes others is strong; he who overcomes himself is mighty. He who is satisfied with his lot is rich; he who goes on acting with energy has a (firm) will.
2. He who does not fail in the requirements of his position, continues long; he who dies and yet does not perish, has longevity.

{button ĩĵ½ĩĵ½<< Previousĩĵ½ĩĵ½,Prev())}{button ĩĵ½ĩĵ½Closeĩĵ½ĩĵ½,CW('')}{button ĩĵ½ĩĵ½Next >>ĩĵ½ĩĵ½,Next()}

Chapter 34

1. All-pervading is the Great Tao! It may be found on the left hand and on the right.
2. All things depend on it for their production, which it gives to them, not one refusing obedience to it. When its work is accomplished, it does not claim the name of having done it. It clothes all things as with a garment, and makes no assumption of being their lord;--it may be named in the smallest things. All things return (to their root and disappear), and do not know that it is it which presides over their doing so;--it may be named in the greatest things.
3. Hence the sage is able (in the same way) to accomplish his great achievements. It is through his not making himself great that he can accomplish them.

{button ĩ½ĩ½<< Previousĩ½ĩ½,Prev()}{button ĩ½ĩ½Closeĩ½ĩ½,CW('')}{button ĩ½ĩ½Next >>ĩ½ĩ½,Next()}

Chapter 35

1. To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease.
2. Music and dainties will make the passing guest stop (for a time). But though the Tao as it comes from the mouth, seems insipid and has no flavor, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

{button ĩ½ĩ½<< Previousĩ½ĩ½,Prev()}{button ĩ½ĩ½Closeĩ½ĩ½,CW('')}{button ĩ½ĩ½Next >>ĩ½ĩ½,Next()}

Chapter 36

1. When one is about to take an inspiration, he is sure to make a (previous) expiration; when he is going to weaken another, he will first strengthen him; when he is going to overthrow another, he will first have raised him up; when he is going to despoil another, he will first have made gifts to him:--this is called 'Hiding the light (of his procedure).'
2. The soft overcomes the hard; and the weak the strong.
3. Fishes should not be taken from the deep; instruments for the profit of a state should not be shown to the people.

```
{button ĩĉ1/2ĩĉ1/2<< Previousĩĉ1/2ĩĉ1/2,Prev()}{button ĩĉ1/2ĩĉ1/2Closeĩĉ1/2ĩĉ1/2,CW('')}{button  
ĩĉ1/2ĩĉ1/2Next >>ĩĉ1/2ĩĉ1/2,Next()}
```

Chapter 37

1. The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do.
2. If princes and kings were able to maintain it, all things would of themselves be transformed by them.
3. If this transformation became to me an object of desire, I would express the desire by the nameless simplicity.

Simplicity without a name
Is free from all external aim.
With no desire, at rest and still,
All things go right as of their will.

{button ĩ½ĩ½<< Previousĩ½ĩ½,Prev()}{button ĩ½ĩ½Closeĩ½ĩ½,CW('')}{button
ĩ½ĩ½Next >>ĩ½ĩ½,Next()}

Chapter 38

1. (Those who) possessed in highest degree the attributes (of the Tao) did not (seek) to show them, and therefore they possessed them (in fullest measure). (Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure).
2. (Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything. (Those who) possessed them in a lower degree were (always) doing, and had need to be so doing.
3. (Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so. (Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing.
4. (Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them.
5. Thus it was that when the Tao was lost, its attributes appeared; when its attributes were lost, benevolence appeared; when benevolence was lost, righteousness appeared; and when righteousness was lost, the proprieties appeared.
6. Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder; swift apprehension is (only) a flower of the Tao, and is the beginning of stupidity.
7. Thus it is that the Great man abides by what is solid, and eschews what is flimsy; dwells with the fruit and not with the flower. It is thus that he puts away the one and makes choice of the other.

{button " << Previous" Prev()}{button "Close" CW("")}{button "Next >>" Next()}

Chapter 39

1. The things which from of old have got the One (the Tao) are--

Heaven which by it is bright and pure;
Earth rendered thereby firm and sure;
Spirits with powers by it supplied;
Valleys kept full throughout their void
All creatures which through it do live
Princes and kings who from it get
The model which to all they give.
All these are the results of the One (Tao).

2. If heaven were not thus pure, it soon would rend;
If earth were not thus sure, 'twould break and bend;
Without these powers, the spirits soon would fail;
If not so filled, the drought would parch each vale;
Without that life, creatures would pass away;
Princes and kings, without that moral sway,
However grand and high, would all decay.

3. Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises). Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.' Is not this an acknowledgment that in their considering themselves mean they see the foundation of their dignity? So it is that in the enumeration of the different parts of a carriage we do not come on what makes it answer the ends of a carriage. They do not wish to show themselves elegant-looking as jade, but (prefer) to be coarse-looking as an (ordinary) stone.

{button ĩĵ½ĩĵ½<< Previousĩĵ½ĩĵ½,Prev()}{button ĩĵ½ĩĵ½Closeĩĵ½ĩĵ½,CW('')}{button
ĩĵ½ĩĵ½Next >>ĩĵ½ĩĵ½,Next()}

Chapter 40

1. The movement of the Tao
By contraries proceeds;
And weakness marks the course
Of Tao's mighty deeds.

2. All things under heaven sprang from It as existing (and named); that existence sprang from It as non-existent (and not named).

```
{button ĩ½ĩ½<< Previousĩ½ĩ½,Prev()}{button ĩ½ĩ½Closeĩ½ĩ½,CW('')}{button  
ĩ½ĩ½Next >>ĩ½ĩ½,Next()}
```


Chapter 42

1. The Tao produced One; One produced Two; Two produced Three; Three produced All things. All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonized by the Breath of Vacancy.
2. What men dislike is to be orphans, to have little virtue, to be as carriages without naves; and yet these are the designations which kings and princes use for themselves. So it is that some things are increased by being diminished, and others are diminished by being increased.
3. What other men (thus) teach, I also teach. The violent and strong do not die their natural death. I will make this the basis of my teaching.

{button ĩġ1/2ġ1/2<< Previousġ1/2ġ1/2,Prev()}{button ĩġ1/2ġ1/2Closeġ1/2ġ1/2,CW('')}{button
ġ1/2ġ1/2Next >>ġ1/2ġ1/2,Next()}

Chapter 43

1. The softest thing in the world dashes against and overcomes the hardest; that which has no (substantial) existence enters where there is no crevice. I know hereby what advantage belongs to doing nothing (with a purpose).
2. There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

{button ĩĵ1/2ĩĵ1/2<< Previousĩĵ1/2ĩĵ1/2,Prev()}{button ĩĵ1/2ĩĵ1/2Closeĩĵ1/2ĩĵ1/2,CW('')}{button ĩĵ1/2ĩĵ1/2Next >>ĩĵ1/2ĩĵ1/2,Next()}

Chapter 44

1. Or fame or life,
Which do you hold more dear?
Or life or wealth,
To which would you adhere?
Keep life and lose those other things;
Keep them and lose your life:--which brings
Sorrow and pain more near?

2. Thus we may see,
Who cleaves to fame
Rejects what is more great;
Who loves large stores
Gives up the richer state.

3. Who is content
Needs fear no shame.
Who knows to stop
Incurs no blame.
From danger free
Long live shall he.

{button ĩĵ½ĵ½<< Previousĵ½ĵ½,Prev()}{button ĩĵ½ĵ½Closeĵ½ĵ½,CW('')}{button
ĵ½ĵ½Next >>ĵ½ĵ½,Next()}

Chapter 45

1. Who thinks his great achievements poor
Shall find his vigor long endure.
Of greatest fullness, deemed a void,
Exhaustion ne'er shall stem the tide.
Do thou what's straight still crooked deem;
Thy greatest art still stupid seem,
And eloquence a stammering scream.

2. Constant action overcomes cold; being still overcomes heat. Purity and stillness give the correct law to all under heaven.

{button ĩĵ1/2ĵ1/2<< Previousĳĵ1/2ĳ1/2,Prev()}{button ĩĵ1/2ĳ1/2Closeĳĵ1/2ĳ1/2,CW('')}{button
ĳĵ1/2ĳ1/2Next >>ĳĵ1/2ĳ1/2,Next()}

Chapter 46

1. When the Tao prevails in the world, they send back their swift horses to (draw) the dung-carts. When the Tao is disregarded in the world, the war-horses breed in the border lands.
2. There is no guilt greater than to sanction ambition; no calamity greater than to be discontented with one's lot; no fault greater than the wish to be getting. Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.

{button ĩĵ½ĩĵ½<< Previousĩĵ½ĩĵ½,Prev())}{button ĩĵ½ĩĵ½Closeĩĵ½ĩĵ½,CW('')}{button ĩĵ½ĩĵ½Next >>ĩĵ½ĩĵ½,Next()}

Chapter 47

1. Without going outside his door, one understands (all that takes place) under the sky; without looking out from his window, one sees the Tao of Heaven. The farther that one goes out (from himself), the less he knows.
2. Therefore the sages got their knowledge without travelling; gave their (right) names to things without seeing them; and accomplished their ends without any purpose of doing so.

{button ĩĵ½ĩĵ½<< Previousĩĵ½ĩĵ½,Prev())}{button ĩĵ½ĩĵ½Closeĩĵ½ĩĵ½,CW('')}{button ĩĵ½ĩĵ½Next >>ĩĵ½ĩĵ½,Next()}

Chapter 48

1. He who devotes himself to learning (seeks) from day to day to increase (his knowledge); he who devotes himself to the Tao (seeks) from day to day to diminish (his doing).
2. He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose). Having arrived at this point of non-action, there is nothing which he does not do.
3. He who gets as his own all under heaven does so by giving himself no trouble (with that end). If one take trouble (with that end), he is not equal to getting as his own all under heaven.

{button ĩĵ'½ĩĵ'½<< Previousĩĵ'½ĩĵ'½,Prev())}{button ĩĵ'½ĩĵ'½Closeĩĵ'½ĩĵ'½,CW('')}{button ĩĵ'½ĩĵ'½Next >>ĩĵ'½ĩĵ'½,Next()}

Chapter 49

1. The sage has no invariable mind of his own; he makes the mind of the people his mind.
2. To those who are good (to me), I am good; and to those who are not good (to me), I am also good;--and thus (all) get to be good. To those who are sincere (with me), I am sincere; and to those who are not sincere (with me), I am also sincere;--and thus (all) get to be sincere.
3. The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all. The people all keep their eyes and ears directed to him, and he deals with them all as his children.

{button ĩġ1/2ġ1/2<< Previousġ1/2ġ1/2,Prev()}{button ĩġ1/2ġ1/2Closeġ1/2ġ1/2,CW('')}{button
ĩġ1/2ġ1/2Next >>ġ1/2ġ1/2,Next()}

Chapter 50

1. Men come forth and live; they enter (again) and die.
2. Of every ten three are ministers of life (to themselves); and three are ministers of death.
3. There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. And for what reason? Because of their excessive endeavors to perpetuate life.
4. But I have heard that he who is skillful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. And for what reason? Because there is in him no place of death.

{button ĩġ½ĩġ½<< Previousĩġ½ĩġ½,Prev()}{button ĩġ½ĩġ½Closeĩġ½ĩġ½,CW('')}{button ĩġ½ĩġ½Next >>ĩġ½ĩġ½,Next()}

Chapter 51

1. All things are produced by the Tao, and nourished by its outflowing operation. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. Therefore all things without exception honor the Tao, and exalt its outflowing operation.
2. This honoring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute.
3. Thus it is that the Tao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them.
4. It produces them and makes no claim to the possession of them; it carries them through their processes and does not vaunt its ability in doing so; it brings them to maturity and exercises no control over them;--this is called its mysterious operation.

{button i½i½<< Previousi½i½,Prev()}{button i½i½Closei½i½,CW('')}{button
i½i½Next >>i½i½,Next()}

Chapter 52

1. (The Tao) which originated all under the sky is to be considered as the mother of them all.
2. When the mother is found, we know what her children should be. When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril.
3. Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion. Let him keep his mouth open, and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him.
4. The perception of what is small is (the secret of clear-sightedness; the guarding of what is soft and tender is (the secret of) strength.

5. Who uses well his light,
Reverting to its (source so) bright,
Will from his body ward all blight,
And hides the unchanging from men's sight.

{button ĩġ½ĩġ½<< Previousĩġ½ĩġ½,Prev()}{button ĩġ½ĩġ½Closeĩġ½ĩġ½,CW('')}{button
ĩġ½ĩġ½Next >>ĩġ½ĩġ½,Next()}

Chapter 53

1. If I were suddenly to become known, and (put into a position to) conduct (a government) according to the Great Tao, what I should be most afraid of would be a boastful display.
2. The great Tao (or way) is very level and easy; but people love the by-ways.
3. Their court(-yards and buildings) shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty. They shall wear elegant and ornamented robes, carry a sharp sword at their girdle, pamper themselves in eating and drinking, and have a superabundance of property and wealth;--such (princes) may be called robbers and boasters. This is contrary to the Tao surely!

{button ĩ½ĭ½<< Previousĭ½ĭ½,Prev()}{button ĩ½ĭ½Closeĭ½ĭ½,CW('')}{button
ĭ½ĭ½Next >>ĭ½ĭ½,Next()}

Chapter 54

1. What (Tao's) skillful planter plants
Can never be uptorn;
What his skillful arms enfold,
From him can ne'er be borne.
Sons shall bring in lengthening line,
Sacrifices to his shrine.
2. Tao when nursed within one's self,
His vigor will make true;
And where the family it rules
What riches will accrue!
The neighborhood where it prevails
In thriving will abound;
And when 'tis seen throughout the state,
Good fortune will be found.
Employ it the kingdom o'er,
And men thrive all around.
3. In this way the effect will be seen in the person, by the observation of different cases; in the family; in the neighborhood; in the state; and in the kingdom.
4. How do I know that this effect is sure to hold thus all under the sky? By this (method of observation).

{button ¶½¶½<< Previous¶½¶½,Prev()}{button ¶½¶½Close¶½¶½,CW('')}{button ¶½¶½Next >>¶½¶½,Next()}

Chapter 55

1. He who has in himself abundantly the attributes (of the Tao) is like an infant. Poisonous insects will not sting him; fierce beasts will not seize him; birds of prey will not strike him.
2. (The infant's) bones are weak and its sinews soft, but yet its grasp is firm. It knows not yet the union of male and female, and yet its virile member may be excited;--showing the perfection of its physical essence. All day long it will cry without its throat becoming hoarse;--showing the harmony (in its constitution).
 3. To him by whom this harmony is known,
(The secret of) the unchanging (Tao) is shown,
And in the knowledge wisdom finds its throne.
All life-increasing arts to evil turn;
Where the mind makes the vital breath to burn,
(False) is the strength, (and o'er it we should mourn.)
4. When things have become strong, they (then) become old, which may be said to be contrary to the Tao. Whatever is contrary to the Tao soon ends.

{button ĩĵ'1/2ĳ'1/2<< Previousĳ'1/2ĳ'1/2,Prev()}{button ĩĵ'1/2ĳ'1/2Closeĳ'1/2ĳ'1/2,CW('')}{button
ĳ'1/2ĳ'1/2Next >>ĳ'1/2ĳ'1/2,Next()}

Chapter 56

1. He who knows (the Tao) does not (care to) speak (about it); he who is (ever ready to) speak about it does not know it.
2. He (who knows it) will keep his mouth shut and close the portals (of his nostrils). He will blunt his sharp points and unravel the complications of things; he will attemper his brightness, and bring himself into agreement with the obscurity (of others). This is called 'the Mysterious Agreement.'
3. (Such an one) cannot be treated familiarly or distantly; he is beyond all consideration of profit or injury; of nobility or meanness:--he is the noblest man under heaven.

{button ĩġ1/2ġ1/2<< Previousġ1/2ġ1/2,Prev()}{button ĩġ1/2ġ1/2Closeġ1/2ġ1/2,CW('')}{button
ĩġ1/2ġ1/2Next >>ġ1/2ġ1/2,Next()}

Chapter 57

1. A state may be ruled by (measures of) correction; weapons of war may be used with crafty dexterity; (but) the kingdom is made one's own (only) by freedom from action and purpose.
2. How do I know that it is so? By these facts:--In the kingdom the multiplication of prohibitive enactments increases the poverty of the people; the more implements to add to their profit that the people have, the greater disorder is there in the state and clan; the more acts of crafty dexterity that men possess, the more do strange contrivances appear; the more display there is of legislation, the more thieves and robbers there are.
3. Therefore a sage has said, 'I will do nothing (of purpose), and the people will be transformed of themselves; I will be fond of keeping still, and the people will of themselves become correct. I will take no trouble about it, and the people will of themselves become rich; I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

{button ĩġ'2ġġ'2<< Previousġġ'2ġġ'2,Prev()}{button ĩġ'2ġġ'2Closeġġ'2ġġ'2,CW('')}{button
ġġ'2ġġ'2Next >>ġġ'2ġġ'2,Next()}

Chapter 58

1. The government that seems the most unwise,
Oft goodness to the people best supplies;
That which is meddling, touching everything,
Will work but ill, and disappointment bring.

Misery!--happiness is to be found by its side! Happiness!--misery lurks beneath it! Who knows what either will come to in the end?

2. Shall we then dispense with correction? The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil. The elusion of the people (on this point) has indeed subsisted for a long time.
3. Therefore the sage is (like) a square which cuts no one (with its angles); (like) a corner which injures no one (with its sharpness). He is straightforward, but allows himself no license; he is bright, but does not dazzle.

{button ¶½¶½<< Previous¶½¶½,Prev()}{button ¶½¶½Close¶½¶½,CW('')}{button ¶½¶½Next >>¶½¶½,Next()}

Chapter 59

1. For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation.
2. It is only by this moderation that there is effected an early return (to man's normal state). That early return is what I call the repeated accumulation of the attributes (of the Tao). With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return). Of this subjugation we know not what shall be the limit; and when one knows not what the limit shall be, he may be the ruler of a state.
3. He who possesses the mother of the state may continue long. His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm:--this is the way to secure that its enduring life shall long be seen.

{button ĩġ½ġ½<< Previousġ½ġ½,Prev()}{button ĩġ½ġ½Closeġ½ġ½,CW('')}{button
ġ½ġ½Next >>ġ½ġ½,Next()}

Chapter 60

1. Governing a great state is like cooking small fish.
2. Let the kingdom be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy. It is not that those manes have not that spiritual energy, but it will not be employed to hurt men. It is not that it could not hurt men, but neither does the ruling sage hurt them.
3. When these two do not injuriously affect each other, their good influences converge in the virtue (of the Tao).

{button ĩġ1/2ġ1/2<< Previousġ1/2ġ1/2,Prev()}{button ĩġ1/2ġ1/2Closeġ1/2ġ1/2,CW('')}{button
ĩġ1/2ġ1/2Next >>ġ1/2ġ1/2,Next()}

Chapter 61

1. What makes a great state is its being (like) a low-lying, down-flowing (stream);--it becomes the center to which tend (all the small states) under heaven.
2. (To illustrate from) the case of all females:--the female always overcomes the male by her stillness. Stillness may be considered (a sort of) abasement.
3. Thus it is that a great state, by condescending to small states, gains them for itself; and that small states, by abasing themselves to a great state, win it over to them. In the one case the abasement leads to gaining adherents, in the other case to procuring favor.
4. The great state only wishes to unite men together and nourish them; a small state only wishes to be received by, and to serve, the other. Each gets what it desires, but the great state must learn to abase itself.

{button ¶½¶½<< Previous¶½¶½,Prev()}{button ¶½¶½Close¶½¶½,CW('')}{button ¶½¶½Next >>¶½¶½,Next()}

Chapter 62

1. Tao has of all things the most honored place.
No treasures give good men so rich a grace;
Bad men it guards, and doth their ill efface.
2. (Its) admirable words can purchase honor; (its) admirable deeds can raise their performer above others. Even men who are not good are not abandoned by it.
3. Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses (in the court-yard), such an offering would not be equal to (a lesson of) this Tao, which one might present on his knees.
4. Why was it that the ancients prized this Tao so much? Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it? This is the reason why all under heaven consider it the most valuable thing.

{button ĩġ1/2ġ1/2<< Previousġ1/2ġ1/2,Prev()}{button ĩġ1/2ġ1/2Closeġ1/2ġ1/2,CW('')}{button
ĩġ1/2ġ1/2Next >>ĩġ1/2ġ1/2,Next()}

Chapter 64

1. That which is at rest is easily kept hold of; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken; that which is very small is easily dispersed. Action should be taken before a thing has made its appearance; order should be secured before disorder has begun.
2. The tree which fills the arms grew from the tiniest sprout; the tower of nine storeys rose from a (small) heap of earth; the journey of a thousand li commenced with a single step.
3. He who acts (with an ulterior purpose) does harm; he who takes hold of a thing (in the same way) loses his hold. The sage does not act (so), and therefore does no harm; he does not lay hold (so), and therefore does not lose his hold. (But) people in their conduct of affairs are constantly ruining them when they are on the eve of success. If they were careful at the end, as (they should be) at the beginning, they would not so ruin them.
4. Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get; he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

```
{button ĩĵ½ĩĵ½<< Previousĩĵ½ĩĵ½,Prev()}{button ĩĵ½ĩĵ½Closeĩĵ½ĩĵ½,CW('')}{button  
ĩĵ½ĩĵ½Next >>ĩĵ½ĩĵ½,Next()}
```

Chapter 65

1. The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant.
2. The difficulty in governing the people arises from their having much knowledge. He who (tries to) govern a state by his wisdom is a scourge to it; while he who does not (try to) do so is a blessing.
3. He who knows these two things finds in them also his model and rule. Ability to know this model and rule constitutes what we call the mysterious excellence (of a governor). Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but leading them to a great conformity to him.

{button ĩġ1/2ĩġ1/2<< Previousĩġ1/2ĩġ1/2,Prev()}{button ĩġ1/2ĩġ1/2Closeĩġ1/2ĩġ1/2,CW('')}{button ĩġ1/2ĩġ1/2Next >>ĩġ1/2ĩġ1/2,Next()}

Chapter 66

1. That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they;--it is thus that they are the kings of them all. So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them.
2. In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them.
3. Therefore all in the world delight to exalt him and do not weary of him. Because he does not strive, no one finds it possible to strive with him.

{button ĩ½ĩ½<< Previousĩ½ĩ½,Prev()}{button ĩ½ĩ½Closeĩ½ĩ½,CW('')}{button ĩ½ĩ½Next >>ĩ½ĩ½,Next()}

Chapter 67

1. All the world says that, while my Tao is great, it yet appears to be inferior (to other systems of teaching). Now it is just its greatness that makes it seem to be inferior. If it were like any other (system), for long would its smallness have been known!
2. But I have three precious things which I prize and hold fast. The first is gentleness; the second is economy; and the third is shrinking from taking precedence of others.
3. With that gentleness I can be bold; with that economy I can be liberal; shrinking from taking precedence of others, I can become a vessel of the highest honor. Nowadays they give up gentleness and are all for being bold; economy, and are all for being liberal; the hindmost place, and seek only to be foremost;--(of all which the end is) death.
4. Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. Heaven will save its possessor, by his (very) gentleness protecting him.

{button i½i½<< Previousi½i½,Prev()}{button i½i½Closei½i½,CW('')}{button i½i½Next >>i½i½,Next()}

Chapter 69

1. A master of the art of war has said, 'I do not dare to be the host (to commence the war); I prefer to be the guest (to act on the defensive). I do not dare to advance an inch; I prefer to retire a foot.' This is called marshalling the ranks where there are no ranks; baring the arms (to fight) where there are no arms to bare; grasping the weapon where there is no weapon to grasp; advancing against the enemy where there is no enemy.
2. There is no calamity greater than lightly engaging in war. To do that is near losing (the gentleness) which is so precious. Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

```
{button ĩġ12ġġ12<< Previousġġ12ġġ12,Prev()}{button ĩġ12ġġ12Closeġġ12ġġ12,CW('')}{button  
ġġ12ġġ12Next >>ġġ12ġġ12,Next()}
```

Chapter 70

1. My words are very easy to know, and very easy to practice; but there is no one in the world who is able to know and able to practice them.
2. There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce). It is because they do not know these, that men do not know me.
3. They who know me are few, and I am on that account (the more) to be prized. It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

{button ĩĵ1/2ĵ1/2<< Previousĳĵ1/2ĵ1/2,Prev())}{button ĩĵ1/2ĵ1/2Closeĳĵ1/2ĵ1/2,CW('')}{button
ĳĵ1/2ĳĵ1/2Next >>ĳĵ1/2ĳĵ1/2,Next()}

Chapter 71

1. To know and yet (think) we do not know is the highest (attainment); not to know (and yet think) we do know is a disease.
2. It is simply by being pained at (the thought of) having this disease that we are preserved from it. The sage has not the disease. He knows the pain that would be inseparable from it, and therefore he does not have it.

{button ĩĵ½ĩĵ½<< Previousĩĵ½ĩĵ½,Prev()}{button ĩĵ½ĩĵ½Closeĩĵ½ĩĵ½,CW('')}{button ĩĵ½ĩĵ½Next >>ĩĵ½ĩĵ½,Next()}

Chapter 72

1. When the people do not fear what they ought to fear, that which is their great dread will come on them.
2. Let them not thoughtlessly indulge themselves in their ordinary life; let them not act as if weary of what that life depends on.
3. It is by avoiding such indulgence that such weariness does not arise.
4. Therefore the sage knows (these things) of himself, but does not parade (his knowledge); loves, but does not (appear to set a) value on, himself. And thus he puts the latter alternative away and makes choice of the former.

{button << Previous,Prev()}{button Close,CW('')}{button Next >>,Next()}

Chapter 73

1. He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death; he whose boldness appears in his not daring (to do so) lives on. Of these two cases the one appears to be advantageous, and the other to be injurious. But

When Heaven's anger smites a man,
Who the cause shall truly scan?

On this account the sage feels a difficulty (as to what to do in the former case).

2. It is the way of Heaven not to strive, and yet it skillfully overcomes; not to speak, and yet it is skillful in (obtaining a reply; does not call, and yet men come to it of themselves. Its demonstrations are quiet, and yet its plans are skillful and effective. The meshes of the net of Heaven are large; far apart, but letting nothing escape.

{button ĩĵ½ĳ½<< Previousĳ½ĳ½,Prev()}{button ĩĵ½ĳ½Closeĳ½ĳ½,CW('')}{button
ĳ½ĳ½Next >>ĳ½ĳ½,Next()}

Chapter 74

1. The people do not fear death; to what purpose is it to (try to) frighten them with death? If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong?
2. There is always One who presides over the infliction death. He who would inflict death in the room of him who so presides over it may be described as hewing wood instead of a great carpenter. Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!

{button ĩĵ12ĳ12<< Previousĳ12ĳ12,Prev()}{button ĩĵ12ĳ12Closeĳ12ĳ12,CW('')}{button
ĳ12ĳ12Next >>ĳ12ĳ12,Next()}

Chapter 75

1. The people suffer from famine because of the multitude of taxes consumed by their superiors. It is through this that they suffer famine.
2. The people are difficult to govern because of the (excessive) agency of their superiors (in governing them). It is through this that they are difficult to govern.
3. The people make light of dying because of the greatness of their labors in seeking for the means of living. It is this which makes them think light of dying. Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

{button ĩĉ1/2ĩĉ1/2<< Previousĩĉ1/2ĩĉ1/2,Prev()}{button ĩĉ1/2ĩĉ1/2Closeĩĉ1/2ĩĉ1/2,CW('')}{button ĩĉ1/2ĩĉ1/2Next >>ĩĉ1/2ĩĉ1/2,Next()}

Chapter 76

1. Man at his birth is supple and weak; at his death, firm and strong. (So it is with) all things. Trees and plants, in their early growth, are soft and brittle; at their death, dry and withered.
2. Thus it is that firmness and strength are the concomitants of death; softness and weakness, the concomitants of life.
3. Hence he who (relies on) the strength of his forces does not conquer; and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.)
4. Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

{button ĩġ1/2ġ1/2<< Previousġ1/2ġ1/2,Prev()}{button ĩġ1/2ġ1/2Closeġ1/2ġ1/2,CW('')}{button
ġ1/2ġ1/2Next >>ġ1/2ġ1/2,Next()}

Chapter 77

1. May not the Way (or Tao) of Heaven be compared to the (method of) bending a bow? The (part of the bow) which was high is brought low, and what was low is raised up. (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency.
2. It is the Way of Heaven to diminish superabundance, and to supplement deficiency. It is not so with the way of man. He takes away from those who have not enough to add to his own superabundance.
3. Who can take his own superabundance and therewith serve all under heaven? Only he who is in possession of the Tao!
4. Therefore the (ruling) sage acts without claiming the results as his; he achieves his merit and does not rest (arrogantly) in it:--he does not wish to display his superiority.

{button i ħ 1/2i ħ 1/2<< Previousi ħ 1/2i ħ 1/2,Prev()}{button i ħ 1/2i ħ 1/2Closei ħ 1/2i ħ 1/2,CW('')}{button i ħ 1/2i ħ 1/2Next >>i ħ 1/2i ħ 1/2,Next()}

Chapter 78

1. There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it;--for there is nothing (so effectual) for which it can be changed.
2. Every one in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice.

3. Therefore a sage has said,
'He who accepts his state's reproach,
Is hailed therefore its altars' lord;
To him who bears men's direful woes
They all the name of King accord.'

4. Words that are strictly true seem to be paradoxical.

{button i½i½<< Previousi½i½,Prev()}{button i½i½Closei½i½,CW('')}{button
i½i½Next >>i½i½,Next()}

Chapter 79

1. When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong). And how can this be beneficial (to the other)?
2. Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfillment of it by the other party. (So), he who has the attributes (of the Tao) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favorable to himself.
3. In the Way of Heaven, there is no partiality of love; it is always on the side of the good man.

{button ĩ½ĭ½<< Previousĭ½ĭ½,Prev()}{button ĩ½ĭ½Closeĭ½ĭ½,CW('')}{button
ĭ½ĭ½Next >>ĭ½ĭ½,Next()}

Chapter 80

1. In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it).
2. Though they had boats and carriages, they should have no occasion to ride in them; though they had buff coats and sharp weapons, they should have no occasion to don or use them.
3. I would make the people return to the use of knotted cords (instead of the written characters).
4. They should think their (coarse) food sweet; their (plain) clothes beautiful; their (poor) dwellings places of rest; and their common (simple) ways sources of enjoyment.
5. There should be a neighboring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

{button ĩċ½ĩċ½<< Previousĩċ½ĩċ½,Prev()}{button ĩċ½ĩċ½Closeĩċ½ĩċ½,CW('')}{button ĩċ½ĩċ½Next >>ĩċ½ĩċ½,Next()}

Chapter 81

1. Sincere words are not fine; fine words are not sincere. Those who are skilled (in the Tao) do not dispute (about it); the disputatious are not skilled in it. Those who know (the Tao) are not extensively learned; the extensively learned do not know it.
2. The sage does not accumulate (for himself). The more that he expends for others, the more does he possess of his own; the more that he gives to others, the more does he have himself.
3. With all the sharpness of the Way of Heaven, it injures not; with all the doing in the way of the sage he does not strive.

{button ĩ½ĩ½<< Previousĩ½ĩ½,Prev()}{button ĩ½ĩ½Closeĩ½ĩ½,CW('')}



The I Ching interface

[? Overview](#)

[? Using the interface](#)

[? The button strip](#)

[? The two hexagram information areas](#)

[? The journaling tool](#)

[? Interface tutorial](#)

[? Tips and tricks](#)



Overview

This interface provides you with complete access to all I Ching casting and journaling functions. All options, text content and journaling features can be used and configured from this screen.

Use of this interface requires a certain amount of prior familiarity with the I Ching itself. While the **Hints** option allows you to get basic information on each of the controls, the hint help will not provide you with the knowledge you'll need to make sense of the casts you make.

```
{button ĩġ½ġġ½Upĩġ½ġġ½,Jl(',' chingform')}
```



Using the interface

The button strip

Cast both: Casts both the primary (top) and secondary (bottom) hexagrams, producing a complete reading. This is the normal casting mode for doing actual readings.

Cast primary: Casts only the primary (top) hexagram, and only if a cast of both hexagrams has already been performed. If a secondary hexagram has not been cast, then the reading provided will reflect the differences between the new primary hexagram and the existing secondary hexagram. Use this option only if you want to experiment with various combinations of hexagrams to see possible results, or if you have a personal casting technique which produces readings that make sense when only the primary hexagram is changed.

Cast secondary: Casts only the secondary (bottom) hexagram, and only if a cast of both hexagrams has already been performed. Generally speaking, this should only be used for study purposes, since most I Ching casting methods require that both a primary and secondary hexagram be cast simultaneously.

Casts only the secondary (bottom) hexagram. Generally speaking, this should only be used for study purposes, since most I Ching casting methods require that both a primary and secondary hexagram be cast simultaneously.

Pick hexagram: This opens a pictorial representation of all 64 hexagrams and allows you to “force” that hexagram as the primary or secondary hexagram. This function is designed primarily for study purposes; it has no real purpose in actual divining.

7th line: Opens the “seventh line” interface over top of the I Ching window, allowing you to generate a seventh-line reading for the current cast if desired. The actual result of the seventh-line reading will be placed on the clipboard for pasting into the current journal entry if desired. Seventh-line readings are provided as a supplemental oracle with I Ching: The Mystic Map of Time and Change, and are not actually part of a traditional I Ching reading.

Hints: This button activates and deactivates the hint help feature for the interface. Enable hints only when you need help with the controls, since they tend to be distracting during normal use of the application.

Help: Opens the help topics menu for the I Ching portion of the application.

Charts: Opens the help topics menu for I Ching-related charts contained in the helpfile.

Tutorial: Displays the [tutorial help topic](#) for the I Ching casting interface.

Close: Closes the I Ching interface. If you have not saved the journal entry since making your last changes, or have made no entry, you will be prompted prior to closing whether a journal entry should be saved for this session.

Glossary: Opens the glossary in a supplementary help window. Use the glossary for assistance with some of the terms used in the interpretations of the hexagrams.

The two hexagram information areas

These fields give the overall meaning generally ascribed to the hexagrams cast. These meaning should normally not be taken as the actual meanings of the hexagrams for a given cast. The full meaning depends on the context of the cast and the nature of the question. Click on the pictogram to call up the helpfile which contains a more complete interpretation of the hexagram.

The journalling tool and Journal menu

This is a standard Windows text editor with a few enhancements designed especially for the I Ching. Right-clicking over the editing area displays a menu of text editing commands. The **Journal menu** button provides you with a menu of special commands for working with journal entries. The editing region will be very small in 640x480 display modes. It automatically resizes itself to better fit the current display resolution and is only truly useful as a text editor at resolutions of 800x600 and higher.

Paste... or Copy...time and date: This either pastes the current time and date at the position of the cursor or copies it to the clipboard for pasting into an external editor. The time generated will be the exact second of the cast.

Paste... or Copy...overview of reading: This either pastes or copies a general overview of the reading based on the information on the screen at the current time. This overall reading is *very* basic and not suitable for professional use. It is intended for use only as a "cue" for the meaning of the cast.

Load, Save, Save as... and Print: These are standard Windows commands for opening, saving and printing textfiles.

```
{button i½i½Upi½i½,Jl('`,`chingform')}
```



Tips and tricks



If you intend to make extensive use of the software, it is strongly recommended that you select an external editor or word processor using the [Options menu](#).



Since each user's needs will be personal when it comes to creating a journal entry, you'll note that the pasting of information from the clipboard doesn't always work as you might want it to work. You may need to add extra blank lines between sections here and there. There is no

easy way to account for each user's requirements for automatic generation of journal entries, so professional users are strongly recommended to acquire and internalize a system for inserting information into the journal editor prior to using the tool for consultations. The quality of a reading is almost certain to suffer when you are more focussed on the tool than on the subject of the reading.



Get used to working with the application's helpfile. It's much more than just a helpfile...it's a repository for interpretation information you can copy and paste into the editor. We purposely omitted any messy formatting which might interfere with copy-and-paste construction of a reading from the helpfile, and made sure that all helpfile topics containing interpretations were easily copyable.



Did you notice the file **ICHING.BIN** in the installed directory? It's actually a ZIP compressed archive. If you rename it to **ICHING.ZIP** and extract it to disk, you'll discover that it contains all the bitmaps for the pictograms and trigrams used by the program. With a little imagination, you can develop a word processing template that automatically inserts these bitmaps into printed readings.

```
{button ĩĳ½ĳ½Upĳĳ½ĳ½,JI('`,`chingform')}
```



I Ching interface tutorial

This section is provided to walk you through the main features of I Ching: the Mystic Map of Time and Change. Go through these subtopics in order, and in just a few minutes you'll have a fairly complete picture of what the casting interface provides.

Hints



Most likely you have already discovered the hints feature. This feature is *not* designed to be left on all the time, since it tends to get in the way of working with the interface. Enable it only when you need your memory jogged about a particular feature of the interface, and you may find you rarely need to consult the helpfile.

The button bar

The button bar at left provides easy access to the ten main utility features of the I Ching interface. We tried to make these buttons as intuitive as we could, but let's face it...how many applications have *you* seen that offered iconic symbols for "cast both hexagrams" and "select a hexagram from a list"? Use the hints feature to jog your memory if the function of a particular button escapes you.

Making your cast



This is the only button you will normally need to use for casting. It casts both hexagrams simultaneously, which is what is normally done for a full I Ching reading. The cast itself is made in a matter of microseconds (*nanoseconds* if you own one of the faster Pentiums).

If it takes a second or two for the screen to change, keep in mind that each line in both hexagrams has three segments, and there are up to 36 components of the casting window that need to be sized, positioned and drawn by Windows to give you a graphic representation of your cast, and that takes time.

Once the cast has been made, you are presented with the primary and secondary hexagrams derived from your cast, along with brief overviews of each hexagram. But that won't be nearly enough if you aren't an I Ching expert. So in order to assist you with interpretation, the "helping hand" is available to guide you to interpretations of the hexagrams.

The "helping hand"



You'll notice after making your first cast that when you hold your cursor over many parts of the window, you see the helping-hand cursor. This cursor indicates that that area of the interface is clickable. We shouldn't need to explain the obvious...try wandering around the interface and seeing what effects you achieve by clicking on various clickable regions.



Among the additional features available are a mini-menu for each of the lines in the primary and secondary hexagram that indicate changing and unchanging state and allow you to view the line interpretation in the helpfile, quick guides to the trigrams available by clicking any trigram image in the top or bottom hexagram, and an overview of the hexagram's meaning available by

clicking the graph image for either hexagram.

The journaling menu

Journaling is essential to any quality divining tool. In fact, it's been said we try to divine the future because we don't remember the past. The journal is the I Ching's "memory aid", allowing you to jot, record and save information about any and all casts.

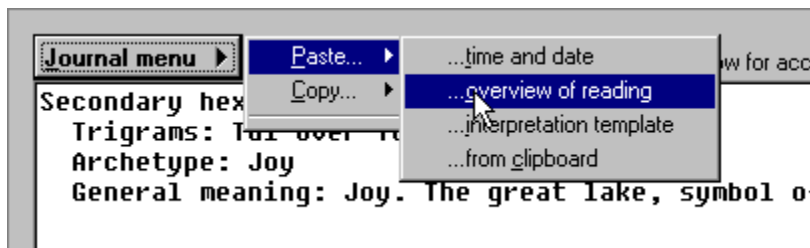
The built-in journal window can record all your entries for you, or it can copy its information to the clipboard for pasting into an external text editor such as Notepad, Wordpad or Word.

Right-clicking anywhere in the journal window brings up a menu of "text editor functions" such as **Undo**, **Paste** and **Copy**.



The **Journal menu** button is provided to give you access to specific features of the Mystic Map of Time and Change's journaling tool. Don't be alarmed by its behavior...the number and types of options available from this menu depend on the current situation. For example, you won't always be able to see or use the **Save** and **Save as...** items, because can't save a journal entry if you haven't entered anything in the journal.

In the example, we've pasted a basic reading into the journal window. If you look behind the menu, you'll see how the program has inserted a preformatted basic reading into the journal for you. You can add additional text to this using the other items in the **Paste...** submenu, or simply make your own notes here just as if you were working with Notepad.



"Padding" the journal with additional information

When the helping hand takes you into the I Ching: the Mystic Map of Time and Change helpfile, be aware that all of the text you see in the helpfile is copyable to the clipboard.



In the 32 bit version, or from Windows 95 in either version, you can copy text (but not images...sorry) directly from the helpfile to the clipboard just as if the helpfile was a text editor or word processor.

In the 16 bit version in Windows NT and Windows 3.1/3.11, you'll need to use the **Copy** function located under Help's **Edit** menu to copy text. You can then paste partial or entire interpretations for a line or a whole hexagram right into your journal entry.

Using your own text editor



The I Ching options menu, available from this button, allows you to configure your personal choice of text editor for use instead of the journaling window. You'll probably want to switch to your own editor as soon as you get a feel for the program, because there simply isn't room on the interface for a good-sized text editor window to hold your journaling.

Once you have selected your own text editor, you still have access to all of the features

available from the internal journal editor by using the **Journal menu's Copy...** submenu. This lets you copy the same information to the clipboard that you were previously pasting into the journal window.



Note carefully: You can only copy one thing at a time to the clipboard! Once you have placed something on the clipboard, paste it into your external editor before you copy the next bit of information or you will overwrite the first item you copied.

You can also copy all or part of the journal window if you like and paste into your own editor.

Making sense of it all

As for making sense of your casts, that's something we can't help you with...except to tell you that the helpfile is one of the finest guides to the I Ching you'll find anywhere, and an excellent place to start your search for meaning.



I Ching options

Journalling options

[Insert date/time at top of entry](#)

[Prompt for subject/question](#)

[Append all entries to current file](#)

[Save each entry to a new file](#)

Casting options

[Modern, coin or yarrow method](#)

[Disallowing same-index hexagrams](#)

[Centering message options](#)

Journalling options

Insert date/time at top of entry

When checked, this will insert a line at the beginning of the entry listing the date and exact time the cast was made.

Prompt for subject/question

When checked, this will ask you prior to each cast what the cast concerns. The text you enter here will automatically be appended to the current entry in the journal area.

Append all entries to current file

This option adds the current journal entry to the current journal file when the entry is saved. This will result in a journal file which grows continuously as you use the software.

Save each entry to a new file

This option saves each entry to a separate file on your system, and allows you to assign a unique name to each journal entry made.

```
{button ĩĵ½ĵ½Upĩĵ½ĵ½,JI('`,`chingopts')}
```

Casting options

Modern, coin or yarrow stalk method

These three options determine the mathematical algorithm the I Ching casting function will use to determine lines and hexagrams. In most cases the “modern” method will be suitable for your purposes, but the yarrow-stalk and coin casting methods are also provided for professional and student use.

The choice of casting options has a profound effect on the results produced by the casting function, and in order to make an appropriate choice for serious divination you should have at least a basic understanding of the various methods used. The hint help provides only brief overviews of the three methods; the topics linked below provide detailed explanations of the three methods.

[The triple-coin method](#)

[The yarrow stalk method](#)

[The “modern method”](#)

Disallowing same-index hexagrams

This option might be a little confusing, so we'll explain it in a little depth.

Some schools of thought believe that the nature of the I Ching as a barometer of change should not permit a result where the primary and secondary hexagrams are the same. This would result, depending on your point of view, of a passage from primary to secondary hexagram of nothing, or of all things.

Strict casting conventions, however, dictate that both primary and secondary hexagrams *can* be the same.

In order to provide the most complete range of options, the application permits you to select whether or not the secondary hexagram can be the same as the first. Whether or not you choose to disallow same-hexagram casts is entirely between you and your understanding of the I Ching.

Centering message options

Prompt for centering: When this option is selected, you will be offered the opportunity to view a centering message prior to casting. You can either accept the default message or define your own message to see prior to the cast being made.

When the centering message is displayed, the cast takes place at the moment the mouse button is *released* from the OK button, *not* when the OK button is pressed.

Use personal message: You may prefer to use your own personal reminder to center yourself prior to casting. To enable this feature, check this box and press the button to enter your own centering message.

Edit/erase personal message: Press this button to enter your own centering message by pressing this button and filling in the edit box in the input window. You can reset the centering message to use the default message by erasing any message that appears in the pop-up edit box.

```
{button ĩĵ½ĩĵ½Upĩĵ½ĩĵ½,Jl('`,`chingopts')}
```



Lateral wisdom (the “seventh line”)

This is a chaotic oracle originally created as an adjunct to the I Ching. It has been included as a separate oracle in the Mystic Map of Time and Change.

Use this oracle whenever you feel your direction is muddy, and that you need just a little more mud to clear things up!

The “action button” is the first button, and its caption changes each time you open the interface.

Record opens the journal and adds the current reading, and **Copy** copies the current reading to the clipboard as plain text.



The complete text for all 128 “seventh line” readings can be browsed as a [separate topic](#), and we’ve also included a [backgrounder](#) that tells how this oracle came about and what it is intended to do for the user.



The journal manager

[? Overview](#)

[? Using the interface](#)

[? The file selector](#)

[? Journal options](#)

[? The edit window](#)

[? The button strip](#)



Overview

This dialog is provided primarily as a “file manager” for your I Ching journal entries. It allows you to open and edit any textfile on your system, not just your journal entries, but it is really nothing more than a convenience. This dialog is no more than a glorified text editor. Professional diviners may find it useful for fast-printing multiple readings or keeping track of entries.

Serious I Ching users are strongly recommended to configure their preferred external editor as the editor of choice for use with the application. The specification of a word processor, and a custom template for formatting the output, will allow you to work more rapidly and intuitively and to “pretty-print” readings.

```
{button ĩġ½ĭġ½Upĩġ½ĭġ½,JI('`, `journalform')}
```



Using the interface

The file selector

The top left section of the dialog is a standard Windows file selector. Use it to locate text format files for loading into the editor. By default, the file selector will show the current journal directory as its opening directory, but the last-used directory will be saved to the application’s INI file for you if you decide to store your readings in another directory.

Journal options

The options should be straightforward. If you open a directory containing a pile of files and you only want to see the ones with .TXT extensions, simply check the top option button. You can change this selection back so that the file selector shows all files by checking the button below it.

The bar loads the current journal entry into your specified text editor. If you haven’t started editing a new journal entry, it does nothing.

The edit window

The edit window behaves just like a standard Windows text editor such as Notepad. Copy, paste, select and undo operations are available by right-clicking in the editor.

The button strip

New file abandons the current file and clears the editor for a new entry. If you have changed the current entry and haven’t saved it yet, you will be prompted before the edit window is actually cleared.

Save saves the current file to disk. You can continue editing or open a new file after saving the current file.

Save as... allows you to save the current file to a new file using a different filename.

Print sends the current entry to your printer. You'll get a plain-text printout of the entry using the font currently selected for use in the editor.

```
{button i½i½Upi½i½,JI('`,`journalform')}
```





Writings of the sages (e-books menu)

[Overview](#)

[Using the interface](#)

[Troubleshooting](#)

Overview

This dialog is provided to give you fast access to supplemental resources for I Ching work. This dialog is by no means foolproof and requires a bit of skill in Windows system management to troubleshoot when things go wrong. Consider this a use-a-your-own-risk feature of The Mystic Map of Time and Change.

```
{button ĩĵ½ĩĵ½Upĩĵ½ĩĵ½,Jl('`,`booksform')}
```

Using the interface

The top three buttons

The first three buttons are connected to e-books contained within **iching.hlp** itself. These buttons are “hard-wired”, and cannot be changed. The three supplied supplements are Oriental texts; the five user-defined e-books can be any programs or documents you like.

The bottom five buttons

The next five buttons are user-configurable for any e-book you like. Actually, these buttons can be used to launch any program at all, not just e-books. If, for example, you want a word processor or document printer utility available from the application, you can “wire it up” to one of these buttons in place of an actual e-book. Professional diviners will likely want to use this menu for applications and utilities relating to the divining process as a convenience for themselves and their clients.

Configuring new e-books

Left-clicking on the buttons won't do anything until an e-book is configured for that button. Once the book is configured, left-clicking launches that e-book, provided the application does not encounter a problem in the load process.

Right-clicking displays the menu for that button. The menu allows you to locate a file to launch with that button, modify the button's title, remove the current entry (erase its information), and modify the path information. Clicking the path information menu item is the same as left-clicking the button.

```
{button ĩĵ½ĩĵ½Upĩĵ½ĩĵ½,Jl('`,`booksform')}
```

Troubleshooting

The program won't load one of the stock e-books

It is *highly* unlikely that this has occurred, or you would not have been able to access this helpfile. Since the I Ching's hexagram interpretations, the Art of War and the Tao Te Ching are all contained within **iching.hlp**, the only way these buttons will *not* work is if the helpfile has been erased or moved, in which case *none* of the help for this application will work and the application will need to be reinstalled.

The program won't load a user-defined e-book (.exe)

There are many possible reasons for this error, and the solution depends on the type of e-book as well as the type of error.

When you specify an .exe file (a program) as an e-book, then in most cases the error can be traced to one of these problems:

- the **.exe** file has been moved from its last known location on your system, or has been erased from the system. Solution: check the path to the executable file to insure it is accurate.
- the program is already open, and it is a type of program that Windows cannot open twice. Solution: check your currently running programs using Alt+Tab.
- the program crashed when it was last run, meaning it may be “stuck” in memory and Windows may be unable to run it again. Solution: Restart Windows. This solves nearly all problems with “stuck” programs.
- the **.exe** is not actually an e-book but merely a program that loads other documents (that is, it's an e-book *reader*). Solution: edit the .INI file so that the **UserBook=** entry for this item includes the filename and full path if needed. (For example, if it currently reads
UserBook1= c:\acrobat\acread.exe
...then you could change it to read
UserBook1=c:\acrobat\acread.exe c:\bible\psalms.pdf
...so that the program knows what file it needs to load.

The program won't load a user-defined e-book (non-.exe)

When you specify a non-.exe file (a document) as an e-book, it is likely that Windows either cannot find the program required to run the program or is simply unable to load the file into its associated program. In most cases, the error can be traced to one of these problems:

- the file does not have a proper association defined for it. Solution: configure your own association if necessary, or reinstall the program designed for this filetype if you know that these associations have worked in the past.
- there may be conflicting association information on your system. Solution: uninstall the program which is currently launching the file if you do not want that program to launch the file any more. This won't always solve the problem and may cause trouble with other applications though, so this is only to be used as a last resort.
- the program which loads this file may not be able to load additional files unless the program is closed. Solution: close the program if it is open, or accept the fact that this button will not always work the way you might like it to work.
- specify the *program*, not the *file*, and edit the program path using the right-click menu for that button so that the program path also includes a file path.

Regrettably it is beyond the scope of this application to teach Windows maintenance skills. If you need more assistance in troubleshooting this dialog, consult Windows' own help, your system administrator, or solicit the help of a more experienced user.

{button ĩ ĩ½ĩ ĩ½Upĩ ĩ½ĩ ĩ½, JI(' , `booksform')}



Subject/question entry

This small dialog doesn't serve any essential purpose, really. It is designed to help you focus on the matter at hand and the moment of the cast. Use the text editor to write out any information you may need to assist you with the cast.

Right-clicking over the editing area will open the same menu available in the other journal windows.

When you close the window, the information you enter here will automatically be inserted into the journal window. It will also be placed on the clipboard for pasting into your preferred text editor if you do not use the journal window.

Glossary

A	B	C	D	E	F	G	H	I	J	K	L	M
N	O	P	Q	R	S	T	U	V	W	X	Y	Z

Numerical

{button ,JI(`iching.hlp>glossau`,`threedirs`)} 3 directions

A



{button ,JI(`iching.hlp>glossau`,`abyss`)} abyss

{button ,JI(`iching.hlp>glossau`,`AleisterCrowley`)} Aleister Crowley

{button ,JI(`iching.hlp>glossau`,`army`)} army

{button ,JI(`iching.hlp>glossau`,`arrow`)} arrow, arrows (pledge of)

B



{button ,JI(`iching.hlp>glossau`,`birds`)} birds in the field

{button ,JI(`iching.hlp>glossau`,`biting`)} biting

{button ,JI(`iching.hlp>glossau`,`boar`)} boar

{button ,JI(`iching.hlp>glossau`,`boldfemale`)} bold female

C



{button ,JI(`iching.hlp>glossau`,`binarypair`)} binary pair

{button ,JI(`iching.hlp>glossau`,`cangue`)} cangue

{button ,JI(`iching.hlp>glossau`,`brake`)} carriage strap

{button ,JI(`iching.hlp>glossau`,`cauldron`)} cauldron

{button ,JI(`iching.hlp>glossau`,`presuppose`)} (in the) case which it presupposes

{button ,JI(`iching.hlp>glossau`,`cast`)} cast

{button ,JI(`iching.hlp>glossau`,`abyss`)} cavern

{button ,JI(`iching.hlp>glossau`,`changingline`)} changing line

{button ,JI(`iching.hlp>glossau`,`choui`)} Chou I, Chou I Cheh Chung

{button ,JI(`iching.hlp>glossau`,`chuntzu`)} Chun-Tzu

{button ,JI(`iching.hlp>glossau`,`clouds`)} clouds but no rain

{button ,JI(`iching.hlp>glossau`,`cock`)} cockerel, cockcrow

{button ,JI(`iching.hlp>glossau`,`confucius`)} Confucius

{button ,JI(`iching.hlp>glossau`,`criminal`)} criminal proceedings

{button ,JI(`iching.hlp>glossau`,`crossing`)} crossing the great river

{button ,JI(`iching.hlp>glossau`,`aleistercrowley`)} Crowley, Aleister

D



{button ,JI(`iching.hlp>glossau`,`abyss`)} defile

{button ,JI(`iching.hlp>glossau`,`abyss`)} demon region

{button ,JI(`iching.hlp>glossau`,`diviner`)} diviner

{button ,JI(`iching.hlp>glossau',`brake')} drag
{button ,JI(`iching.hlp>glossau',`dualism')} dualism
{button ,JI(`iching.hlp>glossau',`dukeofkau')} Duke of Kau/Zhou/Chow

E



F



{button ,JI(`iching.hlp>glossau',`fealty')} fealty
{button ,JI(`iching.hlp>glossau',`boldfemale')} female (bold)
{button ,JI(`iching.hlp>glossau',`fox')} fox
{button ,JI(`iching.hlp>glossau',`fuhsi')} Fu Hsi
{button ,JI(`iching.hlp>glossau',`firmcorrect')} firm and correct, firm correctness

G



{button ,JI(`iching.hlp>glossau',`greatman')} (the) great man
{button ,JI(`iching.hlp>glossau',`biting')} gnawing
{button ,JI(`iching.hlp>glossau',`goose')} goose, geese
{button ,JI(`iching.hlp>glossau',`crossing')} great river/stream

H



{button ,JI(`iching.hlp>glossau',`hexagram')} hexagram

I



J



{button ,JI(`iching.hlp>glossau',`jameslegge')} James Legge

K



{button ,JI(`iching.hlp>glossau',`ruler')} king
{button ,JI(`iching.hlp>glossau',`kingwen')} King Wen
{button ,JI(`iching.hlp>glossau',`kneebands')} knee bands, knee-covers
{button ,JI(`iching.hlp>glossau',`chuntzu')} Kun Tze
{button ,JI(`iching.hlp>glossau',`laotzu')} Lao Tzu

L



{button ,JI(`iching.hlp>glossau',`jameslegge')} Legge, James

M



{button ,JI(`iching.hlp>glossau',`marriage')} marriage
{button ,JI(`iching.hlp>glossau',`marmot')} marmot

{button ,Jl(`iching.hlp>glossau',`narrowway')}] middle course

{button ,Jl(`iching.hlp>glossau',`minister')}] minister

{button ,Jl(`iching.hlp>glossau',`mountchi')}] Mount Ch'i

{button ,Jl(`iching.hlp>glossau',`mountain')}] mountain

{button ,Jl(`iching.hlp>glossau',`mulberry')}] mulberry

N



{button ,Jl(`iching.hlp>glossau',`narrowway')}] narrow way

{button ,Jl(`iching.hlp>glossau',`northglos')}] north, northeast

O



{button ,Jl(`iching.hlp>glossau',`oracle')}] oracle

{button ,Jl(`iching.hlp>glossau',`ox')}] ox

P



{button ,Jl(`iching.hlp>glossau',`pheasant')}] pheasant

{button ,Jl(`iching.hlp>glossau',`pictogram')}] pictogram

{button ,Jl(`iching.hlp>glossau',`punishment')}] punishment

Q



R



{button ,Jl(`iching.hlp>glossau',`rebel')}] rebel

{button ,Jl(`iching.hlp>glossau',`robber')}] robber

{button ,Jl(`iching.hlp>glossau',`ruler')}] ruler

S



{button ,Jl(`iching.hlp>glossau',`sage')}] sage

{button ,Jl(`iching.hlp>glossau',`kneebands')}] scarlet

{button ,Jl(`iching.hlp>glossau',`shade')}] shade

{button ,Jl(`iching.hlp>glossau',`sheep')}] sheep

{button ,Jl(`iching.hlp>glossau',`sincere')}] sincerity

{button ,Jl(`iching.hlp>glossau',`small')}] small

{button ,Jl(`iching.hlp>glossau',`south')}] south

{button ,Jl(`iching.hlp>glossau',`southwest')}] southwest

{button ,Jl(`iching.hlp>glossau',`brake')}] strap

T



{button ,Jl(`iching.hlp>glossau',`taoism')}] Taoism, the Tao

{button ,Jl(`iching.hlp>glossau',`taoteching')}] Tao te Ching

{button ,JI(`iching.hlp>glossau',`threedirs')} three directions

{button ,JI(`iching.hlp>glossau',`tiger')} tiger

{button ,JI(`iching.hlp>glossau',`tortoiseshell')} tortoise shell

{button ,JI(`iching.hlp>glossau',`trigram')} trigram

U



V



W



{button ,JI(`iching.hlp>glossau',`kingwen')} Wen Wang

{button ,JI(`iching.hlp>glossau',`west')} west

{button ,JI(`iching.hlp>glossau',`white')} white

{button ,JI(`iching.hlp>glossau',`richardwilhelm')} Wilhelm, Richard

{button ,JI(`iching.hlp>glossau',`boldfemale')} woman, bold

X



Y



{button ,JI(`iching.hlp>glossau',`yarrow')} yarrow stalk

{button ,JI(`iching.hlp>glossau',`yangdef')} yang

{button ,JI(`iching.hlp>glossau',`yellow')} yellow

{button ,JI(`iching.hlp>glossau',`yi')} Yi, Yijung, Yi Jung

{button ,JI(`iching.hlp>glossau',`yindef')} yin

Z



cangue

Similar to the stocks in Western culture. A cangue is a device of punishment consisting of a wooden yoke fastened to the neck. It extends outward to the left and right and also binds the prisoner's hands so that the prisoner cannot feed himself.

crossing the great river

At the time the I Ching was written, the great river was just that, the great river running on the border. This appears to symbolize "taking the big risk".

the king or ruler

In most hexagrams, according to the traditional interpretation, the king or ruler sits at line 5 is the limit of beneficial advance of the hexagram, the culmination of wealth and power or, in terms of the I Ching, of yin and yang. It may assist the interpreter to remember that in most feudal cultures, kings were either believed descended of gods or having direct contact with the gods which their subjects could never possess.

the minister

In most hexagrams, according to the traditional interpretation, the minister or counsellor sits at line 4 and represents the foreshadow of the culmination of beneficial advance of the hexagram.

firm and correct, firm correctness

“Other translations use the term “perseverance” in place of “firm correctness”. It’s important to be careful how you interpret that firm correctness, though. One hexagram calls for a “traveller’s firm correctness”, which could be wariness of new surroundings and openness to new experiences. Another speaks of the “firm correctness of a mare”. The mare is a more dutiful plough horse than the stallion, and also more loyal and gentle. I can no longer give “firm correctness” a consistent meaning, although for a long time I held it to mean “consistent to my highest spiritual values” and had success with this definition. I now tend to tag its meaning to the meaning of the line. If it says “Trouble will come three times in a day. There will be advantage in maintaining firm correctness”, I tend to look at it as meaning making sure that I don’t run from the three incidents of trouble, because they have something to teach me! Mind you, there’s no way I’d advise that perspective for everyone.” - *Steve Winter*

the case which it presupposes

This simply means “in regard to the subject or topic originally referred to by the author, or a related situation in the life of the diviner”. Legge uses it to make the reader wary that he is translating an interpretation which he believes relates to a specific event in the life of King Wan or the Duke of Kau, and this should be taken as a warning that the interpretation is to be taken either metaphorically or in the light of possible bias on the part of the original authors.

punishment

Feudal peoples are generally large hardy, heavily-disciplined people for whom the loss of a finger or toe was a minor punishment compared to those which could be dealt out by a crop failure, attacking horde or other horror. As we tend to suffer less severe punishments today, we're also more sensitive to punishment; loss of a fingernail to us could be as painful and troublesome as loss of a toe was to an ancient Chinese. Over all, I don't even like the word "punishment" and prefer instead to use the word "discipline".

marriage

In terms of the I Ching, marriage can usually be taken to refer to union of yin/yang aspects as opposed to actual interpersonal relationships.

abyss, cavern, defile, demon region

These are all places of darkness and danger. An abyss is like the depth of a crevasse, a cavern is a cave, and a defile is a crevasse that fills with water when the rains or high tides come. The original interpreters used this symbol because in King Wen's region and time "barbarians" emerged to conquer from defiles to the north. This is also known as the demon region. Its meaning in terms of spirituality and personal exploration is relatively universal in this context.

(the) great man

In terms of the I Ching, it represents the shaman or spiritual leader, one who can mediate between the forces of heaven and earth. In context of men, it denotes one who is more able to control these forces than the “superior man”.

changing line

This term relates to “advanced” casting techniques using two hexagrams. When a line in the first hexagram does not correspond with a line in the second hexagram (i.e. one is yin, or broken, and the other is yang, or unbroken), the line is termed a *changing line*. The changing lines represent the passages, conflicts to be resolved, or process by which the first hexagram becomes the second.

dualism

This is the fundamental condition of humanity, constantly buffeted by or in conflict with two opposing forces, represented in the I Ching by yin and yang. The objective of the I Ching is to bring a sense of order and purpose to this dualism.

The Tao te Ching

The sacred book of the Taoist faith, if Taoism can be called a “faith”. Written by Lao Tzu long before the birth of Christ,

Lao Tzu

Author of the Tao te Ching, or Book (Ching) of the Way (Tao) circa. 500 BC, held by many to be the most sacred work of the Taoist "faith". Lao Tzu was considered to be a contemporary of Confucius, and considered by many scholars to be the yin to Confucius' yang. The precepts laid down by Lao Tzu are still held in utmost reverence by Taoists all over the world.

Yi, Yijung, Yi Jung

Alternate anglicized spellings for I Ching. The “I” or “Yi” stands for “changes”.

hexagram

Literally, a geometric figure shaped like a Star of David. This term has been “hijacked” by I Ching scholars such as James Legge as the term used to describe the six lines or brushstroke sets that make up the I Ching’s pictograms.

pictogram

This term is used to describe the figure which represents the hexagram. The figure on the left side of the hexagram description windows is a pictogram.

binary pair

Binary is, of course, the counting system of 0's and 1's (also known as base 2...our usual counting system is base 10) used in computing. In terms of the I Ching, *binary pair* refers to the pair of lines (which are either yin or yang, and thus binary) in the same position in both the primary and secondary hexagram. As an example, the third line of the primary hexagram and the third line of the secondary hexagram comprise a *binary pair*.

James Legge

The renowned 19th century English scholar known for his translations of sacred texts of the East into English. His translation of the I Ching is still considered a standard, and he also translated the works of Confucius and Lao Tzu.

Confucius

Confucius, or Kung Fu Tzu (550-478 BC) was a philosopher and statesman in China and one of the most revered figures in Oriental history. Confucianism is considered a major religion. He contributed many commentaries to the I Ching and is often quoted as having said "If some years were added to my life, I would give fifty to the study of the I Ching, and might then escape falling into great errors." The I Ching is considered one of the Five Classics of modern Confucianism.

Taoism, the Tao

“Tao” translates as “the Way”. Depending on your perspective, Taoism is either a school of thought or a religion in which the objective is to resolve the fundamental duality of life. Its basic tenets are set forth in the Tao te Ching, the “Book of the Way”, written by Lao Tzu circa. 500 BC. The I Ching is often used by Taoist monks and scholars as a means of coming to an understanding of the duality of life. Taoist precepts hold that duality cannot be resolved until it is understood.

Aleister Crowley

British author, occultist and cult leader of the late 19th century, he was responsible for a popular and controversial interpretation of the I Ching in use by many modern occult schools of thought.

trigram

A figure composed of three lines which can either be broken or unbroken. The I Ching was originally based on a concept attributed to Fu Hsi circa. 2500 B.C. which alleged that all things can be divided into eight categories, and this concept was used as the basis for a philosophy and system of divination which predates the I Ching. The eight trigrams postulated by Fu Hsi are still used as the component figures which make up all of the 64 hexagrams of the I Ching.

Fu Hsi

Chinese sage reputed to have lived in the 30th century BC. He is credited with inventing writing, cooking, animal husbandry, the marriage contract, the calendar, stringed instruments, fishing with nets, even the first number system. In short, Fu Hsi developed the basis of the culture, and virtually "invented" civilization itself. Whether Fu Hsi was a true Leonardo Da Vinci of his day or merely a mythic conglomerate of great men of the period is a matter of debate.

In terms of the I Ching, it is Fu Hsi who is alleged to be responsible for the concept of the eight primal forces which are represented by the trigrams. He is said to have seen the eight trigrams in the shell of a tortoise, and according to the I Ching's history tortoise shells were used for centuries before King Wan and the Duke of Kau as divining tools.

King Wen, Wen Wang, King Wan

Wen Wang, or King Wen, was the famous sage and king who founded of the Chou Dynasty circa 1122 BC and authored the descriptions of the hexagrams in the present text. History records that he wrote his interpretation of the hexagrams while spending seven years imprisoned by the tyrant Chou Hsin, the last emperor of the Shang Dynasty, allegedly for sighing either in the presence of the emperor or upon hearing his name. It was up to his nephew (some claim his son), the Duke of Kau, to add descriptions of the individual lines.

Duke of Kau/Zhou/Chou

The son of King Wan, the original author of the descriptions of the hexagrams, the Duke enlarged upon this work by adding descriptions for the individual lines. Virtually all modern interpretations are based directly on copies of the original text passed down through the centuries.

yarrow stalk

Literally, a stalk or stick made of yarrowwood. These are the traditional stalks used in the complex casting methods of old, still practised by many serious students of the I Ching as a ritual, in which fifty sticks of yarrowwood are divided in a complex manner to determine the state and status of each line of the cast. (See [Approaches to casting](#).) Occasionally refers to tubes of 64 yarrow sticks (often chopsticks stamped) sold as novelties in many Chinese curio shops as I Ching oracles. This method was originated by King Wan during his imprisonment.

Richard Wilhelm

German writer responsible for the most widely-used interpretation of the I Ching, which was in turn based on the 18th century Imperial Chinese edition. This version was originally published in as *I Ging: Das Buch der Wandlungen* Jena 1924.

Chou I, Chou I Cheh Chung

This is the official title given to the 1715 Imperial translation, which is also known as the Khang Hsi edition. It is this version of the I Ching upon which both James Legge and Richard Wilhelm based their translations.

army

Generally thought of as signifying the general populace...the masses.

arrow, arrows (pledge of)

Singular, it symbolizes, rightness, correctness, sometimes inevitability. A pledge of arrows in a civil dispute was a gesture of sincerity in the proceedings, and in ancient times both parties were required to present the “pledge of arrows” before a magistrate presiding over personal disputes.

A pledge of gold symbolizes much the same thing but for criminal proceedings. Both state and defendant were required to post bonds of gold.

birds in the field

Represent thieves of the harvest, pillagers, also corrupt officials.

biting, gnawing

Rather obtuse when taken literally; represents the process of working through conflicts in relationships.

boar

Wild pig. Symbolic of danger in an untamed state which can be useful power in a tamed state.

bold woman

In terms of feudal Chinese culture, this represents unnatural behavior for a woman, and in the I Ching seems to symbolize unfavorable advance or advance leading to conflict.

cauldron

Communal or family cook pot. In this context it has nothing to do with the traditional “witch’s cauldron” archetype of the West. Symbolizes nourishment, many say of a spiritual nature. Overturning the cauldron is done either to empty and clean it (rebirth or purging) or represents waste (could be thought of in a spiritual context as “pearls before swine”).

clouds but no rain

Symbolizes withheld power or nourishment, potential energy untapped.

cockerel, cockcrow

A rooster, or male chicken. Represents a bird or being with limited ability to fly.

fox

Used to symbolize small or petty people. Foxes are field and forest animals which do not take well to water.

criminal proceedings

An important point to remember about criminal proceedings in the feudal China of King Wan's day is that bonds of gold were required from both the the complainant *and* the defendant to demonstrate sincerity in their pleas.

goose

Social birds. Being web-footed, trees are not the safest places for geese to perch.

knee bands, knee-covers

Those who recall movies of feudal China may remember that leaders and kings wore red knee bands. There is a subtle distinction here between the *red* knee bands of noblemen and the *scarlet* knee bands of the king.

marmot

Large, stealthy, nocturnal rodent approximately the size of a beaver or porcupine.

carriage strap or drag

The brake used on a carriage was often a leather carriage strap used to apply friction to the wheels or a piece of metal dragged into the ground.

mountain

Careful distinction needs to be made between the symbolic representation of the mountain in the Ken trigram and references to mountains in the I Ching's interpretation. In the interpretation of the hexagrams and lines it is used to represent forces or obstacles which impede progress.

Mount Ch'i

Mountain near the capital where King Wan established the Chou dynasty. Symbolizes conservatism, tradition.

mulberry

A hardy bush/tree berry with tough roots and strong branches. Mulberry trees provide hardwood. Symbolizes a firm anchor, difficult to dislodge or uproot.

north, northeast

In terms of the interpretation of the I Ching, this is the “demon region”, the directions from which barbarian hordes would attack the territory occupied by the Chou dynasty of King Wan. This interpretation must be balanced against the compass alignments of the trigrams as seen in the appropriate chart.

OX

A powerful, reliable, but slow and docile animal.

pheasant

A bird prized as a delicacy in feudal China; often presented as a gift to distinguished guests.

sheep

Virtually identical in this context to Western symbolism; a follower, “one of the pack”.

small

Except when clearly meant to indicate size, small is used to denote petty, self-absorbed, lacking in discipline. It is frequently suggested that small men are to be respected for their power when they mob.

south

Denotes regions to the south of the Chou dynasty capital, fertile and temperate regions.

southwest

Denotes regions to the southwest of the Chou dynasty's capital; homeland of King Wan. These are plains, and signify easily-traversed territory.

superior

When used in context of men, superior denotes one who possesses the qualities of the “great man” but not in the same quantities.

three directions

Relates to hunting. It was traditional practice when hunting to flush out game by surrounding it on three sides, not four, thus allowing some of the game to escape. In context of the I Ching this symbolizes balanced desire or lack of greed.

tiger

Identical in this context to its meaning in Western symbology: powerful, forceful, dangerous, unruly or untameable.

tortoise shell

Literally the shell of a tortoise. Prior to the time of King Wan, when the current implementation of the I Ching was created, tortoise shells were used as tools of divination. The idea of the trigrams and broken/unbroken lines came from the observation and interpretation of the cracks in a tortoise' shell and their relationship to the markings on that shell.

west

In context of the I Ching, the direction from which rains come. Rain represents nourishment, not gloom.

white

Identical to Western symbolism; represents purity, spirituality, simplicity.

yellow

Color denoting honor. Presentation of yellow robes was made to distinguish great service or merit.

Chun-Tzu, Kun Tze

A superior person, a shaman or noble warrior, not of the class of “great men” but superior to the masses in ability and discipline. Also refers to standard-bearer, light-bearer, priest.

diviner

In context of interpretation of the I Ching, a shaman. Used elsewhere in the text to represent the person using the software or performing the actual cast.

cast

To perform a divination, to determine the hexagram(s) to be interpreted. In this context it is more akin to "toss" (as in "toss a coin" or "toss yarrow sticks") than to "cast" as it might refer to casting a spell.

fealty

Faith, sincerity and loyalty. An oath of fealty is less an oath of servitude than of trust and respect.

oracle

Two meanings. The specific meaning depends on the context in which the word is used. An oracle can be a person gifted as a diviner, someone who speaks deep truth or foretells the future. An oracle can also be a device which can perform these functions. The casting functions and dice in this software are often referred to as oracles.

rebel

In context of the I Ching, a rebel is one class removed from a small person or small man, a petty, evil person. Rebel still connotes being above the class of a thief or robber. Rebellion connotes active opposition or contradiction.

robber

Evil, petty person; one who actively destroys, injures or removes what is just property of another

sage

This often refers to King Wan himself, but may also refer to sages in general. Sages are those who possess wisdom or enlightenment.

shade

Used as an allegory for yin, darkness, femininity.

sincerity

A much-misunderstood term. In context of the I Ching it means much more than purity of conscious intent. It also symbolizes a purity that extends beyond conscious awareness to one's entire being, such that conscious judgements cannot interfere with it.

middle course, narrow way

Wherever there are two clear choices, it is said, they are both wrong for the seeker of wisdom. The middle course, the course of moderation and quest as opposed to acquisition or avoidance, is the preferred path for the seeker or sage.

yin

Refers to the feminine, earthly, dark, demonic, that which resides in and below the earth.

yang

Refers to the masculine, heavenly, light, godlike, that which resides on and above the earth.

The Art of War

by Sun Tzu

- [!\[\]\(a22ba4e13c745edbf29e51af246c4c12_img.jpg\) 1. Estimates](#)
- [!\[\]\(33b18af9a4b997eb52666cfeb3c44157_img.jpg\) 2. Waging War](#)
- [!\[\]\(262b158440b847a82f89a14cab8644ec_img.jpg\) 3. Offensive Strategy](#)
- [!\[\]\(f51929fecf7b0dc947ac13f4c4835e8f_img.jpg\) 4. Dispositions](#)
- [!\[\]\(dfbf0e54bcca114319aa65c906feb8d0_img.jpg\) 5. Posture of Army](#)
- [!\[\]\(64792950f1b7ee883a860b5f0af110c3_img.jpg\) 6. Void and Actuality](#)
- [!\[\]\(a4c91228d412dab12bd635819fc28c10_img.jpg\) 7. Manuevering](#)

{button i½i½Closei½i½,CW('')}{button i½i½Next >>i½i½,Next()}

Chapter 1: Estimates

War is a matter of vital importance to the state; a matter of life or death, the road either to survival or to ruin. Hence, it is imperative that it be studied thoroughly.

Therefore, appraise it in terms of the five fundamental factors and make comparisons of the various conditions of the antagonistic sides in order to ascertain the results of a war. The first of these factors is politics; the second, weather; the third, terrain; the fourth, the commander; and the fifth, doctrine. Politics means the thing which causes the people to be in harmony with their ruler so that they will follow him in disregard of their lives and without fear of any danger. Weather signifies night and day, cold and heat, fine days and rain, and change of seasons. Terrain means distances, and refers to whether the ground is traversed with ease or difficulty and to whether it is open or constricted, and influences your chances of life or death. The commander stands for the general's qualities of wisdom, sincerity, benevolence, courage, and strictness. Doctrine is to be understood as the organization of the army, the gradations of rank among the officers, the regulations of supply routes, and the provision of military materials to the army.

These five fundamental factors are familiar to every general. Those who master them win; those who do not are defeated. Therefore, in laying plans, compare the following seven elements, appraising them with the utmost care.

1. Which ruler is wise and more able?
2. Which commander is more talented?
3. Which army obtains the advantages of nature and the terrain?
4. In which army are regulations and instructions better carried out?
5. Which troops are stronger?
6. Which army has the better-trained officers and men?
7. Which army administers rewards and punishments in a more enlightened and correct way?

By means of these seven elements, I shall be able to forecast which side will be victorious and which will be defeated.

The general who heeds my counsel is sure to win. Such a general should be retained in command. One who ignores my counsel is certain to be defeated. Such a one should be dismissed.

Having paid attention to my counsel and plans, the general must create a situation which will contribute to their accomplishment. By "situation" I mean he should take the field situation into consideration and act in accordance with what is advantageous.

All warfare is based on deception. Therefore, when capable of attacking, feign incapacity; when active in moving troops, feign inactivity. When near the enemy, make it seem that you are far away; when far away, make it seem that you are near. Hold out baits to lure the enemy. Strike the enemy when he is in disorder. Prepare against the enemy when he is secure at all points. Avoid the enemy for the time being when he is stronger. If your opponent is of choleric temper, try to irritate him. If he is arrogant, try to encourage his egotism. If the enemy troops are well prepared after reorganization, try to wear them down. If they are united, try to sow dissension among them. Attack the enemy where he is unprepared, and appear where you are not expected. These are the keys to victory for a strategist. It is not possible to formulate them in detail beforehand.

Now, if the estimates made before a battle indicate victory, it is because careful calculations

show that your conditions are more favorable than those of your enemy; if they indicate defeat, it is because careful calculations show that favorable conditions for a battle are fewer. With more careful calculations, one can win; with less, one cannot. How much less chance of victory has one who makes no calculations at all! By this means, one can foresee the outcome of a battle.

{button $\frac{1}{2}$ << Previous $\frac{1}{2}$, Prev()}{button $\frac{1}{2}$ Close $\frac{1}{2}$, CW('')}{button $\frac{1}{2}$ Next >> $\frac{1}{2}$, Next()}

Chapter 2: Waging War

In operations of war-when one thousand fast four-horse chariots one thousand heavy chariots, and one thousand mail-clad soldiers are required; when provisions are transported for a thousand li; when there are expenditures at home and at the front, and stipends for entertainment of envoys and advisers-the cost of materials such as glue and lacquer, and of chariots and armor, will amount to one thousand pieces of gold a day. One hundred thousand troops may be dispatched only when this money is in hand.

A speedy victory is the main object in war. If this is long in coming, weapons are blunted and morale depressed. If troops are attacking cities, their strength will be exhausted. When the army engages in protracted campaigns, the resources of the state will fall short. When your weapons are dulled and ardor dampened, your strength exhausted and treasure spent, the chieftains of the neighboring states will take advantage of your crisis to act. In that case, no man, however wise, will be able to avert the disastrous consequences that ensue. Thus, while we have heard of stupid haste in war, we have not yet seen a clever operation that was prolonged. For there has never been a protracted war which benefited a country. Therefore, those unable to understand the evils inherent in employing troops are equally unable to understand the advantageous ways of doing so.

Those adept in waging war do not require a second levy of conscripts or more than two provisionings. They carry military equipment from the homeland, but rely on the enemy for provisions. Thus, the army is plentifully provided with food.

When a country is impoverished by military operations, it is due to distant transportation; carrying supplies for great distances renders the people destitute. Where troops are gathered, prices go up. When prices rise, the wealth of the people is drained away. When wealth is drained away, the people will be afflicted with urgent and heavy exactions. With this loss of wealth and exhaustion of strength, the households in the country will be extremely poor and seven-tenths of their wealth dissipated. As to government expenditures, those due to broken-down chariots, worn-out horses, armor and helmets, bows and arrows, spears and shields, protective mantlets, draft oxen, and wagons will amount to 60 percent of the total.

Hence, a wise general sees to it that his troops feed on the enemy, for one zhong of the enemy's provisions is equivalent to twenty of one's own and one shi of the enemy's fodder to twenty shi of one's own.

In order to make the soldiers courageous in overcoming the enemy, they must be roused to anger. In order to capture more booty from the enemy, soldiers must have their rewards.

Therefore, in chariot fighting when more than ten chariots are captured, reward those who take the first. Replace the enemy's flags and banners with your own, mix the captured chariots with yours, and mount them. Treat the prisoners of war well, and care for them. This is called "winning a battle and becoming stronger."

Hence, what is valued in war is victory, not prolonged operations. And the general who understands how to employ troops is the minister of the people's fate and arbiter of the nation's destiny.

{button << Previous}{button Close}{button Next >>}

Chapter 3: Offensive Strategy

Generally, in war the best policy is to take a state intact; to ruin it is inferior to this. To capture the enemy's entire army is better than to destroy it; to take intact a regiment, a company, or a squad is better than to destroy them. For to win one hundred victories in one hundred battles is not the acme of skill. To subdue the enemy without fighting is the supreme excellence.

Thus, what is of supreme importance in war is to attack the enemy's strategy. Next best is to disrupt his alliances by diplomacy. The next best is to attack his army. And the worst policy is to attack cities. Attack cities only when there is no alternative because to prepare big shields and wagons and make ready the necessary arms and equipment require at least three months, and to pile up earthen ramps against the walls requires an additional three months. The general, unable to control his impatience, will order his troops to swarm up the wall like ants, with the result that one-third of them will be killed without taking the city. Such is the calamity of attacking cities.

Thus, those skilled in war subdue the enemy's army without battle. They capture the enemy's cities without assaulting them and overthrow his state without protracted operations. Their aim is to take all under heaven intact by strategic considerations. Thus, their troops are not worn out and their gains will be complete. This is the art of offensive strategy.

Consequently, the art of using troops is this: When ten to the enemy's one, surround him. When five times his strength, attack him. If double his strength, divide him. If equally matched, you may engage him with some good plan. If weaker numerically, be capable of withdrawing. And if in all respects unequal, be capable of eluding him, for a small force is but booty for one more powerful if it fights recklessly.

Now, the general is the assistant to the sovereign of the state. If this assistance is all-embracing, the state will surely be strong; if defective, the state will certainly be weak.

Now, there are three ways in which a sovereign can bring misfortune upon his army:

1. When ignorant that the army should not advance, to order an advance; or when ignorant that it should not retire, to order a retirement. This is described as "hobbling the army."
2. When ignorant of military affairs, to interfere in their administration. This causes the officers to be perplexed.
3. When ignorant of command problems, to interfere with the direction of the fighting. This engenders doubts in the minds of the officers.

If the army is confused and suspicious, neighboring rulers will take advantage of this and cause trouble. This is what is meant by: "A confused army leads to another's victory."

Thus, there are five points in which victory may be predicted:

1. He who knows when he can fight and when he cannot will be victorious.
2. He who understands how to fight in accordance with the strength of antagonistic forces will be victorious.
4. He whose ranks are united in purpose will be victorious.
5. He who is well prepared and lies in wait for an enemy who is not well prepared will be victorious.
6. He whose generals are able and not interfered with by the sovereign will be victorious.

It is in these five matters that the way to victory is known.

Therefore, I say: Know your enemy and know yourself; in a hundred battles, you will never be defeated. When you are ignorant of the enemy but know yourself, your chances of winning or losing are equal. If ignorant both of your enemy and of yourself, you are sure to be defeated in every battle.

{button << Previous,Prev()}{button Close,CW()}{button
Next >>,Next()}

Chapter 4 :Dispositions

The skillful warriors in ancient times first made themselves invincible and then awaited the enemy's moment of vulnerability. Invincibility depends on oneself, but the enemy's vulnerability on himself. It follows that those skilled in war can make themselves invincible but cannot cause an enemy to be certainly vulnerable. Therefore, it can be said that, one may know how to win, but cannot necessarily do so.

Defend yourself when you cannot defeat the enemy, and attack the enemy when you can. One defends when his strength is inadequate; he attacks when it is abundant. Those who are skilled in defense hide themselves as under the nine-fold earth; those in attack flash forth as from above the ninefold heavens. Thus, they are capable both of protecting themselves and of gaining a complete victory.

To foresee a victory which the ordinary man can foresee is not the acme of excellence. Neither is it if you triumph in battle and are universally acclaimed "expert," for to lift an autumn down requires no great strength, to distinguish between the sun and moon is no test of vision, to hear the thunderclap is no indication of acute hearing. In ancient times, those called skilled in war conquered an enemy easily conquered. And, therefore, the victories won by a master of war gain him neither reputation for wisdom nor merit for courage. For he wins his victories without erring. Without erring he establishes the certainty of his victory; he conquers an enemy already defeated. Therefore, the skillful commander takes up a position in which he cannot be defeated and misses no opportunity to overcome him enemy. Thus, a victorious army always seeks battle after his plans indicate that victory is possible under them, whereas an army destined to defeat fights in the hope of winning but without any planning. Those skilled in war cultivate their policies and strictly adhere to the laws and regulations. Thus, it is in their power to control success.

Now, the elements of the art of war are first, the measurement of space; second, the estimation of quantities; third, calculations; fourth, comparisons; and fifth, chances of victory. Measurements of space are derived from the ground. Quantities, comparisons from figures, and victory from comparisons. Thus, a victorious army is as one yi balanced against a grain, and a defeated army is as a grain balanced against one yi.

It is because of disposition that a victorious general is able to make his soldiers fight with the effect of pent-up waters which, suddenly released, plunge into a bottomless abyss.

{button ĩĭ½ĭĭ½<< Previousĭĭ½ĭĭ½,Prev()}{button ĩĭ½ĭĭ½Closeĭĭ½ĭĭ½,CW("")}{button
ĭĭ½ĭĭ½Next >>ĭĭ½ĭĭ½,Next()}

Chapter 5: Posture of Army

Generally, management of a large force is the same as management of a few men. It is a matter of organization. And to direct a large force is the same as to direct a few men. This is a matter of formations and signals. That the army is certain to sustain the enemy's attack without suffering defeat is due to operations of the extraordinary and the normal forces. Troops thrown against the enemy as a grindstone against eggs is an example of a solid acting upon a void.

Generally, in battle, use the normal force to engage and use the extraordinary forces to win. Now, the resources of those skilled in the use of extraordinary forces are as infinite as the heavens and earth, as inexhaustible as the flow of the great rivers, for they end and recommence - cyclical, as are the movements of the sun and moon. They die away and are reborn - recurrent, as are the passing seasons. The musical notes are the passing seasons. The musical notes are only five in number, but their combinations are so infinite that one cannot visualize them all. The flavors are only five in number, but their blends are so various that one cannot taste them all. In battle, there are only the normal and extraordinary forces, but their combinations are limitless; none can comprehend them all. For these two forces are mutually reproductive. It is like moving in an endless circle.

Who can exhaust the possibility of their combination?

When torrential water tosses boulders, it is because of its momentum; when the strike of a hawk breaks the body of its prey, it is because of timing. Thus, the momentum of one skilled in war is overwhelming, and his attack precisely timed. His potential is that of a fully drawn crossbow; his timing, that of the release of the trigger.

In tumult and uproar, the battle seems chaotic, but there must be no disorder in one's own troops. The battlefield may seem in confusion and chaos, but one's array must be in good order. That will be proof against defeat. Apparent confusion is a product of good order; apparent cowardice, of courage; apparent weakness, of strength. Order of disorder depends on organization and direction; courage or cowardice on circumstances; strength or weakness on tactical dispositions. Thus, one who is skilled at making the enemy move does so by creating a situation, according to which the enemy will act. He entices the enemy with something he is certain to want. He keeps the enemy on the move by holding out bait and then attacks him with picked troops.

Therefore, a skilled commander seeks victory from the situation and does not demand it of his subordinates. He selects suitable men and exploits the situation. He who utilizes the situation uses his men in fighting as one rolls logs or stones. Now, the nature of logs and stones is that on stable ground they are static; on a slope, they move. If square, they stop; if round, they roll. Thus, the energy of troops skillfully commanded in battle may be compared to the momentum of round boulders which roll down from a mountain thousands of feet in height.

{button ĩĵ1/2ĵ1/2<< Previousĳĵ1/2ĵ1/2,Prev()}{button ĩĵ1/2ĵ1/2Closeĳĵ1/2ĵ1/2,CW('')}{button
ĳĵ1/2ĳĵ1/2Next >>ĳĵ1/2ĳĵ1/2,Next()}

Chapter 6: Void and Actuality

Generally, he who occupies the field of battle first and awaits his enemy is at ease, and he who comes later to the scene and rushes into the fight is weary. And, therefore, those skilled in war bring the enemy to the field of battle and are not brought there by him. One able to make the enemy come of his own accord does so by offering him some advantage. And one able to stop him from coming does so by preventing him. Thus, when the enemy is at ease, be able to tire him, when well fed, to starve him, when at rest to make him move.

Appear at places which he is unable to rescue; move swiftly in a direction where you are least expected.

That you may march a thousand li without tiring yourself is because you travel where there is no enemy. To be certain to take what you attack is to attack a place the enemy does not or cannot protect. To be certain to hold what you defend is to defend a place the enemy dares not or is not able to attack. Therefore, against those skilled in attack, the enemy does not know where to defend, and against the experts in defense, the enemy does not know where to attack.

How subtle and insubstantial, that the expert leaves no trace. How divinely mysterious, that he is inaudible. Thus, he is master of his enemy's fate. His offensive will be irresistible if he makes for his enemy's weak positions; he cannot be overtaken when he withdraws if he moves swiftly. When I wish to give battle, my enemy, even though protected by high walls and deep moats, cannot help but engage me, for I attack a position he must relieve. When I wish to avoid battle, I may defend myself simply by drawing a line on the ground; the enemy will be unable to attack me because I divert him from going where he wishes.

If I am able to determine the enemy's dispositions while, at the same time, I conceal my own, then I can concentrate my forces and his must be divided. And if I concentrate while he divides, I can use my entire strength to attack a fraction of his. Therefore, I will be numerically superior. Then, if I am able to use many to strike few at the selected point, those I deal with will fall into hopeless straits. The enemy must not know where I intend to give battle. For if he does not know where I intend to give battle, he must prepare in a great many places. And when he prepares in a great many places, those I have to fight in will be few. For if he prepares to the front, his rear will be weak, and if to the rear, his front will be fragile. If he strengthens his left, his right will be vulnerable, and if his right, there will be few troops on his left. And when he sends troops everywhere, he will be weak everywhere. Numerical weakness comes from having to guard against possible attacks; numerical strength from forcing the enemy to make these preparations against us.

If one knows where and when a battle will be fought, his troops can march a thousand li and meet on the field. But if one knows neither the battleground nor the day of battle, the left will be unable to aid the right and the right will be unable to aid the left, and the van will be unable to support the rear and the rear, the van. How much more is this so when separated by several tens of li or, indeed, be even a few! Although I estimate the troops of Yue as many, of what benefit is this superiority with respect to the outcome of war? Thus, I say that victory can be achieved. For even if the enemy is numerically stronger, I can prevent him from engaging.

Therefore, analyze the enemy's plans so that you will know his shortcomings as strong points. Agitate him in order to ascertain the pattern of his movement. Lure him out to reveal his dispositions and ascertain his position. Launch a probing attack in order to learn where his strength is abundant and where deficient. The ultimate in disposing one's troops is to conceal them without ascertainable shape. Then the most penetrating spies cannot pry nor can the wise lay plans against you. It is according to the situations that plans are laid for victory, but

the multitude does not comprehend this. Although everyone can see the outward aspects, none understands how the victory is achieved. Therefore, when a victory is won, one's tactics are not repeated. One should always respond to circumstances in an infinite variety of ways.

Now, an army may be likened to water, for just as flowing water avoids the heights and hastens to the lowlands, so an army should avoid strength and strike weakness. And as water shapes its flow in accordance with the ground, so an army manages its victory in accordance with the situation of the enemy. And as water has no constant form, there are in warfare no constant conditions. Thus, one able to win the victory by modifying his tactics in accordance with the enemy situation may be said to be divine. Of the five elements [water, fire, metal, wood, and earth], none is always predominant; of the four seasons, none lasts forever; of the days, some are long and some short, and the moon waxes and wanes. That is also the law of employing troops.

```
{button ĩġ½ġ½<< Previousġ½ġ½,Prev()}{button ĩġ½ġ½Closeġ½ġ½,CW('')}{button  
ġ½ġ½Next >>ġ½ġ½,Next()}
```

Chapter 7: Maneuvering

Normally, in war, the general receives his commands from the sovereign. During the process from assembling his troops and mobilizing the people to blending the army into a harmonious entity and encamping it, nothing is more difficult than the art of maneuvering for advantageous positions. What is difficult about it is to make the devious route the most direct route and divert the enemy by enticing him with a bait. So doing, you may set out after he does and arrive at the battlefield before him. One able to do this shows the knowledge of the artifice of diversion.

Therefore, both advantage and danger are inherent in maneuvering for an advantageous position. One who sets the entire army in motion with impediments to pursue an advantageous position will not attain it. If he abandons the camp and all the impediments to contend for advantage, the stores will be lost. Thus, if one orders his men to make forced marches without armor, stopping neither day nor night, covering double the usual distance at a stretch, and doing a hundred li to wrest an advantage, it is probable that the commanders will be captured. The stronger men will arrive first and the feeble ones will struggle along behind; so, if this method is used, only one-tenth of the army will reach its destination. In a forced march of fifty li, the commander of the van will probably fall, but half the army will arrive. In a forced march of thirty li, just two-thirds will arrive. It follows that an army which lacks heavy equipment, fodder, food, and stores will be lost.

One who is not acquainted with the designs of his neighbors should not enter into alliances with them. Those who do not know the conditions of mountains and forests, hazardous defiles, marshes and swamps, cannot conduct the march of an army. Those who do not use local guides are unable to obtain the advantages of the ground. Now, war is based on deception. Move when it is advantageous and create changes in the situation by dispersal and concentration of forces. When campaigning, be swift as the wind; in leisurely marching, majestic as the forest; in raiding and plundering, be fierce as fire; in standing, firm as the mountains. When hiding, be as unfathomable as things behind the clouds; when moving, fall like a thunderbolt. When you plunder the countryside, divide your forces. When you conquer territory, defend strategic points. Weigh the situation before you move. He who knows the artifice of diversion will be victorious. Such is the art of maneuvering.

{button ĩġ½ĩġ½<< Previousĩġ½ĩġ½,Prev()}{button ĩġ½ĩġ½Closeĩġ½ĩġ½,CW('')}



What is I Ching: The Mystic Map of Time and Change?

[What's inside](#)

[Is it a tool or a toy?](#)

[Lineage](#)



What's inside

The software comprises two complete I Ching oracles to provide a complete range of divination tools and “toys”, and in conjunction with the online help system comprises one of the most sophisticated and textually complete I Ching applications ever released for the PC. It's designed for a wide range of uses, from simple decision-making to detailed journaling to serious study of I Ching and other systems of divination.

In addition to the oracles, it includes a collection of supplemental resources ranging from Borland Pascal source code for I Ching casting functions to extensive new-user information about the I Ching to *three* complete translations of the I Ching to additional mystical works including English translations of the Art of War and the Tao Te Ching. For a complete list of all supplementary resources (many are available only with the registered version), see [this topic](#).

{button ĩĳ½ĳ½Upĩĳ½ĳ½,Jl('`,`what')}



Is it a tool or a toy?

There are many people who place great stock in the ability of subconscious to express itself through divination tools such as the Tarot, the I Ching, or even a simple coin toss. We are not interested in either proving or disproving those people's claims, and we make no specific claims for the I Ching: The Mystic Map of Time and Change. We have gone to great lengths to insure that the software meets the needs of those who take divination seriously, from careful arrangement of interface components in a 3:1 height/width ratio where appropriate, to implementation of configurable casting options and a fast, robust “chaos engine” (random number generator) for making the casts. We also included the frivolous “fortune cookie” interface, which is provided purely for entertainment, and you'll likely find that some of the commentary in the helpfiles makes it unclear how we really feel about the I Ching as a tool of divination.

We don't make any suggestions for use of the I Ching, nor do we endorse or promote the use of the software for any purpose. We simply offer it as it is, for whatever purpose you wish to put it. If you intend to put it to use as a serious tool for self-exploration or divination, then may it serve you well in that capacity. If it's nothing more than a toy to you, then we hope you have a lot of fun with it.

{button ĩĳ½ĳ½Upĩĳ½ĳ½,Jl('`,`what')}



Lineage

This version of The Mystic Map of Time and Change descends from one of the most unusual and ill-fated shareware applications ever released: *The Compleat I Ching*. Released in mid-1996, *The Compleat I Ching* was at the time the most textually complete I Ching application for Windows available on the shareware market, surpassed only by a couple of “professional” tools

not normally available to the general public. What made it unusual was that it was not created in a compiled language. Its interface was a Windows Help file augmented by a number of DLLs to manage casting, journalling, text retrieval and cast display functions.

At the time of its release it was hailed by many as the most unique and unusual application of Windows Help ever created. It was based on some unusual technology, but not all of that technology held up well when the software was actually used on people's desktops. A shocking number of unexplainable crashes led to its being withdrawn from sale early in 1997. It was probably best for all concerned that it didn't do well, since we didn't discover until development for *The Compleat I Ching* was well underway that the underpinning of the I Ching casting software had a serious bug affecting a large percentage of casts.

The software was never fully withdrawn from circulation, since the text resources in the package were still usable and are still in use on hundreds of desktops. You can still find this package on the Internet by searching for the keyword **ciching**, and it may be locatable from <http://www.shareware.com>, but this software is no longer supported by the publisher.

{button "What's New? Up? Down? Left? Right? What?"}



Shareware version information

The shareware version of I Ching: The Mystic Map of Time and Change is provided as fully functional trialware. It will function without limitation for a period of 30 days from installation. Beginning on the 31st day, features will begin to be withdrawn from the interface until it is essentially nonfunctional as a casting tool. All text resources, including this helpfile, can be used indefinitely without a registered user license. Keep the helpfile as our gift once your trial period has expired. Continued use of the I Ching as a tool of divination beyond the trial period will require registration of the software.

Note that expiration of unregistered software *will not* affect any journal entries you have made. You will still be able to access and edit them at will.

Registration extras

In order to keep the distribution archive for the shareware version relatively small, and to protect our copyrights, we omitted many resources from this package. A wide range of supplementary resources will be sent to you upon registration of this software, and we feel the value of the extras alone are worth the cost of a license.

A complete rundown on the extras provided with registration are provided at [this topic](#).



Supplementary resources

The following supplementary resources, available as optional install items, are available only with the registered version of the software.

- [I Ching Professional](#)
- [I Ching hexagram icons and bitmaps](#)
- [I Ching fractal art](#)
- [RAND64.DLL source code](#)
- [Pictogram images](#)
- [Text format resources](#)

I Ching Professional

The I Ching “Professional” interface is supplied as a casting tool for serious students and professional diviners. It contains none of the special features found in the main application. Instead, it presents the user with nothing but the basics required to make and analyze a cast. This is a very simple application and due to the graphics-intensive nature of the program, it is provided in a 16 bit version only. (16 bit applications tend to outperform 32 bit applications in terms of graphic display.)

This interface is minimally designed to provide maximum focus on the casting process. The circular areas are “hot” and their functions will become obvious with just a few clicks.

Removing all files starting in **MINICHNG** and the **MCSRC.ZIP** archive will completely erase all of the Professional interface’s files from your system and free up the space they consumed.

The MINICHING.EXE files and source code are protected by copyright and are provided exclusively for licensed users of the software.

Source code

Source code for the I Ching Professional, in Borland Delphi 1 format, is provided as MCSRC.ZIP. The application requires Garry Prefontaine’s public domain TManyShape component, in the \COMPS\ subdirectory of the MCSRC.ZIP archive, to be installed in the Delphi IDE. The source should be fully Delphi 2 and Delphi 3 compatible, and is provided for the sole purpose of end-user customization.

Customized versions

Customized versions of the Professional interface, starting at \$100, can be generated to meet the needs of professional casters. Contact the publisher for information.

```
{button ĩĳ½ĳ½Upĩĳ½ĳ½,Jl(`,`suppres')}
```



I Ching hexagram icons and bitmaps

CHICONS.ZIP contains a collection of 64 two-color Windows icons, representing all 64 hexagrams, and a corresponding set of black-and-white 32x32 .BMP images for use in any way you see fit. These files are released into the public domain.

```
{button ĩĳ½ĳ½Upĩĳ½ĳ½,Jl(`,`suppres')}
```



I Ching fractal art

When the first edition of this application was nearly complete, we solicited fractal artist Damascena Korwen to create fractal images for use in the application as background images. The two images she created are provided in the **FORTUNAS.ZIP** archive. These fractals were generated based on the numeric relationships existing in the I Ching (6 lines in a hexagram, 64 hexagrams, 2 representing yin and yang, and 3 representing the trigram) and were augmented using the suggestion of a seventh aspect to the I Ching as discussed elsewhere in this helpfile.

These images are original artworks copyrighted by Damascena and are provided exclusively for licensed users. They may not be shared.

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl(`,`suppres')}



RAND64.DLL source code

The first version of this software used a proprietary DLL created by John Carroll for its casting functions. The publishers acquired the license to this DLL outright, and are providing it for you in this package in the **RAND64.ZIP** archive. This archive will only be of interest to Borland Pascal programmers, but it is well-documented and provides a fairly thorough discussion of its features. (See additional information relating to a possible bug in the DLL source code at this topic.)

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl(`,`suppres')}



Pictogram images

John Carroll also provided the original Chinese script pictograms used in the main interface. These images are installed on your system with the default installation options...but there's a little trick you need to know about.

The file **ICHING.BIN** in the root installation directory is actually a ZIP archive. Simply rename it to **ICHING.ZIP** and you can extract the files to disk using any archive extraction tool. Inside are all 64 pictograms, the trigram images, and a few other images used by the application which you may find handy.

Once again, these images are provided exclusively for licensed users and while they may be added to documents destined for printing such as prepared readings, they may not otherwise be redistributed.

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl(`,`suppres')}



Text format resources

A wide range of text format resources are also included in the **TEXTRES.ZIP** archive. It may take you some time to explore them all. They include plaintext versions of the complete James Legge translation of the I Ching, a second complete public domain translation, and a "fortune cookie" translation lifted from an uncopyrighted newsstand mini-book.

Other resources include a commentary on the I Ching by Steve Winter, released for use in this package; an additional overview of the I Ching, also by Steve Winter; a brief commentary on sexism in the I Ching, also by Steve Winter; a copy of the original "seventh line" collection, provided for historical reference; a brief guide to the chakras, a plain-text version of the glossary included in this helpfile; a one-page printable hexagram chart; and a discussion of trigram alignment by Steve Winter.

All works except for the I Ching translations and the seventh line collection are covered by the publisher's copyright. They may be freely excerpted for use in professional readings prepared



Support, contact information and ordering

[How to order this software package, and what you get when you do](#)

[Support for registered users](#)

[Support for unregistered users](#)



How to order this software package, and what you get when you do

I Ching: The Mystic Map of Time and Change can be ordered either directly from Rosemary K. West using the order form supplied in the application itself, or via Public (software) Library.

The PsL product code for this product is 15573, and it is listed by them, by name, as *I Ching: The Mystic Map of Time and Change*. Have this number and name handy if you order by phone.

Payment, ordering and delivery options

If you wish to order directly from Rosemary K. West, you'll find all the information you need right in the application by pressing the **Order or register** button from the main menu's button strip.

If you wish to order from PsL, they offer four payment options (American Express, VISA, MasterCard or Discovery) and three ways to order: phone, Internet-direct, or postal mail. (*Note: there is a \$3.00 additional charge for postal delivery of your software on disk.*) PsL provides order-taking services for over 1,200 publishers and d:\mystify software and Rosemary K. West are proud to have been associated with them for several years.

You can order with MasterCard, Visa, American Express or Discover from Public (software) Library by calling: 1-800-2424-PsL (toll-free in the US) or 1-713-524-6394 (North America) or by FAX to 1-713-524-6398.

You can also mail credit card orders to PsL at P.O.Box 35705, Houston, TX 77235-5705 using the handy order form built into the software.

Finally, you can order directly over the Internet by pointing your browser to **http://206.109.101.6/cgi-win/psl_ord.exe/ITEM15573**. This takes you to the order page for the *I Ching* on PsL's secure order processing server.

What you get when we receive your order

As soon as your phone or Internet order is received by PsL, you will be given a serial number by our PsL representative so you can instantly enable all features of the software that may have been disabled after the trial period. But you won't have *all* the software just yet! This package comes with a wide assortment of extra resources provided exclusively for registered users. We maintain a "secret" URL on the Internet where these extras can be downloaded, and we'll send you this URL immediately upon receipt of your order from PsL. You'll usually receive this information within 24 hours of ordering.

You also get access to after-sale support with software-related issues. **We cannot provide you with assistance in understanding the *I Ching*. Support is strictly limited to the functionality and usability of the software itself.** Support for the supplementary resources is also limited; please remember that these are free extras.

About Public (software) Library

Public (software) Library, or PsL as its known to most in the industry, is one of the oldest, most respected fulfillment houses for shareware and mail order software publishers such as Herd Software, and we think you'll find their service to be superb. They expect their represented

publishers to provide quality software and service, and in return offer a valuable service to us and an easy, courteous method for you to connect with smaller publishers.

Please note:

PsL acts as our order-taking service only. They do not provide product support. They will not answer questions about software features, send Herd Software catalogs, provide demos or arrange special orders. They act on our behalf simply as order-takers. Do not phone, fax or email PsL until you are ready to place an order. If you have any questions prior to ordering, contact <cublea@cyberstore.ca> or call d:\mystify software direct at 604-298-6415 prior to ordering to insure that you have all the information you need.

"Nuisance calls" to PsL are charged directly to us at a fairly high cost. We reserve the right to refuse service and take additional preventive action if deemed appropriate if there is persistent abuse of PsL's toll-free ordering service for non-ordering purposes.

{button ĩĵ½ĩĵ½Upĩĵ½ĩĵ½,Jl(`,`support')}



Support for registered users

Registered user support for I Ching: The Mystic Map of Time and Change can be obtained via email from the publisher, Rosemary K. West. The developers will attempt to respond to all genuine bug reports with a fix within 96 hours of receipt. Address support inquiries to **fortunes@rosemarywest.com**. (See also <http://www.rosemarywest.com/support.html>)

Please note that we will not provide support in the form of information relating to the I Ching or the purpose of any of the oracles. It is assumed that the user will make use of the online help provided in the application, which presents all information required to make decisions regarding the use of the individual oracles. We cannot provide support for students of the I Ching, Chinese literature, or other fields, beyond that provided by the software itself. If you require additional information on any of the works included here, please search the Internet or use your local public library.

Information regarding the most recent updates and bug fixes can be obtained on the World Wide Web from <http://www.rosemarywest.com/windows.html>.

{button ĩĵ½ĩĵ½Upĩĵ½ĩĵ½,Jl(`,`support')}



Support for unregistered users

While bug reports and comments are always welcome, Rosemary K. West does not provide product support for unregistered users.

{button ĩĵ½ĩĵ½Upĩĵ½ĩĵ½,Jl(`,`support')}



Copyrights and licensing information

[? Copyrights and trademarks](#)

[? Licensing and entitlements](#)

[? Non-competition binder](#)

[? Limited warranty](#)



Copyrights and trademarks

The I Ching: the Mystic Map of Time and Change is copyright ©1998 d:\mystify software and Rosemary K. West. All components, documentation, software and source code are protected by the publisher's copyright except where specified in the documentation or file version resources.

While decompile permission is granted for the helpfiles included in this distribution for the purpose of study, no part of this document nor any accompanying documentation may be reproduced either mechanically or electronically without prior written permission of the publisher. The contents of this document are subject to change without notice.

```
{button ĩĉ½ĩĉ½Upĩĉ½ĩĉ½,Jl('`,`copylicense')}
```



Licensing and entitlements

d:\mystify software and Rosemary K. West provide this software and grant you a non-exclusive license for its use. You assume responsibility for selection of this software for your purposes, and for installation, use, and results from the use of the software.

This software is licensed to you as follows:

- (a) Only one user is authorized to use this program on one computer. Only the unregistered trial-version components may be used in a multi-user configuration. Contact d:\mystify software to arrange for site, network, or corporate licenses.
- (b) You may make backup copies of this software for your own use only.
- (c) Distribution of software created with the components or source code (if any) included in this package is subject to the terms outlined below.

Failure to comply with the conditions of this agreement will result in automatic termination of your license and all entitlements, including but not limited to redistribution rights for any redistributable components included in this package.

This license is effective from March 1, 1998 until terminated.

Limited warranty

See the [limited warranty](#)

Trial version entitlements

Trial version (unregistered user) licenses entitle the user to full use of any and all components of the software on a single machine subject to the terms outlined above. This software may be redistributed only if an exact duplicate of the original disk or installation archive is provided. Redistribution of any trial version software in any other fashion without the prior consent of the publisher is strictly prohibited and subject to legal remedies as set down by the copyright conventions in force in your country or state.

{button ĩġ1/2ġ1/2Upĩġ1/2ġ1/2,JI(``,`copylicense')}



Non-competition binder

Licenses to product which includes source code are covered by a non-competition binder. No licensee shall attempt to make available for sale any product which makes use of proprietary source code or components and which may be deemed competitive or similar to any product manufactured by the publisher for the life of the license. In the event of such distribution, the copyright holders and/or their agents may pursue the licensee for compensation for lost sales, damage to reputation and other costs at the expense of the licensee. In all cases where potential conflict with this binder are perceived, the licensee shall contact the publisher for a written release prior to redistributing any software created from the provided source code.

{button ĩġ1/2ġ1/2Upĩġ1/2ġ1/2,JI(``,`copylicense')}



Limited warranty

THE SOFTWARE CONTAINED IN THIS PACKAGE IS PROVIDED "AS IS" WITHOUT WARRANTY OF ANY KIND, EITHER EXPRESSED OR IMPLIED, INCLUDING, BUT NOT LIMITED TO, THE IMPLIED WARRANTIES OF FITNESS AND MERCHANTABILITY FOR A PARTICULAR PURPOSE. THE ENTIRE RISK RELATED TO THE QUALITY AND PERFORMANCE OF THE SOFTWARE IS ON YOU. IN THE EVENT THAT THERE IS A DEFECT, YOU ASSUME THE ENTIRE COST OF ALL NECESSARY SERVICING, REPAIR, OR CORRECTION. SOME STATES DO NOT ALLOW THE EXCLUSION OF IMPLIED WARRANTIES, SO THE ABOVE EXCLUSION MAY NOT APPLY TO YOU. THIS WARRANTY GIVES YOU SPECIFIC LEGAL RIGHTS WHICH VARY FROM STATE TO STATE.

d:\mystify software does not warrant that the functions in the software will meet your requirements or that the operation of the software will be uninterrupted or error-free. d:\mystify warrants the diskettes, compact disks or other redistributable physical storage media upon which d:\mystify chooses to distribute the software to be free of defects in the materials and workmanship under normal use for a period of ninety (90) days from the date of purchase by you as evidenced by a copy of your sales receipt. The entire liability of d:\mystify and your exclusive remedy as to the physical media upon which the software was provided shall be replacement of any media that does not meet d:\mystify's Limited Warranty.

U.S. Government restricted rights and export restrictions

The Product is provided with RESTRICTED RIGHTS. Use, duplication, or disclosure by the Government is subject to restrictions as set forth in subparagraph (c)(1)(ii) of The Rights in Technical Data and Computer Software clause of DFARS 252.227-7013 or subparagraphs (c)(i) and (2) of the Commercial Computer Software-Restricted Rights at 48 CFR 52.227-19, as applicable. Contractor/Manufacturer is d:\mystify software, 104 N. Grosvenor Ave., Burnaby, BC, Canada. Recipient acknowledges that the Product licensed hereunder is subject to the export control laws and regulations of Canada and the U.S.A., and any amendments thereof. Recipient confirms that with respect to the Product, it will not export or re-export it, directly or indirectly, either to (i) any countries that are subject to U.S.A. export restrictions (currently including, but not necessarily limited to, Cuba, the Federal Republic of Yugoslavia (Serbia and Montenegro), Haiti, Iran, Iraq, Libya, North Korea, and Syria); (ii) any end user who Recipient knows or has reason to know will utilize them in the design, development or production of nuclear, chemical or biological weapons; or (iii) any end user who has been prohibited from participating in the U.S.A. transactions by any federal agency of the U.S.A. government. Recipient further acknowledges that the Product may include technical data subject to export and re-export restrictions imposed by Canadian or U.S.A. law.



Borland's randomizer "bug"

To: John Carroll <jcarroll@pcug.org.au>
From: Cub Lea <cublea@radiant.net>
Subject: In case you're interested...
03/12/97 15:10:43

Cc:
Bcc:
X-Attachments:
In-Reply-To:
References:

John;

On the off chance this ever comes up for you again, I recently discovered how bloody lucky I am that the Compleat I Ching bombed. There's a bug...er, "undocumented feature"...in Borland's random functions. A **big** one.

I discovered this by accident when running a bunch of random casts and discovering that I was getting a shocking number of casts in which the primary and secondary hexes are the same.

What I discovered is that the randomizer in BP7 and Delphi 1 through 3 are tied to the system clock, and the randomize function doesn't properly reset the seed until the clock advances...and apparently not even then!

The only workaround I know for this, and it definitely does work, is to fox the random function when fetching more than one number, as in this example, by multiplying the range:

```
Randomize;  
ChngCast1 := Random(63) + 1;  
ChngCast2 := (Random(127) div 2) + 1;  
ChngCast3 := (Random(255) div 4) + 1;  
...etc.
```

This produces the expected deviations, while repeatedly selecting "randomly" from within the same range produces identical values FAR too frequently, **even when you force the app to wait at least one tick**.

This example:

```
Randomize;  
ChngCast1 := Random(63) + 1;  
Randomize;  
ChngCast2 := Random(63) + 1;  
Randomize;  
ChngCast3 := Random(63) + 1;
```

...is producing identical values far more often than it should, even though you'd think re-executing Randomize; would take care of that.

-Cub-



Credits and acknowledgements

Development credits

The RichText source for this project was prepared in Microsoft Word using a custom, proprietary macro set developed by Cub Lea for authoring Windows Help. (This macro set is not commercially available.) Graphics were edited primarily using JASC's Paint Shop Pro and Windows Paintbrush.

The about-box fractal graphic was designed by Damascena Korwen of San Francisco, CA and was developed using numerical constants from the I Ching. John Carroll provided the Chinese characters or "graphs" used to decorate the main hexagram window display. (Original bitmaps 1995 John Carroll from I Ching for Windows V.1)

Code for the order form is provided by Rosemary K. West, to whom thanks go out for taking the risk of marketing this software; the remaining code was developed by Cub Lea of d:\mystify software of British Columbia, Canada.

Several of the text resources in the registered version were authored by Steve Winter, and Steve also assisted in developing some of the tutorial material. Rae Telcher also assisted Steve and Cub in commentary and acted as "devil's advocate" for several design and presentation issues.

Other sources

The authors have quoted or made use of the following sources in the preparation of this software:

Carroll, John, "I Ching for Windows v1.0 Help file (ICHING.HLP)" copyright 1996 John Carroll

Legge, James, "The Sacred Books of the East", originally published 1870

Sorrell, Roderick and Amy, "An Idiot's Guide to the I Ching", Bio-Ching Publishing, 1992

Sorrell, Amy and Roderic, "The I Ching Made Easy. Be your own Psychic Advisor using the world's oldest oracle.", HarperSF, 1994.

Thompson, R.K., and Schroeder, J.L., "Chou I", software copyright 1987-91, text copyright 1985-91



What exactly is the I Ching?



[A collection of 1's and 0's](#)



[An aspect of Taoist philosophy](#)



[An allegory for life](#)



[A cosmic paradox](#)



A collection of 1's and 0's

It originally began as a collection of trigrams, or eight sets of three binary pairs. (Computer enthusiasts should instantly see a connection here. Students of the I Ching could be considered early examples of “eight-bit processors.”) These three pairs, brushstrokes or combinations are referred to as trigrams, and they were later combined into sixty-four pairs of trigrams called hexagrams. And these hexagrams are, and always will be, the essence of the I Ching. The I Ching itself is (and this may be an oversimplification) nothing more than “a small collection of 0's and 1's”. Every word in this guide might be nothing more than a figment of our imagination. But by wading through these figments and fancies, a great many people have used the I Ching to come to a deeper understanding of themselves and their world, and in doing so enrich both their own lives and the lives of those around them.

{button ĩĳ½ĩĳ½Upĩĳ½ĩĳ½,Jl('`,`whatrob')}



An aspect of Taoist philosophy



It is considered part of the discipline of an Eastern mystical tradition called Taoism and is often referred to as the Tao Te Ching (“Book of the Way” or “The Way [Tao] of Change”). It first came into Western prominence with the introduction of James Legge's 19th century translation of the ancient Chinese texts, and later through a translation by Aleister Crowley which remains popular among the more power-oriented practitioners of the occult arts.

Mystics have used the I Ching as a way of plumbing the subconscious for its secrets and praying to the superconscious for universal knowledge. (Masters seem to discover that the two are actually one and the same.) As more and more “new agers” rediscover the I Ching, it is becoming an increasingly popular fortune telling tool...or toy, depending on how you view the notion of forecasting the future.

{button ĩĳ½ĩĳ½Upĩĳ½ĩĳ½,Jl('`,`whatrob')}



An allegory for life



As the eight trigrams and sixty-four hexagrams were studied by the early interpreters, progressions and patterns seemed to appear. Many see the I Ching as a philosophic allegory for life, spiritual growth and nature. And these observations have been central to virtually all popular interpretations of the trigrams and hexagrams. Many translations and interpretations of the I Ching take on poetic or artistic overtones, and the I Ching has often been used as the theme or vehicle for works of art by Oriental and Western artists alike.

{button ĩġ1/2ĩġ1/2Upĩġ1/2ĩġ1/2,Jl(`',`whatrob')}



A cosmic paradox



I personally view the I Ching as a cosmic mystery, and a paradox: the ultimate truth, and at the same time, the ultimate lie. It doesn't take a Christ, an Einstein or a Socrates to see that our lives seem to be lived in conflict, and that our quest seems to be resolution of these conflicts. 0 and 1 seems to me to be the ultimate conflict: all or nothing, heaven and earth, male/female, etc. And our subjective lives are always divided into three parts: past, present and future; subconscious, conscious and superconscious; personal, interpersonal and impersonal; and so on. And because we are social animals, our subjective experience is always shared in pairs (self/other), so there is a metaphoric hexagram in every human social interaction, even our interactions with ourselves.

But if what the masters say is true, that ultimately we will discover that all these things are one, then the I Ching is the ultimate lie for describing these things in terms of two's, three's, and multiples of two and three.

{button ĩġ1/2ĩġ1/2Upĩġ1/2ĩġ1/2,Jl(`',`whatrob')}



What can the I Ching do for you?



[Answer carefully!](#)



[The I Ching and power](#)



[The importance of discipline and self-understanding](#)



[Preconceived notions](#)



[A tool for seeking truth](#)



Answer carefully!



This is a question you'll have to answer for yourself as you read through this file. Answer carefully. There are powerful forces at work here, both inside and outside of you, and after a time you could find yourself wondering what it's doing *to* you rather than *for* you.

If you haven't arrived at your own conclusions by the time you've finished reading this introduction, you might be doing yourself an enormous favor if you simply left the I Ching alone or explored it as no more than a toy or curiosity. Many believe that one of the main reasons why dictators, gurus and other destructive leaders achieve their power is because they have learned a few of the secrets, or connections, between the inner and outer worlds. They bind their lives to this information as if it were the Holy Grail, and take it upon themselves to bend the world to this partial knowledge. Cults are always built around people with a little knowledge. Cult followers are always people who have a little knowledge and believe they have a lot, but they always have less than the cult leader. And social psychopaths believe they alone possess their little bit of knowledge.

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl('`,`dorob')}



The I Ching and power



Dabbling aimlessly in the I Ching could inadvertently set the authors up as cult leaders. I have caught myself on more than one occasion talking to friends or strangers about the I Ching in a way that later reminded me of how I'd been spoken to by Jehovah's Witnesses and evangelical Baptists.

If you're after power, all you need is to discover that some of the ideas behind the I Ching really do work, and work well, and you could wind up feeling like you too have discovered the philosopher's stone, and not merely a tiny chip from it. And the nature of the knowledge contained within the I Ching can give virtually anyone the power to sway people into following their lead. Or you could discover that no one wants to hear what you've discovered. We've experienced both of these phenomena to varying degrees.

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl('`,`dorob')}



The importance of discipline and self-understanding

The I Ching as a path to power and wisdom must be tempered with an equal measure of discipline or its power becomes chaotic and fraught with just as much tendency to destruction as it has to creativity. A little knowledge is indeed a dangerous thing, particularly if it's a little knowledge about something which requires a lot of learning to master. And the same is true of

any religion, philosophy or artform, whether it's politics, Christianity, Kung Fu or golf. You must always have at least as much self-understanding as you have understanding of the world around you, or your power will be limited by whichever is weaker. And you must always have as much power over yourself as you do over the world around you, or your true compassion will be crippled in some way.

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl('`,`dorob')}



Preconceived notions



If you begin to explore the I Ching with preconceived notions of what it can do for you, you're missing the point. And chances are that you'll pay a price for that ignorance, whether you are at fault for it or not. If you are sincere in your approach to the I Ching, in all likelihood you'll get some of what you expect, probably very quickly too.

Eventually the rewards will appear to tail off and you may find yourself striving without success to re-experience those early accomplishments or build them into greater ones. All the while, other rewards may be slipping past you unnoticed. Or your extra effort may be in vain. Or perhaps it was your early faith, and not your relationship with the I Ching at all, that resulted in those successes, and you may not have sufficient faith to continue to be successful or to create bigger successes. This lack of faith is seldom your fault, the fault of your work, or of I Ching. It probably has much more to do with the experiences you had before you encountered the I Ching.

If this scares you, leave it alone. We are dealing here with what a great many people still believe is a sacred text and if you believe, as we do, that as-yet-unmeasurable mental energies circulate around us and within and can affect us in adverse ways if we're not careful, playing games with the I Ching for any reason more selfish than idle amusement might...just MIGHT lead to difficulties you didn't expect.

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl('`,`dorob')}



A tool for seeking truth



I personally believe the I Ching is most effective (and most damnable frustrating!) as a tool for seeking the truth. Truth is only fully understood through experience, but you don't have to get hit by a car to understand that playing in traffic can be hazardous to your health. I believe the I Ching excels in showing us possible outcomes to situations in our lives and hidden facets of ourselves and our relationships both with things and people, and leaving us to make our own decisions.

Tarot card readers and astrologers can find the I Ching maddeningly frustrating because it is mostly allegory and very little certainty. There's no sure way to measure results. If an astrologer sees the stars pointing to this or that occurrence, then the choice is usually up to the subject as to how to deal with the occurrence, but the occurrence is indicated clearly to the reader.

The I Ching doesn't point to occurrences or even likelihoods of occurrences. It merely describes the situation at the moment the subject asks for guidance. It often doesn't even specify whether the description is of what is happening or merely the subject's perception of what is happening, and perceptions can often be severely warped. The choice is left entirely to the subject.

The search for truth is the ultimate test of responsibility and discipline, because it demands that we make our own choices rather than rely on outside influences for cues as to what we should choose. I don't believe any interpretation of the I Ching provides an adequate means of "divining" truth for the seeker, but we are after all mere mortals, and as a crutch it can be considerably less rigid a master than organized religion or many other popular occult systems.

{button ĩĵ½ĩĵ½Upĩĵ½ĩĵ½,Jl('`,`dorob')}



How do you use the I Ching?

Naturally, the way in which you use the I Ching depends upon what you seek from it. The most common use of the I Ching is as a means of assisting in choices, or as a "fortune telling" tool. And we'll discuss this use in great depth a little later. But there are other ways of using the I Ching.



[The I Ching as an alchemical model](#)



[The I Ching as poetry](#)



[The I Ching as an insight into the psyche](#)



The I Ching as an alchemical model



Like the Kaballah, physics, Euclidean geometry and other mathematical or numeric systems, the I Ching can be approached as a geometric or mathematical model of the universe. Some of the earliest mystical schools in Western culture were built around mathematics and geometry, and many survive in various forms to this day. The numbers and their arrangements suggest all kinds of ideas, and it is the interpretation and use of those ideas in our lives which is what makes pure mathematics a mystical study. The prime numbers used in the I Ching are two and three. Two suggests an enormous range of possibilities, some of which I've already listed (e.g. male/female, light/dark, good/evil, matter/energy).

These are all objective constructs, meaning that they appear to us to exist whether we exist or not. Three suggests a different type of possibility to be explored (e.g. father/son/holy ghost, subconscious/conscious/superconscious, machine/man/nature). These ideas all require us to exist, so they are called subjective constructs. Simply exploring all the objective and subjective possibilities available to us can take a lifetime and then some, but there's more. The I Ching combines subjective and objective, or two and three, in a variety of ways, opening up whole new worlds to explore. This exploration all by itself, without ever reading a single line of any interpretation of the I Ching, can provide a lifetime of insight, experience, and wisdom for a dedicated and sincere student.

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl('`howrob')}



The I Ching as poetry



The I Ching itself may not appear to many Westerners as a work of poetry, but many translators who have viewed the original Chinese graphical characters which depict the sixty-four hexagrams have commented that when read this way, the I Ching has a decidedly poetic quality to it, much like the Christian Bible has the feel of an epic tale or historical novel. Some interpreters have attempted to capture that quality in their English translations -- Aleister Crowley and Canon McClatchie come to mind -- providing us with the I Ching as literature.

As I have outlined elsewhere, the I Ching can be viewed as an insight into Oriental thinking, Taoist and Buddhist thought in particular, and a means of understanding both Chinese culture and the schools of thought which provide that culture with its structure. It can even be viewed as an historical document. The interpretations of a great many of the pictograms and their meanings provide numerous insights into the Chinese feudal system of the time of the

interpreter and what was important to the Chinese people in those periods.

{button ĩċ1/2ċ1/2Upĩċ1/2ċ1/2,JI('`,`howrob')}



The I Ching as an insight into the psyche



More than one psychology major has used it as a subject for a master's thesis. Examining the way in which the two's, three's, sixes, eight's and sixty-four have been combined and given meaning by the interpreters provides numerous insights into the minds not just of the interpreters, but into the human mind in general...and, taken a step further, the human condition. So the I Ching can also be a subject for anthropological study.

The best way to describe its use is to tell how we use it. Between us we have two methods each of casting, which is determining the hexagram, and, where applicable, the changing lines; and divination, which is the process of interpreting how the lines are to be viewed in context of the question being asked and what the lines themselves mean as an answer.

{button ĩċ1/2ċ1/2Upĩċ1/2ċ1/2,JI('`,`howrob')}



A little preparation



From our point of view, the best way to approach a cast (at least until some proficiency in divination is acquired) is to view the question to be pondered from as neutral a standpoint as possible. Because of the way the text was written, it is very easy to skew your interpretation and base your actions on ideas never intended by the text, but merely extrapolated from your prejudices and emotions. (In fact, one reason we like the I Ching is that it seems to have built-in “idiot-detection”. No one casts all the time free of prejudice, and the consequences of acting on a badly-interpreted cast merely amplify the diviner’s perception of need for lessons in certain areas.)

The need for detachment is the reason why the “centering message” option is included as a casting option. Of course, if this option becomes an annoyance, it should be turned off...but perhaps the reasons for annoyance might be explored since they may indicate that you’re way off center instead of already well-centered.

The importance of knowing the text



If you wish to use the I Ching for actual divination rather than mere amusement, we believe it is absolutely vital that you first view the text for all 64 hexagrams and all changing lines in those hexagrams unless you have absolute faith in a Deity. (We won’t even bother *trying* to explain that comment.) Not necessarily *read* it, mind you, just view it quickly so that the entire text contents of the I Ching will have been exposed to your subconscious.

It might also be wise to “sleep on it” for a week or so before making any serious casts to let your subconscious make enough connections to bring your conscious and subconscious into relative harmony about how you will interpret the cast once it’s made.

The tortoise shell

Perhaps the earliest known method of casting the I Ching used tortoise shells, and observing the cracks in the rings (lines) of the shell as a method to determine change and non-change, but since this method predates King Wan it is not certain whether this method was ever used with the 64 hexagrams or whether it was merely applied to Fu Hsi’s allegory of the trigrams.

Naturally this method is no longer in wide use.



Yarrow stalk casting



[Stalking the “real stalk”](#)



[How yarrow-stalk casting is performed](#)



[The mathematics behind the method](#)



[Odds and outcomes](#)



Stalking the “real stalk”



One popular Chinese method of casting is with the use of yarrow stalks, 64 of them, one for each hexagram. (*Editor’s note: this is the method used by this software.*) Diviners shake a tube containing 64 numbered yarrowwood stalks until one sticks out of the tube, and that hexagram gives the divination. But this only provides the hexagram’s outline.

Advanced diviners will shake out a second stalk, and when the lines of the second stalk’s hexagram are compared to the lines of the first, a series of changing lines may emerge which point to the aspects of the divination worthy of, or needing (depending on your point of view) attention.

What many practitioners don't realize is that the *traditional* yarrow stalk method bears almost no resemblance to modern casting methods. The “old way” used fifty stalks to cast each hexagram, not sixty-four assigned one to each hexagram. The tubes of yarrow stalks sold in curio shops are considered by many a bastardization of this principle.

{button ĩ ĵ ½ ĵ ½ Up ĵ ½ ĵ ½, JI(' , `yarrowmethod')}



How yarrow-stalk casting is performed

The traditional yarrow stalk method is performed in this fashion, which resembles a ritual designed to prepare one’s state of mind for the reading to come. It is said that a mistake made when performing the ritual is an almost certain indication of unfitness for the divination to come. It’s easy to see why...few people can even understand the technique on first reading, let alone the results the technique produces.

Traditionally, the caster begins with a pile of 50 yarrow stalks. First, the stalks are stacked in a pile, and one stalk is removed from this pile leaving 49.

Next the pile is divided into two piles randomly, and this must be done with the right hand. One stalk is removed from the right-hand pile, and nestled between the fourth and fifth fingers of the left hand.

Next, the stalks in the left-hand pile are counted off by fours until four or fewer stalks are left. These leftover stalks are nestled between the third and fourth finger of the left hand.

Next, the stack on the right is counted off by fours until four or fewer stalks remain, and these are nestled between the second (index) and third fingers of the left hand.

Naturally, I Ching: the Mystic Map of Time and Change performs the divisions and random selections behind the scenes so you don’t have to bother with piles of stalks.

{button ĩ ĵ ½ ĵ ½ Up ĵ ½ ĵ ½, JI(' , `yarrowmethod')}



The mathematics behind the method

The mathematics of this division dictates that your left hand will now hold either five or nine stalks. These stalks are then set aside and the two piles are once again merged into one pile. The stalks are divided and counted off as before and the result leaves either four or eight stalks. A third recombining and counting off is done and another four or eight stalks remain, and these are set aside as well.

This leaves three piles of either four, five, eight or nine stalks. These stalks are then translated into different numbers. 4 or 5 are translated to 2. 8 or 9 are translated into 3. The three translated numbers are then added up to produce a total, which will range from 6 to 9. This total represents the status of the first line of the cast, yin or yang, and its state, changing or unchanging. (Remember the 6, 7, 8 and 9 used earlier as digits to represent the status of the lines? This is where they originated.)

This process must now be repeated five more times to obtain the yin-yang state and changing-nonchanging status of the five remaining lines.

{button ĩġ½ġ½Upĩġ½ġ½,JI('`,`yarrowmethod')}



Odds and outcomes

The odds result in numbers that might reflect feudal Chinese thinking but seem to have little validity today. One time in sixteen, a yin (female) line will be a changing line; seven times in sixteen it will be unchanging. Three times in sixteen a yang line (male) will be a changing line; five times in sixteen it will be unchanging.

Not only do these odds weigh heavily in favor of stasis, but they're patently gender-biased. By what logic did the I Ching's originators determine that female is less likely to change than male? Or was the casting method deliberately chosen based on a belief that the female aspect of the universe is less adaptable and must therefore be assigned less probability of change?

These probabilities seem so far out of whack with core Taoist principles that we cannot possibly recommend use of the yarrow stalk method for serious divination.

{button ĩġ½ġ½Upĩġ½ġ½,JI('`,`yarrowmethod')}



Computer casting (the “modern method”)



Computer casting seems a strange beast to many, but we believe that whether it's external forces, subconscious mental energy or a combination of the two, particle physics will eventually provide us with proof that there is either enough force available to manipulate a random number generator to output the combination desired by the subconscious and/or superconscious mind; or else there is some unconscious sense of what is happening in the computer, enough so that the sub- and/or superconscious mind can direct the finger to press the mouse button at precisely the nanosecond when the cast it wants you to see will appear.

The editors find computer casting to be at once a highly accurate and highly perilous method of casting. Computer-based casting is extremely accurate, and may be the ideal method for divining a particular moment for the individual performing the cast, but computers also emit relatively powerful electromagnetic fields which can affect the ability of sensitives who rely upon intimate field interaction to derive a detailed reading from a cast. This factor must be taken into consideration by anyone considering the use of software to assist in “live” readings.

Remote readings are unlikely to be affected, since sensitives capable of remote readings rely on much higher frequency vibrations than the measurable EM spectrum, but since we do not yet know the spectrum range of transpersonal experience, this is by no means guaranteed. Naturally, any significant drop in the accuracy of readings which can be related to proximity to a computer at the time of the reading needs to be explored and dealt with by the diviner.



Triple-coin casting

[An advanced method?](#)

[About the coin](#)

[Casting a simple hexagram](#)



An advanced method?



The most common method of casting used by I Ching software is known as triple-coin casting. This method uses three coin tosses per line rather than one. In this method, each arrangement of the three coins is assigned a different value, as follows:

Result:	Number:	State:
All heads: — — —	6	— — changing to
Two heads: — — —	7	— — — unchanging
Two tails: — — —	8	☯ unchanging
All tails: — — —	9	☯ changing to



This method seems to be preferred by novice and intermediate I Ching students but we have yet to determine why this is. Those even passingly familiar with probabilities will see a problem here instantly. The entire concept of three-coin casting seems, at least to us, entirely alien to the concept of the I Ching, which is based on man as existing in a dualistic universe (heaven/earth, good/evil, male/female, etc.) and striving to unify the duality. A truly dualistic universe should, one would think, lend equal odds on either of any two occurrences over a long period of time. But three-coin casting stacks the odds three times as heavily in favor of unchanging lines. Try it yourself. All three coins must be the same for a line to be a changing line, and that happens only one time in four based on statistical probability.

This may have seemed a wonderful construct for Victorian times, when the translation included here was written, but hardly practical unless you prefer to have your divinations skewed heavily in favor of “*unchange*”. It seems to us that if anything, nature favors change over stasis, so reducing the odds of change to less than fifty-fifty seems contradictory.

In any case, with this method both hexagrams are cast at once. The state of the three coins determines the status of the line not just for the first hexagram but for the second as well, as in this sample cast:

Result:	Number:	Hex 1:	Hex 2:
Two tails: ☯	8	☯	
Two heads: ☯	7	☯	
Two heads: ☯	7	☯	
All tails: ☯	9	☯	



Two heads: 7 



All tails: 9 



{button ĩġ½ĩġ½Upĩġ½ĩġ½,JI(`,`coinmethod')}



About the coin



If you choose to cast with a coin, we suggest using a large, balanced coin such as a silver dollar or commemorative coin. It is said that large, freshly-minted coins are best for coin casting as they are the least contaminated with other people’s mental and emotional energy, and that coins which are not used as money are preferred, since uncirculated cash coins and meaningless metal tokens will not carry with them the thoughtforms which might contaminate the coin with a previous owner’s base physical concerns.

From a technical standpoint, a large, heavy, balanced coin will also be easier for your subconscious to deal with and manipulate. All you really need is enough faith to believe that your subconscious can actually see a spinning coin and manipulate your hand into catching it as heads or tails without your conscious awareness. (Babe Ruth could see the spin on a fastball, and some have demonstrated that the skill can be taught. Considering that, do you still believe your subconscious can’t manipulate a coin at this level?) This kind of faith should be pretty simple, even for the hyper-pragmatic; for example, that nervous tick which made the coin jump in your hand from tails to heads was hardly a conscious act.





{button ĩġ½ĩġ½Upĩġ½ĩġ½,JI(`,`coinmethod')}



Casting a simple hexagram

To cast a simple hexagram without changing lines, toss a coin six times. Heads represent a divided line - - and tails an undivided line

— . The lines run from bottom to top, Chinese-style, so the first toss is for the bottom, or first line; the second is for the second from the bottom, or second line; and so forth. Here’s how it looks:

Sixth toss:	—	(heads)
Fifth toss:	- -	(tails)
Fourth toss:		(tails)
Third toss:		(tails)
Second toss:		(heads)
First toss:		(tails)

You now have your “pictogram”, your graphic representation of what the hexagram you just cast looks like. Consult the chart in the **Charts** section and you have your basic reading.

{button ĩġ½ĩġ½Upĩġ½ĩġ½,JI(`,`coinmethod')}



Understanding the meaning of changing lines



Casting for changing lines is a much more complex process than casting a single hexagram, and divining from changing lines has been elevated by many to an extraordinarily fine art. Why even bother? Well, here's where we get into our two different divination methods. We see "changing lines" as having different meanings, and this stems primarily from our differing beliefs about life.

Rob sees the changing lines as the only lines needing any notice at all, because they are the forecast of what is to come, and indicate what we may need to best deal with the future. Rob's a fatalist, you might say, and prefers to know what must be dealt with within himself to flow with the changes. Steve, on the other hand, views all lines as important, and likes to know what the hexagrams represent too. His view is somewhat fatalistic as well. He sees the *unchanging* lines as the domain of the inevitable and the changing lines as the domain of choice, or that which he can beneficially control both inside and outside of himself by the exercise of good judgment.

Rob believes that what will come will come, and that it is only the inner effects that are changeable; Steve believes a more beneficial outer result can be achieved. Whether one works better than another doesn't seem to matter, and we're too lazy to even bother checking into which is the traditional way to look at changing lines. It ain't broke, so why fix it? In any case, in order to get clear messages from your sub- and/or superconscious mind, it seems absolutely essential that you select a viewpoint before you cast. This also prevents the temptation to change viewpoints once you've cast if the results don't look good to you.



By the way, Steve often adds another twist to his divinations, but this is a tricky one and we suggest it only be added once you have established a firm symbology for the I Ching. Before casting, he will frequently assign "subjects" to individual lines. He does this rapidly and, it seems, almost arbitrarily, but he has to do it this way to bypass his conscious mind's prejudices, because the positions of the lines seem to have common meanings in most or all hexagrams. For example, the fifth line is commonly the "ruler's seat" and the fourth is the "minister's" (or, as we prefer to view it depending on the cast, the "doctor", "counselor" or "nurturer").

As an example, let's say Steve casts on the prospect of buying a new 386-DX. He has this feeling that he needs to give the lines individual subjects, particularly because he wants to know how this purchase will affect him time-wise (he's a downloading maniac and wastes weeks testing PD wares) and budget-wise. So quickly he assigns the lines:

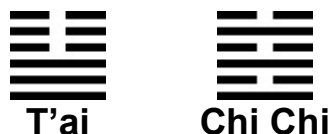
job | money | home | time | rest | power



Before casting, Steve defines what each of these lines mean. Job means his employment situation; money means his budget; home means the impact the beast will have on his home life; time means what effect it will have on his time; rest for Steve concerns whether he can expect any at all if he buys; and power indicates to Steve what effect having the new brain will have on his ability to get what he wants out of life. They flowed out quickly, as if

subconsciously directed, and it's interesting how "rest" takes the ruler's place (line 5) instead of money, which was not what Steve expected; and that "time" is the counselor, or line 4.

Instead, you may prefer simply casting two hexes. The first will be the main hexagram for divination, and the second will determine the changing lines. Steve's tosses gave hexagram 11, T'ai. The second hexagram was 63, Chi Chi. The changing lines are the second, fourth and sixth, because they are the lines which are not the same between the two hexes, as illustrated below:



Line one is undivided for both, so there's no change; this is therefore an unchanging line.

Line six, on the other hand, has the yin for T'ai and the yang for Li. It's a changing line.

You don't even need to hunt down the second hexagram; all you have to do is look for the lines that differ between the two pictograms.

And we won't give an interpretation of Steve's cast; that's his business alone.



An introduction to I Ching symbology



[Making sense of the archetypes](#)



[A word about the text](#)



[An example of personal symbology](#)



[Bias in the symbology of the I Ching](#)



[Recurring images](#)



Making sense of the archetypes



You'll find as you become more knowledgeable in the Ching and dualist/monist philosophy that there comes a time when you must develop a personal symbology for the Ching that grows as your understanding grows, or be doomed to partial explanations of the casts.

At first the verses of the I Ching seem to be almost poetic, but I have discovered as I've grown with the system that it has a depth that astounds me more every day, and within it I find a profound link with basic laws of physics.

Here's an example of how I needed to develop a symbology and how the symbology I adopted from my mythology actually seems to fit with what we now accept as certain fundamental laws.

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl(','morerob')}



A word about the text



There is no question that the interpretation of the I Ching as it is presented here is sexist, elitist and cruel by today's standards. It reflects societal mores of feudal China going back thousands of years. It is thus very important that the diviner develop a personal symbology that fits his or her belief system. For example, "cutting off one's toes" appears more than once. It could be taken by the diviner to mean eliminating, by force, a part of oneself. With an understanding of ancient Chinese culture, as provided by Legge's translation, it becomes "small punishment", or, if you want to get even more neutral about it, "small personal sacrifice".

So even when a personal symbology emerges, it seems the text is still badly skewed and if you start to base a lot of decisions on the material revealed by your casts, your life is almost certain to show signs of that skew. We suggest very strongly that if you use the I Ching as more than a parlor trick or party game that you acquire at the very least a copy of the print version of the I Ching with Legge's interpretations of the meanings, the appendices, and personal trigram and yin/yang charts. Bantam has the I Ching in paperback at a very reasonable price. Steve found it much easier to develop a balanced symbology using Legge's Victorian interpretations than by trying to master the viewpoint of an ancient Chinese suddenly thrust into the quantum age.

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl(','morerob')}



An example of personal symbology



The use of direction is common in the Ching. It seems every other verse has something to say about advancing to the north, southwest, east or other direction. And if it's used that often, it has to have meaning. If it wasn't supposed to have meaning, well then I was prepared to *give* it meaning! I wanted to know what southeast and northwest were supposed to mean in regard to my current and future situation.

The symbology I adopted was basic and doesn't mesh with the way the ancients say the Ching should be read. Because I'm a North American male, west must be associated with the future because of the "go west young man" mythos. The east must therefore mean the past. What about north and south though? Well, they're supposed to represent cold and heat, intellect and passion, spirit and flesh.



I gave them a different meaning: forward and backward, and I gave these meanings without knowing that the ancients observe forward and backward the same way I do...forward toward the spirit, backward toward the flesh. So now when I see "Advance to the southwest will be fortunate", I take it to mean that a backward step toward the future might help. In my work, for example, it may mean that my goal will be better achieved in future by "going backward" today and slacking off a bit, or even taking the whole day off.

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl('`,`morerob')}



Bias in the symbology of the I Ching



The Ching seems to be overbalanced in many areas, but at least two seemed important to me. Firstly, there are far more hexagrams indicating success than there are indicating failure. Why is that? Wouldn't it make more sense for such a system to forecast equal amounts of good and bad fortune?

Not necessarily. First, we have to make a basic assumption about anyone using the I Ching. Either they use it for base purposes or for purposes of self-knowledge. Anyone using it for base purposes doesn't really deserve its true wisdom and probably wouldn't understand it if it were offered, and anyone using it for self-knowledge wants to grow, and people who sincerely want to grow have more success than failure in their lives, even though they may not feel like they're succeeding a lot of times. (Sadly, that's a fact the serious diviner will need to come to grips with; the Ching may say "success" when we feel like horrible failures because some part of us knows we'll look back over time and see that regardless of how we felt, we really did succeed.)

Second, it seems to be overbalanced toward the south rather than the north. In a book of spiritual progress, why would it overbalance toward passion and flesh? Well, if you've kept up at all with the Adult Child movement, studied psychology or undergone any psychotherapy, you've had at least some exposure to the idea that in order to move forward past our blocks to happiness, we seem to need to go backward into our personal histories or old behaviors to gain more understanding of why we are where we are. This is not a new idea, and it's a principle applied by even the most primitive societies. So it should be no surprise that the I Ching will advise a step backward more often than a step forward. The directions are said to be suggested by the arrangement of the trigrams themselves, which is completely symmetrical and balanced, but the suggestion that moving backward brings good fortune more often than moving forward seems wonderfully well arranged!

{button ĩġ½ĩġ½Upĩġ½ĩġ½,Jl('`,`morerob')}



Recurring images



There are many recurring images that the novice diviner will need to assign meanings. I'll give a few more of my own, but before I do, it's important to make clear that if you have a strong symbology of your own, use it in place of mine or that suggested by Legge or any other scholar, and you'll have much more success in getting accurate, understandable casts. So if north and south mean future and past, and east and west mean female and male to you, use this symbology until or unless you notice that it is becoming unworkable.

After all, the I Ching isn't about "getting it right", it's about seeing what can be seen to whatever depth you are capable of seeing.

{button ĩġ 1/2 ĩġ 1/2 U p ĩġ 1/2 ĩġ 1/2, JI(' , `morerob')}



I Ching trivia



Lalo Schifrin, the composer who created the “Mission Impossible” theme, claimed to use the I Ching in his composing. Many new age musicians have used the I Ching as a composition aid, and creative workers of all kinds depend on it to get past blocks,



C.G. Jung coined the popular new age term “synchronicity” while writing the introduction to Richard Wilhelm’s translation of the I Ching.



Just as American currency bears symbols of Masonic mysticism from Europe, the Korean flag bears images of trigrams used in the I Ching.



There are 64 hexagrams in the I Ching, and also 64 codons in our genetic code.



The Random House dictionary defines “hexagram” as “a six-pointed starlike figure formed of two equilateral triangles placed concentrically with each side of the triangle parallel to a side of the other and on opposite sides of the center.” The figure shows a Star of David. No mention is made of the I Ching even as late as the 1973 edition.



A little history

“During the Ch’in interdiction of learning (i.e. the Burning of the Books in 213 B.C.), the ‘I’, being a book of divination, was the only work which had not been forbidden, and therefore its transmission was not interrupted.”

-from the Ch’ien Han Shu



Origins



Development



The I Ching travels around the world



Translations



Disclaimer



Origins

The original work was created over 3,000 years ago in the highlands of Western China by Wen Wang, referred to in this text as King Wen, founder of the Chou dynasty, while imprisoned by Chou Hsin, “Chou the Terrible”, the last Shang dynasty Emperor. Wen’s son Tan, the Duke of Chou (usually referred to in this work as the Duke of Kau), contributed his treatises on the changing lines and the system of divination known as the I Ching took shape as we know it today.

R.K. Thompson writes: “Two early versions of the Book of Changes were produced, the Lien Shan, or “Manifestation of Change in the Mountains” of the Hsia Dynasty, and the Kuei Ts’ang, or “Returning to the Hidden” of the Shang Dynasty. These texts are now lost, and all we know of them are their names, and that the Lien Shan began with the hexagram for Mountain, while the Kuei Ts’ang began with the hexagram for Earth. It is likely that these books were an unsystematized concatenation of the hexagrams without any verbal description of meaning.”

The trigrams -- the eight figures which make up the hexagrams -- go back much farther. There are references to them as early as 3,300 BC when, according to legend, a dragon-horse came forth from the Yellow River bearing on its back the arrangement of marks that suggested to Fu-Hsi the eight trigrams.

There have been recent claims that the I Ching was actually given to humans by an alien civilization, and this is often supported by discoveries such as the I Ching’s base-2 relationship to computers and its base-64 relationship to the genetic code, but given what we know of its origins there is no need to jump to such conclusions. Isolation and imprisonment has often served as a catalyst for psychedelic experience, and as any veteran psychedelic traveller can attest, core archetypes such as the I Ching often come to the surface in such conditions.

{button ĩċ½ĳĳ½Upĩċ½ĳĳ½,JI(‘,`histrob')}



Development

In Chinese Confucianism, a philosophical/religious system centered around the teachings of Confucius and his students, the I Ching is considered one of the Five Classics of that school of thought. It is thus one of the world’s great sacred texts. Confucius himself is quoted as having said, in 481 BC when he was nearly 70, “If some years were added to my life, I would give fifty to the study of the I Ching, and might then escape falling into great errors.”

In the third century AD, the scholar Wang Pi wrote to defend the view that the I Ching was not

merely a work of fortune telling or magic, but a profound moral and philosophical system. That view persists to this day, and more than perhaps any other system of divination, the I Ching is accepted as a serious tool of self-exploration and discovery.

No great lasting work survives without its share of drama. In 213 BC, most of the ancient literature of China was burned by Emperor Ch'in Shih Huang Ti as part of an early "cultural revolution" that included the building of the Great Wall. The I Ching luckily survived because as a book of divination it was exempt from the Imperial edict of destruction. Had it been burned in this purging, it may survive today only as an obscure metaphysical curiosity studied by the odd Chinese scholar.

{button ĩġ½ĳġ½Upĳġ½ĳġ½,JI('`,`histrob')}



The I Ching travels around the world

The I Ching spread first to Japan, where it became an integral part of the predominant Shinto religion; and also to Vietnam and Korea. There remains to this day evidence of I Ching influence in Tibet and Nepal. To this day the Korean flag bears images of trigrams. The work was first brought to Europe by returning Jesuit missionaries three centuries ago but prevailing cultural attitudes prevented it from gaining acceptance until well into the 19th century. Father Joachim Bouvet is credited for having written to the great mathematician Gottfried Wilhelm von Leibniz about the I Ching, who in turn is credited with having originally developed the binary mathematics used in computers today.

Among the most famous historical students and practitioners of the I Ching include Wolfgang Pauli, novelist Hermann Hesse, Aleister Crowley and Karl Jung. Today millions of Westerners dabble in the I Ching and at last count we discovered no fewer than thirty Internet sites offering I Ching readings online and at least ten software implementations of the I Ching for Windows alone and another twelve for DOS.

{button ĩġ½ĳġ½Upĳġ½ĳġ½,JI('`,`histrob')}



Translations

There are many different translations in circulation today, three of which are included in this hypertext. Two are based on translations from the Imperial version dating back as far as the 1700s, which by that time included commentaries from more than 200 scholars dating back to before Confucius; and the third is James Legge's standard interpretation from the 1870s. Perhaps the most popular in use, even though Legge's is given more credence by serious scholars, is the Richard Wilhelm interpretation of the K'ang Hsi Imperial edition and European.

The I Ching has been translated in recent times by such varied personages as jazz and new age musicians, poets and painters, and the Globe Tabloid Group (the same folk who brought you "Jesus discovered still alive in lunar crater").

One of our own editors attempted his own translation as late as 1993, hoping to develop a new, balanced method of viewing the I Ching for today's culture. It was doomed to failure, as are all attempts at rewriting the I Ching...its very nature insures that any attempts to pin it down or pigeonhole its meaning are doomed to failure. Some of this new translation is included in this hypertext.

{button ĩġ½ĳġ½Upĳġ½ĳġ½,JI('`,`histrob')}



Disclaimer

It is our contention that all of the current translations ultimately fail in some fashion, and this hypertext is convoluted and perhaps somewhat bloated for a purpose: to help the reader understand the inherent difficulty involved in using the I Ching as a divining tool. Ultimately, we have all returned to the same place: the I Ching is to be used as a tool for determining what is, not what will be; for determining the patterns of change in order to expand our scope of conscious choice.

(Editor's note: Nothing which is said about the I Ching as a tool of divination or sacred text is unique to the I Ching itself. It applies at least equally to any other religious discipline, philosophy, occult science, key to the subconscious and/or the superconscious, mythical journey, poem or artform.)

{button ĩ ħ½ĩ ħ½Upĩ ħ½ĩ ħ½,JI(' ,`histrob')}



Introduction to the I Ching


by translator James Legge


Originally published in the 19th century
as Volume XVI of *The Sacred Books of the East*
Also designed as Part II of *The Texts of Confucianism*





The text under each hexagram consists of one paragraph by King Wan, explaining the figure as a whole, and of six (in the case of hexagrams 1 and 2, of seven) paragraphs by the Duke of Kau, explaining the individual lines. The explanatory notices introduced above to this effect will not be repeated. A double space will be used to mark off the portion of King Wan from that of his son. (*Transcriber's note: this mark is not used in this edition.*)


Each hexagram consists of two of the trigrams of Fu-Hsi, the lower being called 'the inner', and the one above 'the outer'. The lines, however, are numbered from 1 to 6, commencing with the lowest. To denote the number of it and of the sixth line, the terms for 'commencing' and 'topmost' are used. The intermediate lines are simply 'second', 'third', etc. As the lines must be either whole or divided, technically called strong and weak, yang and yin, this distinction is indicated by the application to them of the numbers [nine] and [six]. All whole lines are nine, all divided lines, six.


Two explanations have been proposed of this application of these numbers. The Khien trigram, it is said, contains three strokes  and the Khwan six

. But the yang contains the yin in itself, and its representative number will be 3+6=9, while the yin, not containing the yang, will only have its own number or 6. This explanation, entirely arbitrary, is now deservedly abandoned. The other is based on the use of the 'four Hsiang', or emblematic figures (

 the great or old yang,

 the young yang,

 the old yin, and

 the young yin. To these are assigned (by what process is unimportant to our present purpose) the numbers 9, 8, 7, 6. They were 'the old yang', represented by 9, and 'the old yin', represented by 6, that, in the manipulation of the stalks to form new diagrams, determined the changes of figure; and so 9 and 6 came to be used as the names of a yang line and a yin line respectively. This explanation is now universally acquiesced in. The nomenclature of first nine, nine two, etc., or first six, six two, etc., is merely a jargon; and I have preferred to use, instead of it, in the translation, in order to describe the lines, the names 'undivided' and 'divided'. I have introduced within parentheses, in the translation, the words 'in the case which the hexagram presupposes'. It is necessary to introduce them. King Wan and his son wrote, as they did in every hexagram, with reference to a particular state of affairs which they had in mind. This was the unspoken text which controlled and directed all their writing; and the student must try to get hold of this, if he would make his way with comfort and success through the Yi. Wan saw the social and political world around him in great disorder, hard to be remedied.



Chien

Yang (male) trigram representing struggle, winter, cold, darkness, mind, heaven, creativity, universal identity. Associated with elderly men, the father, the study or den, northwest, government, clear and cold conditions, the head, skull, brain, pineal gland and governor vessels (acupuncture).



Kun

Yin (female) trigram representing receptivity, high summer, warmth, moistness, earthly things, physical relationships and service on earth. Associated with elderly women, the mother, the kitchen or pantry, southwest, natural resources and storage, warm and damp conditions, the stomach, spleen, lower torso and skin.



Chen

Yang (male) trigram representing initiative, motivation, blooming, thunder, growth (both internal and external) and its associated conflicts. Associated with middle-aged men, the eldest son, the livingroom or parlor, east, movement and transportation, industry, stormy weather, the liver and gall bladder.



Sun

Yin (female) trigram representing incisiveness, obedience to purpose or nature, scattering or dispersion, early summer, introspection and personal discipline. Associated with middle-aged women, the eldest daughter, hallways and passageways, management, southeast, wind, the legs and nervous system.



Kan

Yang (male) trigram representing passion, recklessness and adventure, winter, cleansing and rebirth, moisture, rest or decay and entropy. Associated with young men, the middle son, the bathroom, recycling, resource management, north, lightning and fire, the kidneys, urinary tract and sex organs.



Li

Yin (female) trigram representing awareness, attentiveness, inspiration and motivation, high summer, warmth, dryness, lightning and fire. Associated with young women, the middle daughter, the yard or patio, clear and hot weather, the heart and venal system.



Ken

Yang (male) trigram representing serenity, stillness, inertia, late winter/early spring, moderation, arrest and inner awareness. Associated with boys, the youngest son, the shrine, sleeping quarters or bedroom, moderate weather, the spine, rectum, nose and pancreas.



Tui

Yin (female) trigram representing joy, charisma, sensuality, celebration, harvest, magnetism and attractive forces. Associated with the youngest daughter, girls, the den or boudoir, rain, mist or fog, stagnant air, the throat, chest, lungs and breast.



Notes on the seventh line

by Cub Lea, assisted by Rae Telcher

[Background](#)

[The nature of the “seventh line”?](#)

[The seventh line as a process gauge](#)

[From shades of grey to a rainbow](#)

[The “seventh line” in the I Ching](#)



Background

When we published the text-only I Ching translations in 1993, I hinted at the possible existence of what appeared to be an undocumented “seventh line” in the hexagrams. This concept stemmed from the appearance of an inconsistency in the theory behind the I Ching.

Upon breaking down the I Ching into its component 0’s and 1’s in order to come to grips with how the original archetypes were derived, I discovered that the hexagrams were closed systems. In normal casting, two hexagrams are cast and the divination provides a way of determining how the archetype first hexagram transforms itself or, depending on your perspective, flows in time to take the form of the second. The I Ching is therefore a system of comparison, in which the matrix provided in the first hexagram is compared to the matrix of the second. The two are never the same, and never connected except through the process lived out in the diviner. This is where it has always begun and ended, and where the theory behind the I Ching breaks down for me.

I am convinced there is another aspect to this process which has remained undiscovered by all but, apparently, a few other students of the I Ching.

{button ĩĵ½ĵ½Upĩĵ½ĵ½,JI(‘,`seventh')}



The nature of the “seventh line”

The aspect I refer to is a seventh line, located between the upper and lower trigrams. I maintain that it serves as the *conduit* line, or the process line. I’ve referred to it in other files as “the region of openness”. It has the “+” shape (a cross to represent a junction of four directions) and acts as the glue that holds system together. It binds the primary hexagram with the secondary hexagram and also binds the current hexagram with the hexagram which came before and which will come after it. For purposes of divination, I have arbitrarily assigned the “

+

 symbol to the seventh line to represent its function as a conduit between upper and lower, past and future. Serious students who grasp this concept will also notice that it is not a two-dimensional figure, however, but *three*-dimensional, with two “invisible” arms protruding outward to the user and inward, past the hexagram, to a deeper mystery.

(While I agree with Cub’s insistence on the necessity of a seventh aspect to the I Ching’s hexagram, I disagree with his proposed representation. It is my considered opinion that it creates more problems than it solves; hence I propose that the seventh line be represented as a “+” figure, or a cross/conduit which in turn contains its own “region of passage”. -RT)

If this line exists, why hasn’t it been given more attention? At the very least, why hasn’t the *lack* of attention to its existence been raised as an issue? The answer is perhaps more obvious than I might have guessed.

It seems to me that there are good reasons why anyone who may have discovered a seventh aspect would want to keep quiet about it. If it does in fact exist, working with the I Ching could get logarithmically more difficult. After all, a cross-shaped line connecting past to present to future, and upper trigram to lower, would require attributes similar to any other line; i.e. yin/yang and changing/unchanging. The more I examine this concept the more certain I am that at some point someone has arrived at precisely this conclusion, and realized that this required adding an entirely new dimension to the I Ching, elevating it from what is already an complex structure to something far more intricate.

(Having had nearly four years to digest Cub's observation, I now believe that the reason why the seventh aspect has not been given attention until now is because it did not exist, or perhaps need to exist, before our time. This is the first time in human history when the known, measurable frontiers of the species have been closed. While known frontiers existed to explore, one wonders whether we needed to know this before now.)

Turning a simple observation into a working implementation appears to me to be a positively enormous task, and not one that I plan to take on. But that assumes that the seventh line is a line like the other six, with the same attributes. And that seems to me to be a serious misjudgement.

{button ĩĵĵĵĵUpĩĵĵĵĵ,JI(','seventh')}



The seventh line as a process gauge

If indeed this seventh aspect does exist, and performs the “conduit” function which I previously ascribed to it, then there is something fundamentally wrong with ascribing yin/yang and changing/unchanging attributes to it. Instead, I see this seventh line as a constant. It's the “pipe” as opposed to the water that passes through it. This may prove quite foolish, considering science's ability to disprove constants, but I have a reason for claiming it as a constant.

The seventh line is the *process itself*. The diviner acts as the seventh line to the hexagram, living out the progression through the primary hexagram, undergoing the process of change to the state of the secondary hexagram, acting as the conduit through which the events described or implied by the I Ching are carried out. In the moment when the I Ching is cast, the diviner *is* constant and unchanging.

That doesn't for one second alleviate the complexity that this adds to the I Ching. In fact, it amplifies it. Imagine the chaos if this seventh line actually fit the system of the I Ching. Divination takes on an entirely new meaning at this point, since two possible arguments, both equally valid, all but obliterate the value of the I Ching as a tool of divination. On one hand, the existence of a seventh line more or less implies that the diviner isn't needed, that the process exists independently of the diviner and doesn't require the diviner to complete. On the other hand, the existence of a seventh line points to the I Ching itself being unnecessary, since the symbols implied by the divination are only relevant to the exact moment of the divination and to no other point in time.

The implications are enormous. Although serious scholars often claim that it's a misuse of the I Ching to use it as a tool for assisting in personal decision-making, this is precisely how most people who use it perceive its function. The existence of a seventh “process” line redefines the I Ching as a closed system that exists *interdependently* with the diviner, but *independently* of the diviner's wishes. The process will be carried out regardless of the diviner's decisions, but the process implied by the cast is relevant only to the exact moment of the divination. The I Ching itself becomes nothing more than a pet rock...an interesting curiosity with absolutely no

inherent value.

Not many people “into” the I Ching want to hear that. I know that discovering this seventh line severely hampered my ability to take any divination seriously, and over time I stopped using it altogether, resuming only for the short period of the development of this software.

{button ĩ½ĩ½Upĩ½ĩ½,JI(',' seventh')}



From shades of grey to a rainbow

This discovery, if it turns out to be valid, holds no answers for serious students of the I Ching. The creation of seventh line readings was my vain attempt to make some sense out of this discovery. After all, if this seventh aspect does exist in each hexagram, then an additional problem is posed: each hexagram now has *three* components, not just two, and of course an entirely new set of archetypes and interpretations are needed to provide structure and meaning for the new paradigm. Think about it...most people use divining tools to try to paint (or discern) the black and white in the shades of grey that they see. How many people are ready to distinguish all the colors that make up those varying shades of grey? And how much more complex must an I Ching interpretation be to make sense of it?

I don't think I want to be the one whose task it is to find out.

{button ĩ½ĩ½Upĩ½ĩ½,JI(',' seventh')}



The “seventh line” in the I Ching

The implementation of “seventh line” readings were originally added to *The Compleat I Ching* in 1996 using the “Oblique Strategies” cards as a template. They are intended to offer clues to the process by which the trigrams connect with each other and by which the primary hexagram connects with the secondary. They are deliberately ambiguous (except when they aren't), occasionally biased, and by no means structured. In most cases, they are offered as paradoxical truisms, and observations on process. Creating them as “koans” seemed to make sense. Since their purpose is to assist the user in divining their own place in the process, why not use traditional trance-inducing techniques to achieve that end?

I decided intuitively to create 128 seventh-line readings rather than 64. I wrote or adapted all 128 readings at one sitting and revised the set once prior to releasing the I Ching: the Mystic Map of Time and Change. Measured spontaneity usually bodes well for this kind of creativity, but the end user will have to be the judge of how effective these readings actually are as adjuncts to an I Ching reading.

{button ĩ½ĩ½Upĩ½ĩ½,JI(',' seventh')}



I learned shortly before the release of this software that there are others who have apparently postulated the existence of a seventh line, or seventh aspect, to the I Ching, including Lama Govinda, a famous published I Ching scholar. I did not investigate this further prior to releasing the software. After all, development has to stop somewhere, and to be perfectly honest, the process of sharing the I Ching with others has pretty much put an end to my own appreciation for its application in my own life.

